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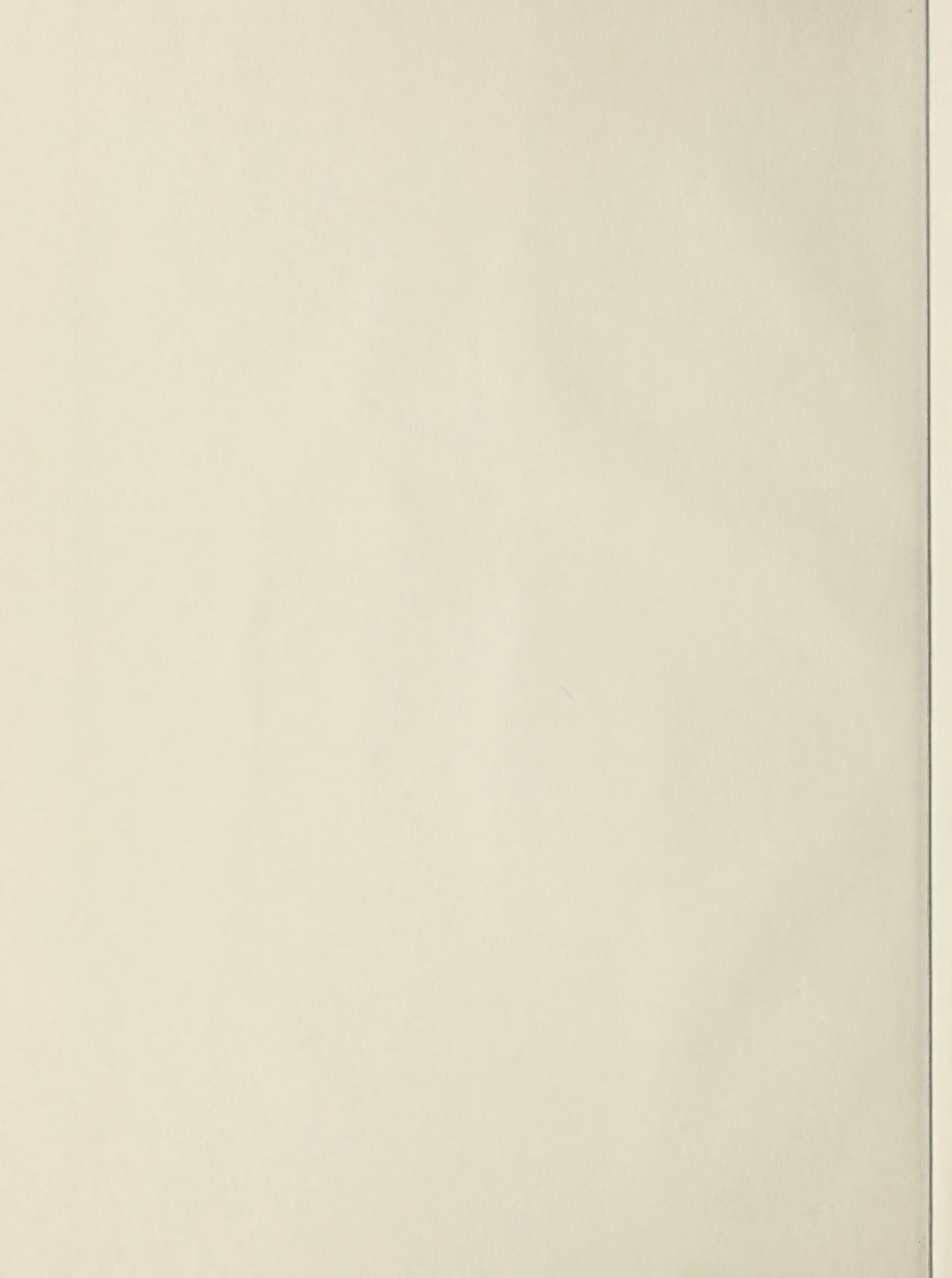


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Christianity CAROLINA ADVOCATE

Volume 112

Greensboro, N. C., January 5, 1967

Number 1

Two Great Events Coming To Charlotte, Jan. 16-18

Charlotte will be the mecca for pastors of the Western North Carolina Conference from Monday, January 16 through Wednesday noon, January 18. During this time Dr. James S. Stewart, the eminent preacher, teacher and author of *Edinburgh, Scotland* will deliver two sermons and bring two lectures on preaching. He is considered by many to be the most brilliant and effective teacher of ministers in the English-speaking world.

His coming represents the inauguration of the conference-sponsored Institute for Homiletical Studies. His sermons to be delivered at 7:30 on Monday and Tuesday evenings at First Methodist Church, Charlotte are open to the public, and constitute an unusual opportunity for all interested laymen as well as for ministers.

Dr. Stewart's first lecture will come during the opening session at 2 p.m. on Monday, January 16, with Bishop Earl G. Hunt, Jr. presiding. Following each lecture there will be critique sessions, with a number of pastors serving as leaders of groups.

Bishop Hunt is president of the Institute for Homiletical Studies, and Dr. Cecil L. Heckard is executive vice-president. Mr. and Mrs. George Finch, prominent and devoted Methodists of Thomasville, made possible the 1967 lectures on preaching by a generous and gracious gift.

BISHOPS KENNEDY AND MOORE SPEAKERS FOR MISSION TO MINISTERS

The Mission to Ministers, an annual event in recent years, brings to the Western N. C. Conference Bishop Gerald Kennedy who will deliver two sermons, bring an address on Evangelism and speak to youths interested in the ministry in a special dinner meeting. His sermons will come at 2:30 p.m. on Tuesday, January 17 and at 11 a.m. on Wednesday, immediately preceding a closing service of reconsecration. He will speak to young men interested in the ministry on Tuesday, at 5:30 p.m. at Myers Park Methodist Church. At that same hour, Bishop Noah W. Moore, Jr. will address the

pastors in a dinner meeting at the White House Inn (formerly the Queen Charlotte Hotel). Bishop Kennedy's message on Evangelism is scheduled for 9:30 a.m., on Wednesday.

Bishop Kennedy was the youngest man ever elected to the Methodist episcopacy in this country, and possesses unusual gifts as a preacher and writer. He is in charge of the Los Angeles area of the church, and is president of the General Board of Evangelism. Bishop Moore was chosen a bishop in 1960 after a distinguished career as a pastor and district superintendent and is at present the episcopal head of the Southwestern area of the Central Jurisdiction.

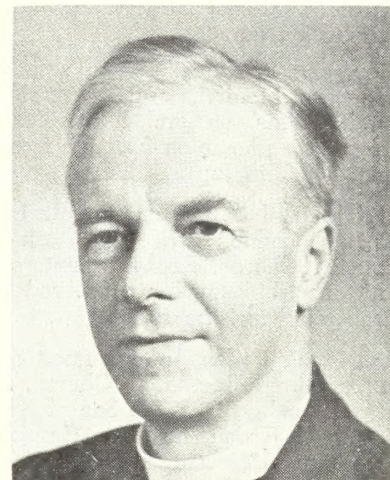
A special feature of the combined Mission to Ministers and Lectures on Preaching is a panel presentation by four knowledgeable lay leaders of the conference. Under the general subject of "Communicating the Gospel," they will discuss "What I Need from the Sermon." This will be in the form of a 12:30 luncheon at the White House Inn, for which reservations have to be made.

The widely known laymen who will participate in this are W. Hugh Massie of Waynesville; the Honorable Stan R. Brookshire, Charlotte city mayor; Holt McPherson, High Point; and J. C. Cowan, Greensboro.

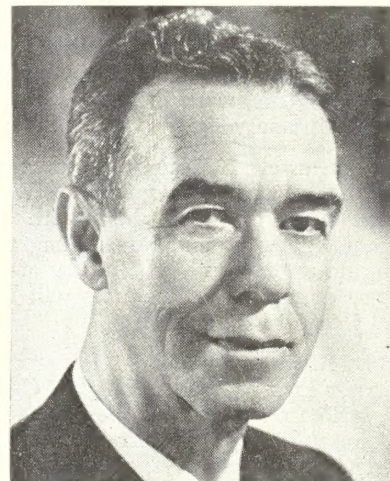
The Mission to Ministers is sponsored by the conference Board of Evangelism of which Dr. Wilson O. Weldon is chairman. As the coordinator for the two unusual events, he is serving as over all chairman for the joint program.

A great Laymen's Evangelistic Rally will come on Wednesday night, January 18 at First Methodist Church, Charlotte. Torrence Aldred, vice-chairman of the conference Board of Evangelism is in charge of arrangements for this. Plans for this will be detailed in our next issue.

It would be difficult to present in one 48-hour period a more scintillating array of speakers or a richer spiritual diet than is being offered in Charlotte from Monday through Wednesday, January 16-18.



PROF. JAMES S. STEWART



BISHOP GERALD KENNEDY



BISHOP NOAH W. MOORE

★ CAROLINA BRIEFS ★

¶ Rev. Earle R. Haire, pastor of Aldersgate Methodist Church, Shelby, was elected president of the Greater Shelby Ministerial Association for 1967.

¶ Rev. Donald J. Welch, assistant to the dean of the Duke Divinity School, preached at Farmville Methodist Church on Jan. 1 in observance of Student Recognition Day.

¶ Dr. Winston Trever, pastor of the Mount Lebanon Methodist Church of Pittsburgh, Pa., preached at the morning worship service of Memorial Methodist Church, Charlotte, on Jan. 1.

¶ Rev. and Mrs. Justin Haruyama visited at Edgerton Memorial and Brietz Memorial Church, Selma, on Jan. 1. Mr. and Mrs. Haruyama are home on furlough from their mission work in Japan.

¶ Bishop Paul N. Garber preached at the morning worship service of Clark Street Methodist Church, Rocky Mount, on Jan. 1. A fellowship lunch was served at the church following the service.

¶ Dr. Frank Jordan, Jr. was guest organist at Broad Street Methodist Church, Statesville, on Sunday, Dec. 25. Son of Rev. and Mrs. Frank Jordan, he is an English professor at the University of Miami in Ohio.

¶ Mrs. Ralph Ward, retired missionary now living in Hendersonville, spoke at the Jan. 3 meeting of the Woman's Society of Hawthorne Lane Methodist Church, Charlotte. She returned to this country in November after two years' work in Hong Kong. Most of her missionary life was spent in Taiwan.

¶ Rev. Russell L. Young writes that his doctors at Baptist Hospital in Winston-Salem have dismissed him with almost normal vision. He and Mrs. Young will be going to their home in Florida after the first of January. Their address will be Box 876, Umatilla, Fla.

¶ Rev. R. Jerry Faulkner, Minister of Education at First Methodist Church, Gastonia, has written an article for the January issue of Church School Magazine. Entitled "A Workers' Conference That Goes," this is the third article which Mr. Faulkner has had published.

¶ Rev. Paul Hamilton, pastor of Central Methodist Church, Mooresville, has been elected president of the Mooresville Ministerial Association for 1967. Rev. Thomas Sigmon, pastor of Williamson's Chapel Methodist Church, will serve this year as secretary-treasurer of this organization.

¶ Bishop Gerald Kennedy of Los Angeles, Calif. will be the speaker on missions at the annual Congregational Dinner of West Market Street Church, Greensboro, Jan. 18. Bishop Kennedy, president of the General Board of Evangelism, will be one of the speakers at the annual Mission to Ministers, Jan. 16-18 in Charlotte, and will give the Ward Lectures at Greensboro College on Jan. 19.

The North Carolina Christian Advocate was not published last week. Though a notice to this effect was carried in the Dec. 22 issue, we wanted to bring it to the attention of our readers again in case they missed the earlier announcement.

¶ Roy L. Turnage of Ayden, N. C. Conference lay leader, spoke at the morning worship service of Plymouth Methodist Church on Jan. 1. Rev. Carl Barbee, pastor, and Mrs. Barbee were visiting in Miami, Fla.

¶ Ward Street Methodist Church, High Point, will observe its fortieth anniversary on Jan. 8 with a special home coming. Bishop Earl G. Hunt, Jr., will preach at the 11:00 o'clock worship service. A basket dinner will be served in the fellowship hall following the service. All former pastors, members and friends are invited to attend.

¶ Rev. Charles L. Herron, director of the Migrant Project, N. C. Council of Churches, will visit St. John's Methodist Church, Charlotte, on Jan. 7 and 8. Mr. Herron will lecture and show slides depicting his work among the migrant workers at a family night supper on Saturday night and will preach at the 11:00 a.m. service on Sunday.

¶ Gilbert Power Waggoner, 34, the son of Rev. and Mrs. A. C. Waggoner of Winston-Salem, was killed in a two car collision on Dec. 28. Funeral services were conducted on Dec. 30 at Pine Grove Methodist Church, Winston-Salem District, with the pastor, Rev. Roy Grant, Bishop Kenneth Goodson, and the Rev. Julian Lindsey officiating. Interment took place at Mt. Airy.

¶ The Rev. I. L. Shaver, pastor of the First Methodist Church, Kuna, Idaho, received an engraved gold seal "Certificate of Appreciation" from the Boise Valley Chapter of the Japanese-American Citizen's League. This certificate was given for services rendered to the Japanese people. The Shavers write that they are entering their seventh year in their present pastorate and enjoying it immensely.

¶ The Keener Methodist Church in the Goldsboro District has made its final payment on the church renovation and plans a dedication service sometime in the early spring. The church has been renovated with completely new fixtures and pews, wall-to-wall carpeting, brick veneer on the outside, a new heating system and air-conditioning. Rev. C. R. Hollowell, pastor, says that the date and program of the dedication service will be announced later.

Rev. William H. Brown Taken By Death

The oldest member of the North Carolina Conference passed away on Dec. 28 at the Duke Medical Center several hours after suffering a coronary attack. He was ninety-two years of age, and had for several years been residing at The Methodist Retirement Home in Durham.

In a statement which he had himself written for use after his death, he stated: "William H. Brown was the oldest member of the North Carolina Conference. He was born in Louisburg Oct. 23, 1874. He joined the North Carolina Conference at Wilmington in 1902 and attended every session of the annual conference including this June. He was assistant secretary of the conference for 25 years. Ill health caused him to have to retire in 1936. Then he took up residence in Jackson Springs, where he owned a home. While living in Jackson Springs he preached all over several adjoining counties for 25 years in Methodist, Baptist, Community and Presbyterian churches."

Memorial services were conducted at West End Methodist Church, Durham, on Dec. 30. Officiating ministers were the Rev. J. D. Aycock, pastor; Dr. J. F. Coble, superintendent of The Methodist Retirement Home; and the Rev. P. H. Layfield, now pastor at Zebulon.

His widow, Mrs. Margaret Hinton Brown continues to live at The Methodist Retirement Home in Durham. Also surviving are two children, William Hinton Brown of Rutherfordton and Mrs. Margaret Warren of Lynchburg, Va.

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Methodists Give To Needy

Methodists in North Carolina increased efforts to assist those in poverty during the Christmas season.

The Blue Ridge Service Program, the Western North Carolina Methodist Conference project to bring assistance to those in poverty, uses old clothing and contributed funds to bring relief to 1,700 families in the 44 western counties of North Carolina.

During Dec. 16-18 the Methodist Men of the Charlotte District had charge of a drive to collect clothing and money. A large trailer in a parking lot in Charlotte called attention to the need for used clothing and money. The clothing was placed in the trailer for shipment to Statesville.

Also during the Dec. 16-18 period, New Jersey Methodists sent a trailer load of clothing, shoes, household goods and toys for mountain families in poverty to Statesville headquarters of the Blue Ridge Service Program for distribution during Christmas. This will be the second annual Christmas drive by congregations in the Bridgeton and Camden districts of the Southern New Jersey Annual Conference.

The appeal in the Charlotte District was in charge of Dr. James Price, District director of Methodist Men. His Methodist Men members manned the trailer to receive the clothing and money each of the three days.

The Blue Ridge Service Program, although part of the Western North Carolina Conference structure, has for years received the support of the North Carolina Conference.

Methodists and their friends across the U.S. have also assisted. A midwest shoe manufacturing firm donated 6,000 pairs of shoes for children this fall and these are being distributed on a priority of need in North Carolina's 100 counties.

Each year the Blue Ridge Service Program appeals for \$10,000 for purchase of 2,000 pairs of shoes for children. This appeal is again underway.

The Rev. Arthur Pearce of Statesville, director of the Blue Ridge Service Program, estimates 65,000 children in North Carolina need shoes to get through the winter and to enable those of school age to attend classes.

The used clothing is given or sold—depending on financial circumstances—to families and individuals recommended for assistance by county and city welfare agencies, and by clergymen, without regard to

Advocate Promotion in January and February

For many years the months of January and February have been used to promote the wider distribution of the North Carolina CHRISTIAN ADVOCATE. That time is again upon us. We sincerely trust that every pastor and every lay church leader will enter vigorously into this effort.

Our circulation is nothing like what it ought to be. Our pastors have traditionally been our best promoters of the North Carolina CHRISTIAN ADVOCATE. We were glancing over a copy of the ADVOCATE from fifty years ago, and noticed an article written by the editor urging upon the pastors their support in gaining subscribers.

Every pastor receives a complimentary subscription to the North Carolina CHRISTIAN ADVOCATE. The sound principle upon which this is done is based upon the fact that our pastors are to be our chief promotional agents.

We are counting upon every pastor to lead on his charge in this ADVOCATE Advance campaign. Each one will receive in the very near future a brochure giving information and specific proposals on how he can help us to realize our goals in increased circulation.

race. There are five clothing stores which handle this phase of the program.

Donated funds go principally for shoes, with some monies being used for emergency food and medicine.

Nearly two dozen trucking firms are donating their services in hauling collected clothing from points of collection to storage warehouses in Statesville.

The Conference Board of Lay Activities—headed by Robert Smith of Mount Airy—is in charge of the Blue Ridge Service Program. The Conference Methodist Men—headed by Marcus Deal of Greensboro—support the program financially and give it purpose and direction.

Trinity Church, Wilmington, Purchases New Parsonage

Trinity Methodist Church, in Wilmington, has purchased a new parsonage. Located at 1508 Princess Street, two blocks from the church, the house is a two-story, brick veneer building, with eight rooms, two and one-half baths and completely air-conditioned.

The house with adjacent corner lot was purchased for \$31,500. Three days after the parsonage family moved in a housewarming was combined with an old fashioned "pounding." More than 210 people called during the afternoon. This purchase was undertaken after a lengthy study of population trends, real estate values, the long-range possibilities of the neighborhood, and the requirements for a suitable parsonage. This study was made by the Board of Trustees of the church.

To make the purchase, the membership of the church was challenged to give \$8,500 in cash in a 30-day period. The total cash raised in this endeavor was slightly more than \$9,600. This giving was the response to the leadership of a committee headed by Ben F. Sutherland with sub-chairmen of W. F. Gupton, Mrs. Margaret Baltzegar, Rogers Mathews and Sam Lewis. W. K. Stewart, Jr. is chairman of the Official

Board and Col. V. M. Lancaster is chairman of the Board of Trustees.

The total budget of the church this year is about \$5,000 more than last year and the financial support of the church seems to have been strengthened by the drive for the parsonage funds, rather than having been hampered by this special cause.

Edward F. Smith is pastor of Trinity Church.

Duke Endowment Checks Mailed

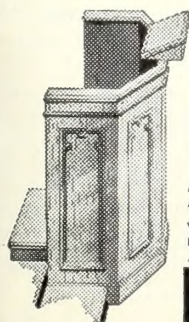
A \$225,000 gift from The Duke Endowment brought added happiness at Christmastime to many retired ministers and families of deceased ministers who served the North Carolina or Western North Carolina conferences of The Methodist Church.

Of 508 checks distributed 238 went to aged ministers, 240 to widows, and 30 to dependent children of ministers who have died. Ministers received \$136,027.92, an average of \$571.55; widows, \$86,168.12, averaging \$359.03; and children, \$2,803.96, averaging \$93.47. Payments are based on the years of service of the minister.

The ministers have served a total of 7,415 years and those whose widows received checks had preached 6,428 years in Methodist churches of the state. The largest check, for \$910.45, was for a minister with 48½ years of service. He is among 160 who have preached for more than 30 years. One hundred and six whose widows are beneficiaries had preached for more than three decades.

Although most of those receiving checks live in North Carolina, the recipients included residents of 16 other states and the District of Columbia.

The checks are mailed from Duke University just before Christmas each year along with a letter from Dr. Douglas M. Knight, president of the institution. They are an expression of the devotion of James Buchanan Duke, founder of The Duke Endowment, to the Methodist circuit riders who preached in small rural churches and were a strong influence in his childhood.



Page

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EDITORIALS



A Touch Of The Frantic

There is a touch of the frantic in the treatment being given the brown-bagging situation by the secular news media. The recent North Carolina Supreme Court ruling that brown-bagging is illegal is being portrayed as a major catastrophe. Television, radio and the newspapers are making the moderate drinkers appear as babies who have suddenly had their pacifiers snatched away.

We doubt if very many of our citizens who like a drink with their evening meal are as disturbed as all this. If we were among them, frankly we would be resentful of this ballyhoo which is being ground out like baloney through a meat grinder.

What is behind it all? Money! Plenty big money! The real pitch is to get liquor-by-the-drink through the Legislature. Then the little brown bag can go where the little brown jug went. Also, larger profits can go into the coffers of the liquor interests.

You see, North Carolina hasn't been supporting the distilleries in the grand style of those states which have open bars. The liquor interests are concerned about us. Of course, we do not have as great a problem with alcoholism as in other states which have a much higher consumption of liquor, either. But our problems with alcoholism are growing as our consumption of liquor is growing. Is this good? What do you think?

That Membership Class

In looking over church bulletins this week we noticed several announcements of confirmation classes to begin early in January. The preparation of our boys and girls for full membership in the church should be given a high priority.

Three facts are apparent in this connection. One is that the Church—not the public education sector—must assume enlarged responsibility for the religious instruction of children. The second is that we must do a better job of preparing our youth for church membership. The third fact we would mention is that one of the specific duties of a pastor is to instruct the children.

Taken together, they constitute a compelling reason to make the membership class for junior-aged children more than a casual formality. The pastor

Something to Think About

Life is a continuous experience; but God gives it to us in stages—one day at a time. Anyone who chooses to do so can live one day victoriously. To live each day in this manner is to experience a victorious life.

J. H. CHITWOOD

should be personally involved, not only in the planning but in the actual teaching. He should come to know the children intimately, if possible, and should be concerned that they make a personal commitment to Christ as Saviour, and enter into a vital fellowship with God.

In most cases, the pastor is the best qualified person in the local church to do this. Its crucial importance should dictate that he not neglect it nor deputize it to others.

Our Martha Needs A Mary

Martha was the sister with hustle and bustle. She oozed energy and generated activity. Service and duty were her watchword. Her pride was centered in keeping things neat and orderly. She was doing something all the time and when those around her pled with her to be less busy, she retorted with a knowing glance at Mary: "If I don't do it, who will. I can't stand to see things left undone."

Martha was a perfectionist in a legal sort of way. There was a place for everything and everything was to be kept in its place. She ran the household by rote and rule and brooked no leniency in the conduct of others.

All of us have something of the Martha in us. Some of us have a larger share than others. It may evidence itself in a compulsion to run the world of our home or our church or our community. It may express itself in a mania for keeping everything and everybody "straight." The Martha in us may come out in a humorless and even cruel determination to reform the world. Sometimes it is seen in people who love humanity but seem to hate people.

We have perhaps overdrawn the biblical picture of the Martha whom Jesus knew. At very least, she was much concerned with practical—shall we say secular?—affairs. And her sister, Mary,

was just the opposite. She sat listening to Jesus as He talked about God and life, prayer and faith, love and service. A whole new world began unfolding before her as she listened and shared.

To the Marthas, the ways of Mary always seem to be irrelevant pietism, or impractical dreaming, or inexcusable laziness. But Jesus' answer to Martha's rebuke of Mary was a sparkling gem:

"Mary has chosen the good portion which shall not be taken away from her." (Luke 10:42).

What does this say to our generation?

Goodness Is At The Center

Goodness is built into human nature. We dream of it, we admire its glory even from afar. When we prostitute it, we are sad and ashamed.

There are times when we pretend a complete alienation from goodness but the illusion cannot be sustained. The goodness breaks through in spite of our perverted pretensions. We may play the devil, but we cannot really put our heart into it. Something within us is outraged. Our captive heart goes on hunger strike. Our impressed feet go on protest march. Our outraged conscience conspires to snatch defeat out of our victories, and to curdle the milk of our success.

We curse God and swear allegiance to wickedness, but end up upon our knees before deity. We spend a quarter of a century building up an image of tough agnosticism, then in some lucid moment of self-knowledge we see ourselves as we really are—children building castles in the sand, awaiting the incoming tide.

To be sure, our collective lives, as a part of the human family, are encrusted with generations of evil and wickedness. But deeper than the sin is the fact of our creation in the image of God. We are His children. This is not a matter of our choice but of God's act in creation. Our sonship is a given factor, and to deny it is to deny our own heritage.

This accounts for the joy with which a prodigal returns home to God. It explains the avid zest with which a man who has found his true self in finding God laughs at sacrifice and counts privation a privilege. It is the eternal guarantee that evil shall not ultimately prevail. It is the enduring promise that all good and true things shall live in spite of oceans of evil.

If we believe this, then let us turn from our castles in the sand to God's castles in the sun. Let us go God's way even as we travel the ways of men. Let us meet fear and pessimism with prayer-filled faith and valiant deeds. Our witness shall be like good seed planted in fertile soil.

LETTERS

TO THE EDITOR

To the Editor:

Reference is made to the present furor over "brown-bagging." (The practice of taking liquor in a restaurant.) Many people believe the 1967 General Assembly will change the law so as to make the practice legal.

It would be near the mark of truth to say that "brown-bagging" is indulged in mainly by the "upper middle classes," the "country club set" and politicians.

One wonders how much concern the legislature would give to the "brown-bagging" ban if it were the prevailing custom only among Negroes and minority groups, instead of being a way of life among the politically and socially elite.

Sincerely,
Sam B. Strickland, Vice Chairman
Com. on Christian Social Concerns
Horne Memorial Methodist Church
Clayton, N. C.



To the Editor:

We have located the logs from an old Methodist Tabernacle in a barn in this area, and we have also found some handmade yellow poplar pews more than a hundred years old. My suggestion is that the Methodists of the Greensboro District move this Tabernacle to the Greensboro District Recreation Camp and restore it as a place of worship.

The Rev. Alson Gray organized the Fair Grove Methodist Protestant Church about 1830 as a part of the Guilford Circuit. Land was bought in 1832 and a log building put up, which was sold in 1856 when a frame church was completed. There is land available to restore the Tabernacle at Fair Grove (now on Haw River Circuit), but this church is now in a building program, and does not have funds available for the project.

If interested in preserving Methodist history please take some action in organizing a group to restore this old building. For additional information write me (Route 6, Reidsville, N. C. 27320), or telephone in the evening, Monticello 656-3209.

Lee T. Richardson
Reidsville



Minister Elected President Of Mental Health Association

The Alamance County Association for Mental Health elected a slate of officers headed by the Rev. Gayle T. Alexander and presented an award for outstanding service to Mrs. Janie Smith of Haw River at its annual meeting recently.

In presenting its annual award for outstanding service to Mrs. Smith, the association paid tribute to the many years she has donated her services as a volunteer to the patients at John Umstead Hospital. In addition to providing entertainment for patients she has collected clothing throughout the area to be taken to the hospital.

Mrs. Smith is active in the Haw River Methodist Church and is a life member of the Woman's Society of Christian Service.

The newly-elected president, Mr. Alexander, is pastor of Trinity Methodist Church, Burlington. He is a graduate of Duke University Divinity School, where he majored in pastoral counseling. A member of the Community Council, Mr. Alexander is also first vice president of the Federated Ministerial Association.

First Methodist, China Grove, Has Ground-Breaking Service

Groundbreaking services were held Sunday afternoon, Dec. 4, for the new addition to First Methodist Church, China Grove.

Bishop Earl Hunt, District Superintendent Charles Shannon, the Rev. O. L. Hancock, Jr., and the Rev. George Clay led the service.

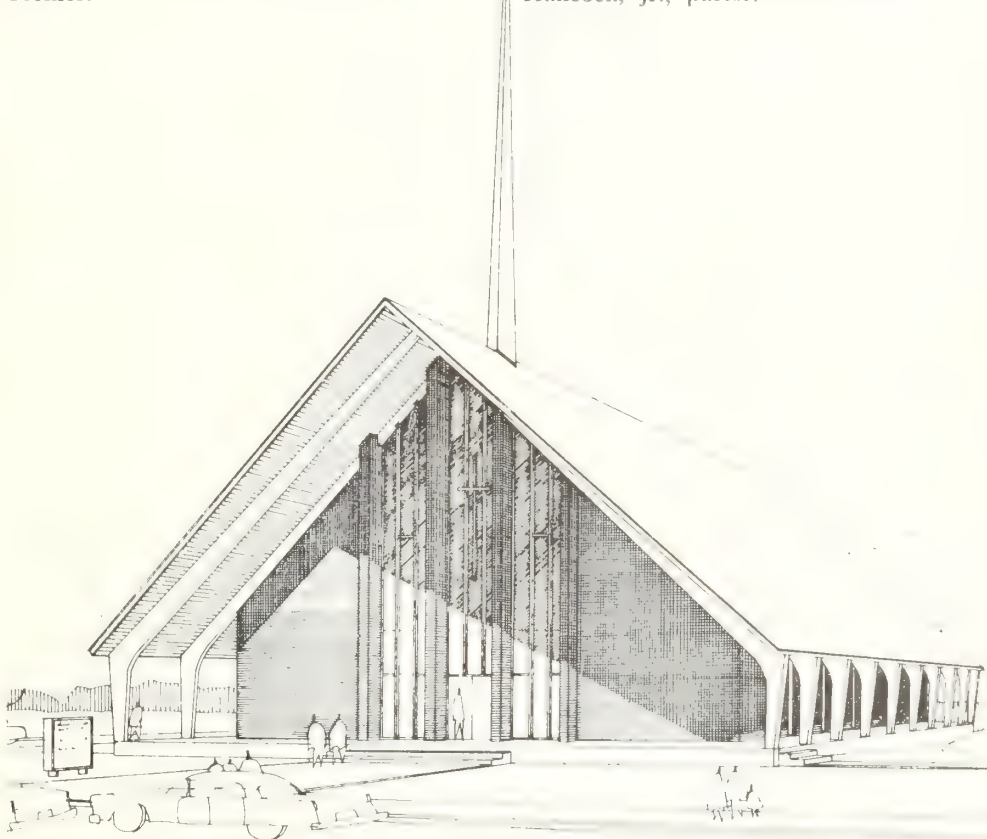
Participating in the service and representing the various organizations of the church were: young children's superintendent, Mrs. John Allison and Telissa Barnhardt, child; elementary children, Mrs. George Clay, superintendent and Janice Eckard, youth; youth division, Mrs. C. B. Deal, superintendent and Miss Dianne Horton, youth; adult division, Merle Harrington, superintendent, and Mrs. Bertha Sechler, the oldest member of the congregation; building committee, Jesse C. Carson, Jr.; official board, chairman, Harry Morrison; trustees, chairman, R. Earl Wagoner; Woman's Society of Christian Service, president, Mrs. Richard Teeter; and the Methodist Men, president, William Sechler.

Construction is expected to begin immediately on the \$202,000 addition. John Edwin Ramsey and Associates of Salisbury is the architectural firm and D. C. Linn, Inc. of Landis will be the general contractor.

The addition will be completely air conditioned and heated electrically. Included in the structure will be a sanctuary which will seat more than 450 persons, church offices, pastor's study, secretary's work room, choir practice room, men's robing room and women's robing room. Rest room facilities will be provided on both levels.

The building time has been estimated at from ten to fourteen months.

The building committee is composed of Jesse C. Carson, Jr., chairman; J. Ernest Dowless, vice chairman; Mrs. John DeMarcus, secretary; William E. Hauss, Jr., treasurer; John K. Willett, Mrs. James R. Teeter, John DeMarcus, John Allison, Mrs. J. L. Menius, Mrs. James Mault, Harry Morrison, Robert McCluney, and O. L. Hancock, Jr., pastor.



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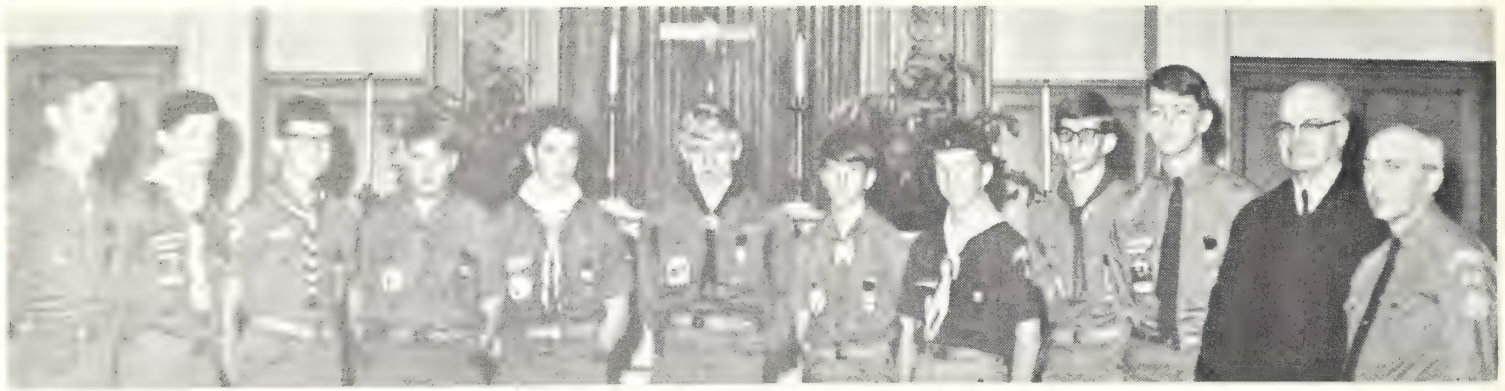
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TEN GREENVILLE SCOUTS RECEIVE AWARDS

God and Country Awards were presented to ten members of Boy Scout Troop 30 on Dec. 18 by Rev. Edgar B. Fisher, pastor, at the morning worship service of Jarvis Memorial Methodist Church, Greenville. Each of the scouts had been under the tutelage of Dr. Fisher in a year's period of training. Recipients pictured above, left to right, are Thomas H. Tice, Timothy C. Winslow, Thomas H. Clay, Frank J. Diener, James W. Winslow, Joshua H. Weeks, Richard E. Waldrop, Richard H. Chandler, Clarence Williams and Robert O'Neal Fleming. Also shown are Dr. Fisher and T. H. Tice, scoutmaster of Troop 30, which is sponsored by Jarvis Memorial.

Three To Receive Honorary Degrees From Pfeiffer in May

The president of Duke Power Company, a well known Asheboro woman, and a Methodist minister will receive honorary degrees from Pfeiffer College, Misenheimer, at its 1967 commencement, to be held on May 15.

William B. McGuire, Charlotte, president of Duke Power Company; Mrs. J. A. Spence, Asheboro; and the Rev. Charles E. Shannon, Salisbury, will be recognized by the college for leadership contributions in different areas.

McGuire, president of Duke Power since 1959, will be awarded the Doctor of Law degree. He has played a key role in the expansion plans of Duke Power including the company's interest in electric power production from atomic energy sources. He is a director of numerous business organizations and is a member of the Charlotte Country Club, the Charlotte City Club, and the Presbyterian Church.

Mrs. Spence, the former Mame Boren, who comes from a prominent Greensboro family, has a long identification with cultural, religious, and educational causes in the greater Asheboro-Greensboro areas. She will be awarded the Doctor of Humane Letters degree.

An individual with a great interest in the arts, she has given generously of her time and means to support area cultural projects. As an active member of the First Methodist Church of Asheboro, Mrs. Spence has held various leadership positions including membership on the Official Board and is known for her work in the Woman's Society of Christian Service of The Methodist Church on a local, district and conference level.

Over a long period of time, Mrs. Spence has enabled numbers of young people to attend college at Pfeiffer and elsewhere through scholarships, usually anonymously. Her interest in Pfeiffer has also included various other areas of the college's program which she has supported generously.

Rev. Mr. Shannon, currently the Superintendent of the Salisbury District of The

Methodist Church, has a long record of successful and aggressive leadership within The Methodist Church and a concern for Christian higher education. He will be awarded the Doctor of Divinity degree.

He has served the following Methodist churches: St. John's, Charlotte, 1942-49; Mt. Tabor, Winston-Salem, 1949-54; St. Paul's, Asheville, 1954-59; and Grace, Greensboro, 1959-64. He was appointed district superintendent of the Marion District in 1964 and in 1965 was assigned to the leadership of the Salisbury District.

Listed in Who's Who in Methodism, Rev. Mr. Shannon has served civic and community causes wherever he has lived and has held leadership posts with the American Red Cross and the American Cancer Society. He is a trustee of Brevard Junior College.

Response To Evangelism Reported In Two Countries

Direct evangelism is still a primary thrust of Methodist and Methodist-related churches overseas, and in several places, evangelistic witness is resulting in unusual response in terms of accessions to the church.

From two areas recently have come reports of response to evangelistic work. In northern Sumatra (Indonesia), almost 2,000 persons were baptized at one service into the Karo Batak Church, an independent church to which both the autonomous Methodist Church of Indonesia and the American Methodist Church are related. In the Congo, the Central Congo Methodist Conference has launched a major home missions effort in an area where work was started by another Protestant group but had to be abandoned.

The story of the evangelistic work among the Karo Batak people is told by the Rev. W. L. Armstrong (American home: Lorenzo, Texas), a Methodist missionary to Indonesia.

"I can appreciate the experience at Pentecost more than ever, because recently I participated in the baptism of almost 2,000 persons in a single service. The Karo Batak people who live in the mountains north

of Medan are primarily animists; and until Communism was defeated, they leaned heavily in that direction. With the defeat of Communism, they turned to other religions. The Karo Church asked the other churches of North Sumatra to help them in evangelism, and teams went out from Medan for several months. Whole villages were Christianized, and thus the baptism service for 2,000 at one time. Fifty ministers participated in the service. It was a great day for the Christian faith. Similar services are planned for the future, as many more thousands are turning to Christ and His church.

"Since Communism was exposed as the villain of Indonesia, emphasis by the government is stronger than ever upon the first article of the Constitution: 'Belief in Almighty God.' We have complete freedom and the blessing of the government to do all we can to bring Christ to the people. The Methodist Church of Indonesia has a great opportunity and is working hard. New churches are being built and new congregations organized in many places."

The new home missions venture of the Central Congo Conference was reported by Methodist lay missionary Jack Reitz (American home: Brookville, Pa.). He wrote:

"The most dramatic conference action was the decision to send four Congolese missionaries to open work in Lusambo. Work had been started in this area by another group, which cannot continue to supply their needs. The work will be supported entirely by the Congolese Church, which is requesting five cents from each church member to meet the budget for next year. The four missionaries were commissioned at the final Sunday morning service of the conference."

Allen

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IN MEMORIAM

DR. HERBERT JAMES HERRING

WHEREAS, Dr. Herbert James Herring served as a member of the Board of Trustees of Louisburg College since 1952 and in this capacity rendered distinguished service as a member of the Board, chairman of the Committee on Faculty and Curriculum and as a member of the Executive Committee. His broad experience as a teacher and administrator, together with his excellent academic attainments, his deep Christian commitment and sound educational statesmanship prepared him eminently for outstanding service to Louisburg College. As a member of the Board of Trustees, his greatest service to the college was contributed from January 1, 1964, when he became a consultant for the Self-Study and later as a general consultant up to his untimely death on September 24, 1966. In so many ways Dr. Herring through his insight and leadership helped to guide the college to higher academic attainments. His contributions, so numerous, were climaxed in the very vital part he had in securing a grant that will amount to \$240,000 over a four-year period awarded by The Sarah Graham Kenan Foundation to further strengthen the college's academic program. We are thankful to God that he lived to be present for the announcement of this grant.

NOW BE IT RESOLVED, That the Board of Trustees in session on November 18, 1966, expresses its profound sympathy to the family of Herbert J. Herring. The Board, in gratitude to God for this devoted friend of Louisburg College and in appreciation of his significant services to this institution, hereby designates one of the Trustee scholarships, carrying full tuition, to be named the Herbert James Herring Memorial Scholarship.

BE IT FURTHER RESOLVED, That a copy of this resolution be sent to the family of Herbert James Herring and that a copy also be spread on the minutes of the Board of Trustees of Louisburg College.

James E. Hillman, President
Louisburg College Board of Trustees
John H. Hodges, Secretary
Louisburg College Board of Trustees

★

CHARLES P. BOWLES

A great and good friend has gone to his heavenly home. We, the Trustees of The Children's Home, Inc., Winston-Salem, have suffered a very great loss in the passing of Dr. Charles P. Bowles. No one can adequately measure his love and devotion to the children, or to the leadership, of this unique charitable institution. The past twenty-three years he served as trustee have been truly outstanding. As one traces his succeeding pastoral appointments from 1930, the rising tempo of meaningful financial support to this institution has been gloriously reflected as the flowering of his genuine love and compassionate concern for children. The slightest cry of a lonely, parentless, needy child cued his heart and claimed his wholehearted personal attention. Whenever Charlie visited on the campus, or dropped by a cottage, his radiant personality was felt and his infectious humor gave a lift to young and old alike. No call to service on behalf of The Children's Home was too small or too demanding upon his time and talents. The children loved him, the staff leaned upon his counsel, and the members of the Board re-

spected his insights and the depth of his generous Christian spirit.

The broad scope of his interest and concern extended far beyond his responsibility as a member of the Board of Trustees. He was a close personal friend to each member of the staff and equally as well to every member of the Board. His broad experience and wide influence throughout our conference was of immeasurable value in the development and promotion of the rich and varied program for the care of orphaned children housed here.

His genial, Christian philosophy is reflected when upon one occasion he remarked: "Birthdays and anniversaries are thrilling but it's not the number of birthdays a person or an institution has but what has happened between them which really matters." Thus the spirit in which Charlie lived and the love and devotion he bore toward our children and this "home" enabled him to give a wonderful accounting in deepening and strengthening the foundations of this character developing institution. Only eternity can possibly reveal the total good he has achieved through his labors to this Children's Home.

Thus in the words of Bishop Earl G. Hunt, Jr., we, too, can say: "Those of us who were privileged to know his ever vigorous, challenging, and effective concerns, which were reflected without apology but in great brotherliness, will feel an acute sense of loss by his absence. Nevertheless, we shall have, through memories of him, an incentive to bring to fruition, as best we can, the Divine Imperative to which he can no longer direct himself. And in the doing of this it is our belief that the Spirit of this man of God will be among us to give encouragement from other shores."

Written by Reverend John H. Carper
Adopted by the Board of Trustees
The Children's Home, Nov. 17, 1966

N. C. Nurse Serves In Vietnam

Miss Tharon McConnell of Mooresville, who went to Vietnam in August as a MCOR volunteer to serve on the staff of Vietnam Christian Service, is now acting as a public health nurse in Quang Ngai. While waiting her turn to attend a language school in Saigon, she is busy combating disease and instructing villagers in preventative medicine measures.

Presently Miss McConnell is working with twelve families. She devotes much of her time to preschool children suffering from malnutrition and worms. It is her task to teach the mother how to administer available remedies such as salt and sugar, and how to mix powdered milk as a food supplement.

What's it like to leave a small town in America and to go to a land of suffering and hardship? What's the challenge? Miss McConnell explains it thusly:

"I am continually amazed at how life continues in spite of war and the ever present threat of danger and even death. But life does go on except that it is harder—homes have been destroyed, land captured by the Viet Cong or bombed by the U.S., and with it the means of livelihood. Families are separated, loved ones are killed, food is scarce, conditions for living are poor, but still the spark of life is there."

Miss McConnell received her nursing degree from Duke University. She was on her way to Costa Rica, but decided that she would like to work in Vietnam instead.

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What More Can The Churches Do?

By LAWRENCE P. FITZGERALD

Three churchmen stood talking about the War in Vietnam. Let us call them X, Y, and Z. Mr. X said: "It is an unjust war." Mr. Y said: "It is a just war." Mr. Z said: "Just or unjust, the existential fact is—many of our men are there. Harry Jones who sang in our choir is with the First Cavalry at Da Nang. Rodney Smith, our pastor's son, is fighting with the Marines near DMZ. Thousands of Americans are there in Vietnam fighting and some of them are dying. What concerns me is: Are we doing all we can for these men? Are the churches as concerned as they ought to be?"

A small committee of concerned people (The Committee on Ministry to Armed Forces Personnel of the General Commission on Chaplains) invited recently two chaplains to sit down with them and discuss this question: Through our chaplains and our churches we are trying to meet the religious needs of our men in Vietnam. But what more can we do?

Suggestions were made in answer to this question by the two chaplains, by members of the committee, during the session and since. In general, three answers have come forth:

1. *First, there needs to be more and better communication.*

Every church has a moral obligation to keep its members informed. This involves service personnel who are far away in Vietnam. Morale is highest among informed and dedicated Christians. The lines of communication between the men in service and their home churches help to give a lift to this morale. How communicate? By sending church bulletins, newsletters, pastoral letters, religious reading material. But personal letters are the *most* welcome. Pastors ought to write occasional personal letters to their men in service. If they are too busy to do this, they are too busy.

Once, Mrs. Franklin Roosevelt was talking with a group of interested persons about how to keep up the morale of the men in service. Said Mrs. Roosevelt: "You can talk all you want about USO shows and the like as morale boosters. They are fine. But there are two things that keep up the serviceman's morale more than any others: warm socks; and letters from home.

I believe it is a good idea, said one chaplain, to write to the chaplain of a man's unit. The chaplain is the best man to meet any soldier's spiritual needs. Letters from the church or from parents to the chaplain will introduce him to the specific persons. Thus, he is able to personalize his ministry where military personnel sometimes appear as a mass—or as a number.

One chaplain said, "In a whole year I

had only one letter from back home about any service person." A young man in the military lamented: "The only time I heard from my church back home was when it needed money."

Chaplains make efforts to provide wholesome reading material for military personnel such as *The Link* magazine and religious pamphlets. The American Bible Society makes Bibles available to chaplains for distribution. Unfortunately, many of the Bibles are in the King James Version and I believe the men prefer the modern versions. They are not interested in Elizabethan speech; forget the "thee" and "thou" and "thy." When you send religious literature keep this fact in mind. Limit your ecclesiastical jargon.

A pastor of a Lutheran church in Michigan has organized in his church a group named FROMMS (Friends and Relatives of Men in Military Service). They have a seven-fold program:

1. Send the weekly bulletin and other material to our servicemen.

2. Meet periodically to hear from our servicemen who may be in leave, and work on projects to remember them.

3. Request pictures (preferably in uniform) of all our servicemen.

4. Request the most recent addresses of our servicemen from their friends and parents.

5. Send a monthly letter from the pastor and vicar.

6. Request ideas from other members of the church.

7. Have canisters periodically at the entrances to the sanctuary so you may contribute to this work.

2. *People at home need to pray more for the men in service.*

Never lose faith in prayer. "More things are wrought by prayer than this world ever dreams of." Prayer is "the earnest plea of a spirit in need" and there are thousands in need in Vietnam.

Many of our men in Vietnam are learning to pray for the first time. They face danger and death; and they ask protection. We don't want our men to use religion as "a celestial good luck charm," but it is only natural to pray when in danger. And right.

We are trying to lead our men to see that prayer is communication with God—the meeting of two Spirits: "I am" and "I." Many are beginning to think like Clark Poling, one of the chaplains who gave his life on the *Dorchester*. Dr. Poling tells how Clark wrote home long before the *Dorchester* went down and made this request:

I know I shall have your prayers, but please don't pray simply that God will keep me safe. War is a dangerous business. Pray that God will make me adequate.

I believe it is a good idea to create prayer groups to pray definitely for your men in service. Learn the meaning of what Samuel said: "Far be it from me that I should sin against the Lord by ceasing to pray for

you . . ." (1 Sam. 12:23). Pray for your men; and let them know you are praying for them.

One pastor mentions his servicemen every Sunday in his pastoral prayer; and sometimes he prays for them by name. Nothing is a greater challenge to faithfulness to Christ than to know that you are being prayed for—and specifically.

3. *Finally, we need to develop the laity so they will become exponents of the good news in Christ.*

This we must do if we take the doctrine of the church seriously. The working out of God's way of life among men was never left only to the clergy.

This may mean pre-induction counseling with young people before they go into military service. Do they not need help as they enter this strange new experience of the military?

This means a well-rounded program of Christian education. Young people need to be taught what it means to be a Christian and the necessity for letting the whole man be converted. In his battle with sin, the young person must learn to take a stand for Christ. Of course, he needs to see that God is a forgiving God; but he also must see that the church is not just a nursery for weaklings but a brotherhood of strong men.

Ordained clergymen need to take the laity into full partnership in the work of Christ. One chaplain said: "I often feel that the chaplain is charged with an impossible task. He works by himself; he is not a part of a team of laity who can pray, evaluate, plan and execute a viable program. He must go it alone. . . . But laymen can and ought to be trained to share in the evangelistic and teaching ministry of the church. Once a man becomes a Christian, he is a part of the body of Christ and ought to be out doing the work of Christ here and now."

This creative chaplain goes on to say that he knows of Marine Corps sergeants who are doing a most effective job as counselors. Chaplains, he said, ought to have the desire and the tools to train lay people to become effective witnesses for our Lord.

To be sure, chaplains are provided by the churches and they are doing a good job; they cover as much territory as possible. But "none of our churches is ever going to do an adequate job in assisting chaplains on active duty until they take their mission to the man in uniform with radical seriousness. . . . We are going to be called on some day to give an accounting of ourselves and be asked what our mission was and we may have to answer feebly that we had little sense of mission. Of course, we've done fairly well in our mission as counselors but we need to look again at our mission as evangelists, Christian teachers and preachers."

One supervisory chaplain said: "I was leader for 200 chaplains; and I can truly say that I have never seen a finer group and a more capable group of clergymen in the world." But chaplains face many problems: lack of transportation; rapid turnover; the mud and the heat; and a general lack of adequate materials. The men often

For
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do not turn out for the services. Perhaps they can't. For example, in one situation where there were 1600 Protestants, only seventeen men showed up for the religious service. A battalion chaplain reported: "I can remember that week after week after five to eight services we would have met with 15 per cent of the Protestant personnel."

But the laymen are there; they are all around. And a dedicated layman can often spell the difference; he can bring the good news of Christ to needy men. I believe we ought to renew our faith in the ministry of the laity.

Once again, the home churches can help these laymen by providing appropriate literature for them to use. Perhaps not Jesus in the long-flowing robes on the front cover of the Sunday bulletin. Maybe we should forget trying to create a dear, old homey atmosphere of the sweet church older people were reared in when they were children. What do we have to fear from pop-art or contemporary photographs that are realistic and show men ministering in their daily situations?

One thing especially I hope someone will come up with—guitar music for the *Armed Forces Hymnal*. Maybe not all of it—for some hymns may not be appropriately set to guitar music—but some of them. Most likely you'll find a fellow around who has a guitar and can lead the singing with it.

Do not forget that our ministry in the Navy, at least, is to teen-age Americans whose cultural and social values are deeply rooted in America's teen-age culture. More than 70 per cent of the men in the Marine Corps are under 20 years of age. Our ministry ought to speak the language of that group and meet their needs.

Anyway you look at it, Vietnam is a dirty mess, not a clean mess. But it is there—and our men are there—and they need an in-depth ministry by chaplains and laymen alike.

Your men will not come back the same "boys" they were when they went into service. They are going through fire; they are facing crises. It is well you want to help. And you can in the ways suggested—and other ways you will think of yourself.

All of this calls for concern and prayer and understanding.

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Rev. J. L. Trollinger Dies

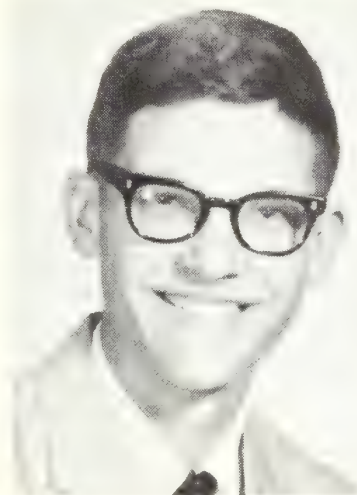
The Rev. Joseph L. Trollinger, Sr., 72, of Reidsville, died Dec. 21 at Wesleyan Nursing Center in Charlotte where he had been a patient for the past three months.

He was a member of the Western North Carolina Conference of The Methodist Church and had served as a minister for 35 years. His last appointment from 1952 to 1957 was at Friendship Methodist Church in Guilford County. Following retirement, he moved to Reidsville where he made his home.

The funeral was held at Main Street Methodist Church, Reidsville, and interment was in the Friendship Methodist Church Cemetery.

C. M. Herring Earns Eagle Award

Charles M. Herring, son of Mr. and Mrs. J. Dewey Herring, Route 1, Lumberton, was presented with the Eagle Award in Scouting on Nov. 29. The presentation was



made by Mr. L. D. Hunnings, Scoutmaster of Troop 306 of which Charlie is a member. Troop 306 is sponsored by the Chestnut Street Methodist Church, Lumberton, where the Court of Honor was held for this Eagle Award.

Charlie received The God and Country Award from his church on May 29, 1966. He has been selected to attend the 12th World Jamboree to be held in August, 1967, at Farragut State Park, Idaho.

Dr. Arthur Kale To Be Acting Dean Of Duke Divinity School

DURHAM—The head of Duke University Divinity School's graduate program in religious education, Dr. Arthur Kale, will be acting dean next semester, according to an announcement by Duke President Douglas M. Knight. The appointment is effective with the opening of the spring semester in February.

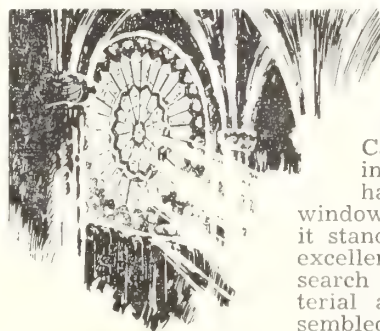
The change, occasioned by the sabbatical leave to be taken by Dean Robert E. Cushman, will continue through the summer session. Cushman is to return for the opening of the 1967-68 academic year.

Dr. Kale is a Duke alumnus, having earned both A.B. and B.D. degrees here. He did postgraduate study at Yale University, and was awarded an honorary doctor of divinity degree by High Point College in 1950.

A member of the Western North Carolina Conference of The Methodist Church, Dr. Kale has served as conference executive secretary of its Board of Education and as the board's president for nine years.

From 1934-52, Dr. Kale was pastor of a number of Methodist churches in the Piedmont area of North Carolina. He was minister of High Point's Wesley Memorial Church before joining the Duke faculty.

Dean Cushman intends to spend his sabbatical leave in research and writing. He also intends to fulfill speaking engagements, and to attend his duties and executive responsibilities in several professional societies.



A Masterpiece of Beauty and Color

The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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N. C. Conference to Conduct District Seminars

Seminars for pastors dealing with *Biblical and Theological Perspectives Undergirding Methodist Curriculum* will be conducted in the North Carolina Conference during the months of January and February, according to C. P. Morris, Executive Secretary of the Conference Board of Education. The purpose of these seminars is to help pastors make preparation to teach this special study course to their Church School teachers during the month of April.

This special study course was written for the North Carolina Conference Board of Education by Dr. Horace Weaver, editor of Adult Publications, Editorial Division, Board of Education, The Methodist Church. A selected group of persons attended a Coaching Conference at Camp Chestnut Ridge in September to prepare themselves to teach this course as certified instructors. A follow-up session was held Dec. 8 and 9 with Dr. Weaver as resource leader. The unit of study has gone through two revisions and is now being reproduced by the Conference Board of Education for use in the District Seminars and in the local church.

The plan calls for each pastor to teach this Study Course for all the Church School teachers in his church(es) during the month of April. This study is designed to help Church School teachers acquire an understanding of the Biblical and Theological perspectives undergirding all Methodist curriculum materials—children, youth and adult. It should be especially helpful in preparing teachers of adult classes for the new curriculum starting in September. During this same month of April all adults will be studying the special unit "Preparing for a New Day" in their church school classes.

Seminars for the pastors of the Elizabeth City and Sanford districts will be sponsored by the Conference Inservice Training Committee of which Dr. E. Wade Goldston is chairman. These will consist of five three-hour sessions on Mondays or Tuesdays for five consecutive weeks.

The schedule of the eleven district seminars follow:

Burlington District: Feb. 26-27, Camp Chestnut Ridge, Dr. O. Kelly Ingram, Instructor, Rev. T. B. Hough, District Superintendent.

Durham District: Jan. 16, 9:30 a.m. to 4:00 p.m., place to be determined, Dr. James I. Warren, Instructor, Rev. O. L. Hathaway, District Superintendent.

Elizabeth City District: Feb. 6, 13, 20, 27 and March 6, First Methodist Church, Elizabeth City, Dr. Arthur Kale, Instructor, Rev. Henry G. Ruark, District Superintendent.

Fayetteville District: Jan. 16, 17, Camp Rockfish, Rev. Wallace Kirby and Rev. Warner Heston, Instructors, Rev. Barney L. Davidson, District Superintendent.

Goldsboro District: Feb. 27, 9:30 a.m. to 4:00 p.m., St. Luke Methodist Church, Goldsboro, Dr. Samuel J. Womack, Instruc-



Dr. W. Arthur Kale, Professor, Duke Divinity School, Inservice Training Instructor in the Elizabeth City District Seminar.



Dr. Samuel J. Womack, Dean of Methodist College, Fayetteville, Inservice Training Instructor in the Sanford District Seminar.

tor, Rev. Leon Russell, District Superintendent.

Greenville District: Feb. 1, 9:30 a.m. to 4:00 p.m., St. James Church, Greenville, Rev. Christian White, Instructor, Rev. W. R. Stevens, District Superintendent.

New Bern District: Feb. 17, 9:30 a.m. to 4:00 p.m., Core Creek Church, Rev. A. N. Fisher, Instructor, Rev. R. Grady Dawson, District Superintendent.

Raleigh District: Feb. 20, 9:30 a.m. to 4:00 p.m., place to be determined, Dr. James I. Warren, Instructor, Rev. N. W. Grant, District Superintendent.

Rocky Mount District: Feb. 28, 9:30 a.m. to 4:00 p.m., Enfield, Rev. Walter N. McDonald, Instructor, Rev. J. W. Page, District Superintendent.

Sanford District: Jan. 10, 17, 24, Feb. 2 and 7, First Church, Rockingham, Dr. Samuel J. Womack, Instructor, Rev. Virgil E. Queen, District Superintendent.

Wilmington District: Feb. 20-21, Lake Waccamaw, Rev. A. Kimsey King, Instructor, Rev. Clyde G. McCarver, District Superintendent.

AMONG OUR COLLEGES

HIGH POINT RECEIVES GRANT

High Point College recently received a \$2,000 grant for unrestricted use from Gulf Oil Corp.

It was one of 150 such awards, totaling \$300,000, that Gulf will distribute this year to as many universities and colleges under its Aid-to-Education Program.

GC RECEIVES ESSO GRANT

Another financial boost for Greensboro College's faculty enrichment program, in the form of a \$2,500 grant from the Esso Educational Foundation, has been received by the college. The grant was part of the foundation's \$2,580,000 fund shared for 1966-67 by over 300 colleges and universities.

PROFESSOR GOES TO ENGLAND

Dr. Sam Underwood, professor of English and chairman of the English Department at High Point College who received a Piedmont University Center Grant for research, left Dec. 17 for approximately four weeks' research study at the British Museum in London. He will be collecting data for a book he is writing on W.H. Auden.

EMORY REACHES HALFWAY MARK

By the end of November Emory University had contributions totaling \$12,340,065 on their Merit Program campaign goal of \$25 million. The Merit Program is a capital funds campaign—the largest in Emory's history—that was launched in October 1965, by the University's Board of Trustees. Of the \$25 million, \$10,600,000 will go into Emory's permanent endowment and \$14,400,000 will be spent on a building program.

DUKE LISTS ELEVEN PROJECTS

The Duke Endowment has awarded 11 grants to Duke University totaling \$2,450,000, of which \$2 million will go toward the cost of five construction projects.

The remaining \$450,000 will be divided among six continuing programs designed to strengthen the University's teaching programs and administration.

Largest of the allocations is \$600,000 toward construction of a new service center, a facility expected to cost \$2.2 million.

Other grants for capital purposes are:

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\$500,000 toward the cost of a \$1.2 million student center for women; \$425,000 toward the Duke unit of the phytotron being built in conjunction with a similar facility at N. C. State University in Raleigh; \$400,000 for new telephone equipment and toward the cost of a building; and \$75,000 for a new access bridge to Piver's Island, site of the Duke Marine Laboratory at Beaufort.



PFEIFFER CHOIR LEAVES ON TOUR

The 40-voice Pfeiffer College Concert Choir departed from the college by chartered bus Jan. 3 for a 10-day concert tour of five Eastern states. They will present their annual home concert at the college on Monday, Jan. 16, in the Pfeiffer Chapel at 8 p.m.

Under the direction of Dr. Richard H. Brewer, head, Department of Music, the choir is recognized for its great versatility. It was featured on the 500-station Mutual Broadcasting System as a part of its 1966 Christmas music offerings.

Besides its appearances in North Carolina, the choir's schedule calls for performances in Virginia, Delaware, New Jersey, New York and Maryland.



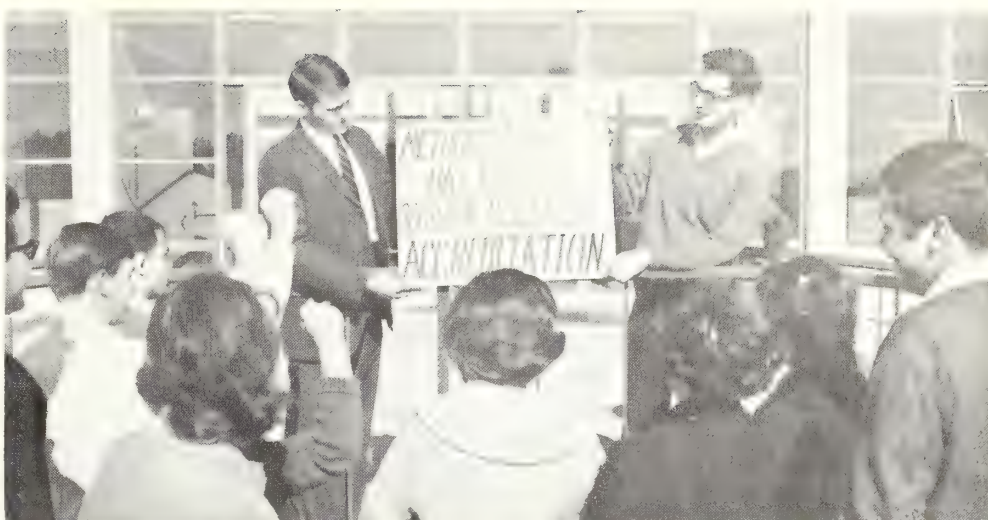
THEOLOGIANS TO LEAD SEMINARS

Four well known theologians with Duke University Divinity School connections are among 10 leaders named for the U. S. Air Force's 1966-67 Professional Development Seminars for Chaplains.

Invited to participate in the seminars being held this fall and winter in several locations in the U. S., and in the European, Pacific and Alaskan air commands, were Drs. James T. Cleland, Kenneth W. Clark, William D. Davies, and John W. Carlton.

Dr. Cleland will leave early this year for seminars in Alaska, Japan, and the Philippines. Drs. Carlton and Clark are teamed with other leaders for sessions to be held Jan. 9-Feb. 3 in England, Germany, and Turkey.

Dr. Davies already has been involved in meetings held earlier this fall in the United States.



The good news of Methodist College's accreditation is passed on to members of the student body by Student Government President Steve Hopkins, left, and campus newspaper editor William Billings, right.

Methodist College Receives Full Accreditation By Southern Assn.

Recently, Methodist College, Fayetteville, was accepted into full membership by the Southern Association of Colleges and Schools. This action highlights the realization of the major goals set when the college was chartered on Nov. 1, 1956.

Although Methodist previously had received all the academic recognition available to a new institution to that date, the full accreditation is the result of intensive efforts by college officials to achieve maximum academic excellence in the shortest possible time.

This accreditation, which is retroactive to the first graduating class, means that credits are readily transferable from Methodist to other colleges and universities and assures secondary schools, prospective students, and philanthropic interests that Methodist College meets the requirements for a quality educational institution.

News of the Southern Association's action was relayed to the college by a telephone call from President L. Stacy Weaver attending the annual meeting of the Association at Miami Beach, Fla.

In relaying the news by telephone to the college campus of the action of the Southern Association, President Weaver expressed his gratification at "this, another important step in the development of the college." He referred to the accomplishments as "the result of team effort." He also expressed appreciation to the people of the North Carolina Conference of The Methodist Church, Fayetteville and Cumberland County and all other friends everywhere whose efforts have contributed to the progress of the college and thus, this recognition.

Efforts to achieve the earliest possible full accreditation were begun shortly after the chartering of the college in 1956 and have included several meetings between college officials and Southern Association representatives, visits to the campus by Association committees, and the preparation by the college of an intensified and formalized Self-Study. In December 1964,

Methodist was granted the "candidate for membership" status, that category having been established by the Southern Association as a means of recognizing new colleges prior to their qualifying for full accreditation, which can come only after three classes have been graduated.

The college earlier had received approval by the North Carolina Department of Public Instruction and the State Board of Education for the in-service preparation of public school teachers, and by the University Senate of the Methodist General Board of Education for the undergraduate training of ministers and Christian education workers. The college also is a member of the N. C. College Conference and is fully accredited by it.

Methodist College, a four-year, liberal arts, co-educational college, now in its seventh year of academic work, has an enrollment of 944 students from 20 states, a faculty of 57 members, 13 buildings completed and in use, and contracts let for three additional structures.



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Woman's Activities



W. N. C. Conference

Mrs. JOHN C. WRIGHT

CONFERENCE EXECUTIVE MEETING

The executive committee of the Woman's Society of Christian Service of the Western North Carolina Conference in session at Pfeiffer College next week will devote a whole day to a retreat, "Self-Study Before God." This session begins at 10 a.m. on Thursday, Jan. 12, and continues until 10 p.m.

Mrs. Murphy Nelson of Morganton, conference vice president, and Mrs. C. G. Norton of Hendersonville, conference secretary of Spiritual Life Cultivation, are the leaders.

Last year, the program, "Self-Study Before God," was given in most of the local societies of the conference, but Spiritual Life leaders thought that it was used as devotional material and that definite objectives leading to changes in attitudes and procedures had not been adequately carried out. The 1967 study will be more in depth than the previous one.

Prior to the executive meeting, there will be a meeting of a special committee to plan for conference and district Officers' Training and Leadership Development. Mrs. Gilreath Adams of Asheville is chairman of the group. Others include Mrs. C. C. Herbert, Jr. of Gastonia, Mrs. Howard Johnson of Franklinville, and Mrs. Paul Feezor of Denton. Mrs. Leslie Barnhardt of Charlotte and Mrs. Murphy Nelson of Morganton are members ex-officio. All are conference officers, except Mrs. Feezor, who is president of the Thomasville District Woman's Society.

MISS CAROLYN THORNE IS A DEACONESS

Miss Carolyn Thorne, church and community worker for the Denton Area, is now a deaconess in The Methodist Church. The news of her deaconess relationship came to her at the meeting of the Commission on Deaconess Work in Charlotte in October.

Miss Thorne had been a candidate for the deaconess relationship and had studied at Scarritt College in Nashville, Tenn. during the summer months.

When the Joint Committee on Missionary Personnel of the Board of Missions met in New York, they changed the status of Miss Thorne from that of foreign missions to a deaconess relationship.

In a recent newsletter to the people of her area, she said, "Since a deaconess can serve in any capacity of The Methodist Church, this means that I can continue in my present position as Church and Community worker. My job in this area does not change because I have become a deaconess."

She explained the work of a deaconess

by saying, "A deaconess is a woman who has been led by the Holy Spirit to devote herself to Christlike service under the direction of the church. She is a member of the official board of the church where she holds her membership. She is a member of the Quarterly Conference and a member of the District Conference. She is also a member of the Annual Conference Deaconess Board and is seated at the Annual Conference with the privilege of the floor but without a vote."

Two other church and community workers in the conference are deaconesses, Mrs. Arthelia Brooks of Yancey County and Miss Virginia Miller of Macon County, now on a year's leave of absence.

NEWS OF MISS LOUISE AVETT

Miss Louise Avett, missionary to Hong Kong, has been appointed as Field Correspondent for the Hong Kong area by the Board of Missions of The Methodist Church. She had recently returned to her post in Hong Kong after a year's furlough in the United States.

In a letter to Mrs. Leslie Barnhardt of Charlotte, she says, "I can hardly realize I've been back in Hong Kong seven weeks. The month (almost a month) between my arrival and Katherine Ward's departure was chock full of 'doings.' Me trying to visit all the churches and projects, Bishop Werner's arrival with ensuing committees, meetings and conferences—and it seemed like everyone trying to welcome the Plylers and me back, and say farewell to Katherine. In between times Katherine was trying to bring me up to date on things during my absence. Early in October. . . Dr. Margaret Billingsley came for a week's visit."

She tells of evangelistic messages in a special meeting in the city: "You would enjoy hearing some of the wonderful evening addresses being given. . . Last night we heard no less than three of them—Dr. Visser't Hooft, secretary of the National Council of Churches, Dr. Russell Chandron of Bangalore, India, and Dr. D. T. Niles. They all were good, but Dr. Niles was wonderful. He's a born speaker who always has a significant and timely message."

Her address is Miss Louise Avett, 11-B Cambridge Rd., Kowloon, Hong Kong.



N. C. Conference

Mrs. H. W. DOUB

Announcing Plans For:

Annual Meeting—Southeastern Jurisdiction Woman's Society, West End Church, Nashville, Tenn., Feb. 22-24.

This is a rare occasion when all officers

and secretaries of the 16 conferences are invited to attend and participate in opportunities for Leadership and Development with their corresponding Jurisdiction Officers.

Registration — West End Methodist Church, Feb. 22, 2:30 p.m. Hotels and Motels: Allen, Anchor, two Holiday Inns. Make your reservations through Mrs. George Shiplett, 800 Jackson St., Vidalia, Ga. 30474.

Communion—Following registration from 3 to 5 in the *Upper Room* chapel by Bishop H. Ellis Finger and Bishop Charles F. Golden. Under direction of Mrs. Fred Pfister.

Opening Night — West End Church, 7:30 o'clock.

Fisk Jubilee Singers.

Message of the President, Mrs. H. M. Russell.

Thursday Morning—

9:00—Worship, Mrs. H. Ellis Finger

9:30—Business, Mrs. Russell, Presiding

10:00—Group Meetings, Officers and Secretaries

12:30—Luncheon

Thursday Afternoon—

Spent on Campus of Scarritt College. A tea will be given by Dr. and Mrs. D. D. Holt. A drama presented by Mr. James Warren and Scarritt Players.

Thursday Night—

West End Church, 7:30. Special Music, Scarritt Choir, Mr. Holt Ambrose.

Friday Morning—Worship, 9:00.

Group Dynamics—Gene Maxwell, Mrs. J. Boyd Tyrell.

Involving Highlights—Mrs. Niles Clark and Mrs. Robert L. Wilcox.

Discussion Groups.

Luncheon.

Friday Afternoon—

Tours and Field Trips in Nashville.

Friday Night—West End Church, 7:30.

Note: In this service the Wesleyan Service Guild and members of the Deaconess Association will also be present.

Music—West End Choir.

Commissioning Service.

Pledge Service.

Note the theme: "Give Us Thy Vision" (from New Hymnal 462, Susan Ruby Lamb).

PRAYER FOR CHRISTIAN UNITY

Methodist pastors and laymen are being encouraged by their denomination's Commission on Ecumenical Affairs to participate in the inter-faith "Week of Prayer for Christian Unity" from Jan. 18 to 25.

The eight days of special activities is promoted internationally and includes prayer, study and dialogue. According to a National Council of Churches estimate, Methodist participation in 1966 tripled that of 1965.

"Christian unity does not encourage conformity or bland homogenization," said Rev. Robert W. Huston, general secretary of the Commission on Ecumenical Affairs which has its headquarters in Evanston, Ill. "It does diminish divisiveness without reducing the richness or diversity."

"To love others truly, we must understand them," he continued. "The Week of Prayer for Christian Unity is a widely

accepted and fruitful method for experiencing what unity might mean."

A major resource for the observance is a leaflet published jointly by the National Council of Churches and the Graymoor Friars of the Roman Catholic Church. It provides a common source of prayers and procedures for Protestants and Catholics alike. The suggested order for each day of the week includes scripture, free and ordered prayer, confession of faith, meditation material, and intercessory prayer for general and local needs.

Dr. Huston said that in many communities Protestant, Roman Catholic and Orthodox Christians unite in prayer, study and dialogue. Business, professional and civic groups join in breakfast or noon observances at the church's invitation and neighborhood groups often continue to meet for informal "Living Room Dialogues."

Included in the Commission on Ecumenical Affairs mailing of the week of Prayer for Christian Unity leaflet was a copy of the "Open Letter to the Church" from the Consultation on Church Union in which The Methodist Church is one of nine participants.

Asserting that the two documents are related, Dr. Huston said that the "Open Letter" reminds us that "the gifts of unity are denied by our divisiveness, but may be received for the wholeness of the church through disciplined responses in each community."

General Board of Missions To Meet at Louisville, Jan. 17-20

When the General Board of Missions meets at Louisville, Ky., Jan. 17-20, it will have as keynote speaker the Rev. Colin M. Morris, president of the United Church of Zambia, which came into being only in 1965 as a result of a church union.

Buck Hill Falls, Pa. has been the well known meeting place of the Board for the past four years. In going to Louisville, it will have the use of the Fourth Avenue Methodist Church and the Memorial Auditorium. Bishop Roy H. Short, head of the Louisville Area, will preside as president of this the largest agency of The Methodist Church.

The Board of Missions has an annual budget of about \$36,000,000 and maintains a corps of about 1,450 missionaries overseas and about 2,000 missionaries, deaconesses and other mission workers in the U.S. Two important features of the upcoming meeting are the commissioning service for ten new missionaries and some in-depth discussion of the church's position and role in a rapidly changing world. The theme of the meeting is "The Church and Change." Other work of the Board will include the appropriation of funds for the new year.

Major divisions will meet prior to the Louisville session. They include the Woman's Division, representing the 1,650,000 member Woman's Society of Christian Service and the Wesleyan Service Guild. It will convene in Cincinnati, Ohio, Jan. 11-15, at which time Miss Dorothy McConnell, top executive, will make a report.

CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Jan. 17-20: Annual Meeting, Board of Missions, Louisville, Ky.
- Jan. 23-24: Commission on Ecumenical Affairs, Annual Meeting, Denver, Colo.
- Jan. 24-26: Annual Convention of the National Association of Methodist Hospitals and Homes, Sheraton-Chicago Hotel, Chicago, Ill.

NORTH CAROLINA CONFERENCE

- Jan. 8 : Burlington District Conference, Faith Church, 2:30 p.m.
- Jan. 10 : In-Service Training Committee, St. Luke Methodist Church, Goldsboro, 11:00 a.m.
- Jan. 10, 17, 24, Feb. 2, 7: Sanford District Methodist Curriculum Seminar, First Church, Rockingham
- Jan. 15 : North Carolina Christian Advocate Sunday
- Jan. 16 : Durham District Methodist Curriculum Seminar, 9:30 a.m.-4:00 p.m.
- Jan. 16-17: Fayetteville District Methodist Curriculum Seminar, Camp Rockfish
- Jan. 17 : Seminar on Baptism and Church Membership, Wilmington and New Bern Districts, Trinity Church, Jacksonville
- Jan. 18 : Methodist Foundation, Inc., Methodist Building, Raleigh
- Jan. 19-20: Duke Divinity School Seminar, First Church, Wilson
- Jan. 22 : Goldsboro District Conference, St. Paul Church, Goldsboro, 2:00 p.m.
- Jan. 22 : Fayetteville District Conference, Spring Hill
- Jan. 24 : Trustees Meeting—Methodist Home for Children
- Jan. 24 : Trustees Conference Historical Society, Methodist Building, 2:00 p.m.
- Jan. 24 : Methodist Information Meeting
- Jan. 24 : Seminar on Baptism and Church Membership, Elizabeth City and Greenville Districts, First Church, Williamston
- Jan. 25 : Seminar on Baptism and Church Membership, Rocky Mount and Goldsboro Districts, First Church, Wilson
- Jan. 28 : Christian Vocations Rally, Methodist College for Fayetteville, Sanford, Wilmington and New Bern Districts
- Jan. 30 : Seminar on Baptism and Church Membership, Durham, Raleigh and Burlington Districts, Carr Methodist Church, Durham
- Jan. 30 : Methodist College, Second Semester Classes Begin
- Jan. 31 : Seminar on Baptism and Church Membership, Fayetteville and Sanford Districts, Aberdeen Methodist Church

WESTERN NORTH CAROLINA CONFERENCE

- Jan. 8 : Winston-Salem District Conference, Mt. Airy, Central, 3 p.m.
- Jan. 16-17: Institute of Homiletical Studies, Lectures on Preaching, Charlotte, First Church. Preacher, Dr. James S. Stewart
- Jan. 17-18: Mission to Ministers, Charlotte, First Church
- Jan. 17 : Dinner for Youth interested in the Ministry, Charlotte, Myers Park, 5:30 p.m., Speaker: Bishop Gerald Kennedy.
- Jan. 25 : Third Builders' Club Call

The Joint Committee on Missionary Personnel is to meet Jan. 15-16, and the Joint Commission on Education and Cultivation, Jan. 16-17.

The National Division, of which the ranking executive secretary is Dr. J. Edward Carothers, will meet concurrently with the meeting of the Board itself. This is also the case with the World Division, with Dr. Tracey K. Jones, Jr. as chief executive.

In addition to Board members and executive staff, the meeting will be attended by missionaries, Methodist journalists and specially invited leaders in the field of missions, both ministers and laymen.

Salisbury District Meeting Held

The Salisbury District Conference was held at Forest Hill Methodist Church, Concord, Sunday Dec. 11, 2:30 p.m. The Rev. J. Alton Fitzgerald, host pastor, opened the conference with a challenging devotional thought.

Following the devotions, the district

superintendent, Rev. Charles E. Shannon, called for the organization of the conference and certain officers were elected. It was clear from the opening moments that the laymen desired a conference which took the business of the sixty-one churches of the district seriously, but handled such business with brevity.

Mr. W. W. Hartsell, District Lay Leader, presented the work of the Board of Lay Activities, and Mrs. Ray Simpson, Jr., president of the District Woman's Society of Christian Service, reported on the progress of the society.

Mr. H. H. Wellman, Sr. included a report for the Methodist Men across the district which sponsored a "No Empty Pulpit Sunday" during the Annual Conference in June, 1966. The co-operation of churches, pastors and laymen resulted in some 15 pulpits being filled that would have normally been vacant during that time.

The fine facilities and the generous hospitality of Forest Hill Methodist Church contributed immensely to the success of the conference.



MRS. CATHRINE VICK

Dear Girls and Boys:

There is a legend about some travelers who camped one night with a tribe of friendly Indians. Early the next morning—before daylight—the old Indian Chief came out of his tent to bid them farewell. He told them to fill whatever empty pouches they had with the magic sand of the river bottom. This sand, he told them, had strange qualities. It would make them both happy and sad.

Later in the day, one of the travelers quietly reached into his pocket and pulled out a handful of the sand. Wondering what the old chief had meant about both happy and sad, he decided to examine the stuff more closely. To his utter amazement he found the sand to be flecked with nuggets of gold. Then the truth of the chief's words struck home to all of them. They were happy that they had found some gold, but sad that they hadn't taken more of the sand when they had the opportunity.

You will be like those travelers crossing the river as you live this new year. Living is a glorious adventure. Each day brings some new treasure. Sometimes we recognize it, but too often we miss it. The secret is to look for something each new day and to make the most of each new friendship and each part of every day. I wish for each of you a Happy New Year and I hope it will be the best one you have ever had.

AUNT CAY



HAPPY NEW YEAR

Once upon a time, in Make Believe Land, there were no beginnings. Things just kept going right on, day after day. There was no spring or summer, or autumn, or winter. All the days were alike—happy, sunshiny ones to be sure—but all just the same. Babies were always babies, and boys and girls stayed the same age at all times. Finally the king began to feel bored; that is, he grew tired of the sameness of things, and longed for a change.

One day, as he sat on his throne watching the same fiddlers play the same tunes, he yawned—and then suddenly straightened up. With the end of his goldheaded cane he rapped three times on the marble floor. That was the signal that he was about to say something important.

The fiddlers stopped fiddling, and

everyone looked at the king, opened-mouthed.

"Everything is the same!" he shouted, "and I am growing tired of it. Tomorrow will be a great day, for I insist that tomorrow everything shall begin again. We shall call it a New Year. Once every year we shall begin everything anew. I want new toys for the babies and children, new dresses for the young girls, new tunes for my fiddlers; but more than that, I want everyone to determine to make the New Year a better and a happier one. You must all make up your minds how you will do this. You will have until tomorrow to decide."

The king sat down and mopped his forehead with his blue silk pocket-handkerchief, while his people wondered if he had suddenly lost his senses. But no; it was plain to see he meant just what he said. So they hurried off to their homes to begin thinking how they could make the New Year a happier one. For it would never do to refuse to carry out the king's command.

Old Max, the cobbler, decided he would no longer charge the Widow Bye for shoes for her six children. She worked so hard, and needed more money for food. "I will make good strong shoes for them and charge her nothing," he said. "I will tell her she must use the money to put roses in her children's cheeks." He chuckled at the thought.

Mother Flannerty thought, and thought, until two wrinkles came into her forehead. As she was thinking, she saw an old man with a pack on his back stop at her gate and sniff the air. He put his hands in his pockets and pulled them out again empty. He shook his head and started on again. "Ah!" sighed Mother Flannerty, "he's hungry; he smells my good bread baking." And she ran as fast as her fat self could go to the door and called out, "Will ye be waitin' a minute, stranger, and I'll give ye a nice warm sweet loaf of bread, fresh from the oven?" When she saw the look of happiness and relief on the old man's face, she said to herself, "The very thing! Hereafter I'll be bakin' fourteen loaves instead of twelve, so that whoever goes by my door will be fed." And she smiled at the stranger as she handed him a golden brown loaf.

Johnny Bumpkin sat on top of the woodpile to think. His mind was not the sort that was made for thinking. So it took him a considerable time. But at last he decided he would no longer

tease the big gray goose, or steal the eggs she laid in her nest under the blackberry bushes.

Molly Lowry remembered how often her little sister had begged to be allowed to play with her doll. She remembered the look in her little sister's eyes the one time she had let her have it. As soon as she made up mind that her little sister should have it for her very own, the happiest, rosiest sort of feeling ran through her, so that she could scarcely wait to put the doll in her arms.

And so it went. In every house, old and young were deciding how the New Year could be a happier one. And the astonishing thing about it was, that not one had a thought for his own happiness. It was always some one else first.

The next day showed itself more beautiful than any that had gone before. As the people awoke, and began to carry out their plans, the king walked about to see how his New Year was working.

"A wonderful thing! A capital ideal!" he kept on saying to himself. "I shall have a New Year every year. Why, I never saw so much happiness in all my life. And that is a long, long time."

MARY ODELL



EPIPHANY

Do you know the song "The Twelve Days of Christmas?" It tells of gifts that are given for twelve days from Christmas day until January 6. In some countries such as Mexico parties and services of worship are held for twelve days. There is a reason for this. It is a special time in our church year. It is called Epiphany. It comes every year on January 6, twelve days after Christmas. On Epiphany we always think of the Wise Men who followed the star to Bethlehem. We are reminded at Epiphany that the good news of Jesus' coming is to be shared with all people everywhere.

When Mary and Joseph first saw Jesus they said, "Jesus is God's special gift to us!" The shepherds also said, "Jesus is God's special gift to us!" God wanted all people to know and love Jesus. The star led the Wise Men to him and at this special season all people say, "Jesus is God's special gift to us."



FILL IN THE BLANKS

Select a word from the list below and place it in the proper blank.

"We are his and the sheep of his pasture."

"By this all men will know that you are my, if you have ... for one another."

"For we are for God."

"For God so the that he his only love, people, disciples, son, gave, loved, workers, world."

Sunday School Lesson

FOR JANUARY 15

by JAMES C. STOKES

The Marks of a Christian

Background Scripture: Luke 6:12-49

Lesson Scripture: Luke 6:20-23, 27-36

One reason why the Bible is so rich and interesting is because so many people who knew God had a hand in writing it. Our Scripture for today contains four beatitudes. The blessing of God is promised to the poor, the hungry, the sorrowful, and those who are ostracized for the sake of Christ.

Matthew records not four but nine beatitudes pronounced by Jesus (Matt. 5:3-12). In his record of the event, Matthew seems to address himself more to those with spiritual deficiencies, while Luke seems to highlight promised blessings to those who are economically poor, physically hungry, grief stricken because of personal tragedy and cut off from normal community relations.

It is noteworthy that he does not promise money to the poor—but rather the kingdom of God. He does not promise bread to the hungry but satisfaction—perhaps bread and something besides. Those who weep shall laugh—no mere drying of eyes. Those who are hated shall be blessed not necessarily with popularity, but with reward in heaven.

We need hardly to point out how appropriate these beatitudes are today. With so much poverty, misery and tragedy in our world, few words are so badly needed than these with which Jesus offered fresh hope, new possibilities and loving encouragement. He did not offer the poor a hand-out but a hand. He did not promise outcasts the chief seats but a place in heaven. This was no invitation to participate in a political or social revolution but to share in a spiritual recrudescence.

When taken in the context of Jesus' overall attitude as evidenced in many other recorded sayings, we know that He bore great compassion toward all who were needy. But He saw need in more than its materialistic aspects and He sought to deal with it in depth.

What would Christ today offer to the

poor and hungry, the sad and lonely? Clothes? Housing? Bread? Medical care? Social acceptance? Yes! All of these. But much more. The kingdom of God. Inner satisfaction and peace. Joy. And heaven itself.

In verses 27-36, Jesus spells it out in a great admonition to love. "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you." If Jesus were to return in the flesh, would He say this to the dispossessed people of the ghettos? Would He say this to the inhabitants of our prosperous middle-class communities? What do you think? To every wronged man, whatever might be the nature of his grievance, Jesus here urges "as you wish that men would do to you, do so to them."

Could this principle of love for enemies be a vital road-fork where communism and Christianity part? Communism says rise up and take what you consider rightfully yours. But Christ says return good for evil. "Love your enemies, and do good."

Christ has a word for the prosperous and the affluent as well as for the oppressed. This same love should lead the affluent to be generous and gracious toward the needy. If one would take your cloak out of his necessity, let him have more than he asks. (vs. 29). "Give to every one who begs from you; and of him who takes away your goods, do not ask them again."

The spirit of Jesus shines out in all of this. The key word is love. These loving and compassionate deeds should be done because God is loving and compassionate toward us and all men. Jesus' concluding words as recorded in verses 35 and 36 make this explicit: "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

We live in a world torn by strife and friction. The chasm between the prosperous and the poor seems to grow wider. The result is that the have-nots hate and envy those who have and the latter, fearful and insecure, fight back. What is the answer? It is utterly simple and inexpressibly complex. In simplicity it is for those who have to freely and lovingly share with those who have not. And for those who have not to stop trying to take by violent and unfair means from those who have.

But the complexity of it all arises out of the selfish nature of man which expresses itself in greed and hate. One answer alone seems clear: only the grace of God, revealed in Jesus Christ, and freely accepted by man, can give us the power to love others as God loves us.

Editorial Note: Dr. Raymond Smith will resume the writing of this column with the issue of Jan. 26.

◇ ◇ ◇

A man has made at least a start on discovering the meaning of human life when he plants shade trees under which he knows full well he will never sit.

—Elton Trueblood

Yoder Writes From Philippines

Bob Yoder, short term missionary in the Philippines from Boone, writes the following thoughts which are very appropriate for the new year. Bob, a graduate of Pfeiffer College, is serving under the Methodist Board of Missions.

"The church, as well as the world, is finding itself faced with a revolutionary nature, calling for bold experimentation and radical renewal. God is making a new world, and the church will have to 'get with it.' We are all called upon NOW to cross a few boundaries. The trouble is that we're afraid to be out where the action is. We think God is 'up there' somewhere and not omnipresent (God is here with us and over there, too). We certainly don't like the idea of repenting and waiting expectantly for something from God. Peter was afraid; he was scared to death when he saw a sailcloth being lowered to the ground. Furthermore, the animals in the sheet were 'profane and unclean.' But that's the way it is. And (God help us) we're also going to have to 'get with it.' While we're at it, we've got to remember that we can't 'call profane what God counts clean.'"

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First Church, Wilson, Host to Duke Divinity Seminar



REV. DR. WALTER J. BURGHARDT



REV. VINCENT A. YZERMANS



REV. DR. ROBERT W. HUSTON

The impetus and leadership provided by the Second Vatican Council toward revitalizing Christian churches and faiths will be a major theme of discussions in the Duke University Divinity School Seminars next month.

The meetings are planned in Richmond, Va. on Jan. 16-17 at Reveille Methodist Church and at Wilson in the First Methodist Church on Jan. 19-20.

Dr. McMurry S. Richey, of the Duke Divinity School, is director of the January sessions.

Discussion leaders for the January meetings will include ranking churchmen from Roman Catholic and Protestant faiths. Similar in scope to seminars held in November at Charlotte and in Florence, S. C., the two-day conferences for ministers are entitled "The Sequel to Vatican II."

Host church pastors are Dr. Charles O. Kidd of Richmond and Dr. Charles S. Hubbard, of Wilson.

Two prominent Roman Catholic clergymen, both official delegates to Rome for Vatican II, will address the Duke seminars in each city.

They are Rev. Dr. Walter J. Burghardt, S.J., professor of patrology and patristic theology at Baltimore's Woodstock College, and the Rev. Vincent A. Yzermans, director of the Bureau of Information of the National Catholic Welfare Conference.

Dr. Burghardt is vice president of the Catholic Theological Society of America. Yzermans is an experienced public relations man.

Visiting Protestant leaders will be Prof. John N. Thomas of Union Theological Seminary in Richmond, and the Rev. Dr. Robert W. Huston, general secretary of the Commission on Ecumenical Affairs of The Methodist Church.

Dr. Thomas, a Presbyterian, is Dabney Professor of Systematic Theology at Union and a member of important committees and boards of the World Council of Churches, the National Council of Churches, and the Presbyterian Church in the U.S.A.

Dr. Huston has the responsibility in the Methodist hierarchy for "ecumenical exploration, study, education, and representation." He is known for his widely published writings in the field of ecumenicity.

Dean Robert E. Cushman of the Duke Divinity School, an official Methodist delegate-observer at the Vatican II sessions, will speak on his observations there under the title, "Vatican II: Import and Accomplishments in Protestant Perspective."

There is no registration fee for either seminar. Ministers or others who plan to attend, however, are urged to advise the host church pastor by Jan. 12 and forward a check for \$4.50 to cover the cost of meals to be served at the church during the conference in each city.



REV. DR. ROBERT E. CUSHMAN



REV. DR. MCMURRY S. RICHEY



REV. DR. JOHN N. THOMAS



Board of Missions Meets This Month

One of the most important gatherings of the year is the annual meeting of the Board of Missions. Usually scheduled for Buck Hill Falls, Pa., it will take place this year at Louisville, Ky. from January 17 to 20.

In these times of rapid change and difficult transition, the Board of Missions is necessarily in the forefront. Recently it has devoted much time and energy to a serious re-study of the unfolding mission of The Methodist Church in the light of our times and in the face of changing needs.

Some of our North Carolina leaders will be directly involved in the Louisville meeting. All of us will await with interest what the conference has to say to The Methodist Church, and what it proposes to do in the year ahead.

★ CAROLINA BRIEFS ★

¶ Dr. Robert Pierce, pastor of Chicago Temple, will preach for revival services in First Methodist Church, Charlotte, Feb. 19-24.

¶ Rev. D. D. Broome, a retired Methodist minister of the Western N. C. Conference, is now a patient at Wesley Nursing Center, Charlotte.

¶ The Methodist College Chorus from Methodist College, Fayetteville, will present a concert of sacred music at Saint Paul Church, Goldsboro, on Sunday, Jan. 29, at 7:30 p.m. The chorus, directed by Mr. Alan Porter, will sing in the sanctuary of the church, and the public is invited to attend.

¶ Rehobeth Methodist Church, Greensboro District, is increasing its parking lot facilities for thirty more parking spaces. Plans for a new four bedroom brick parsonage were passed by the board and congregation recently. The new parsonage will be built on the Rehobeth Church Road near the church. Rev. Robert M. Hardee is pastor.

¶ Dr. H. Eugene Peacock's sermon on "When God Hides His Face" has been selected for inclusion in *Best Sermons of 1966*. This volume, which includes representative preachers from the English speaking world, is published under the editorial supervision of Dr. G. Paul Butler. This is the second time that one of Dr. Peacock's sermons has been selected for this book.

¶ Miss Susan Jean Cochran, daughter of Rear Admiral and Mrs. Joe B. Cochran of Falls Church, Va., and Charles Shelton Nickens, son of the Rev. and Mrs. Graham Nickens of Tabor City, were married in the John Calvin Presbyterian Church in Falls Church, Va., on Saturday, Dec. 31. The young couple are making their home in Greenville and attending East Carolina College.

¶ Rev. Charles C. Clark, former pastor of Shiloh Methodist Church, Gibsonville, passed away on Saturday night, Jan. 7. The funeral was held at 2:00 p.m. Tuesday in West Virginia. He was the son of Mr. and Mrs. Earl Clark of Route 4, Box 3, Clendenin, West Virginia. He was a graduate of Morris Harvey College and Duke Divinity School. While studying at Duke, he served as a student pastor at Shiloh.

¶ During the month of January, Randleman Methodist Charge is having a School of Missions for the churches of the charge. On Jan. 1 four laymen presented their impressions of the study course, "Affluence and Poverty." On Jan. 8 a panel discussion was held in which public school teachers and a registered nurse talked about "Causes of Poverty." On Jan. 22 Rev. H. C. Young, Jr., pastor of Maple Springs Methodist Church, will speak, and on Jan. 27, Rev. Orion Hutchinson, pastor of Ardmore Methodist Church, will be the guest speaker. Rev. Ervin S. Cook is pastor of the Randleman Methodist Charge.

¶ Dr. James S. Stewart of Edinburgh, Scotland, will preach in West Market Street Methodist Church on Sunday, Jan. 15, at 8:45 and at 10:55 a.m. Dr. Stewart will be in Charlotte Jan. 16 and 17 for the lectures on preaching.

¶ The daughter of a prominent minister of the Virginia Conference was a selection of "Outstanding Young Women of America," for its 1966 list. Mrs. Jerry L. Troxler of Greensboro, president of Greensboro College Alumni Association, is one of the selections for outstanding civic endeavors. She is the daughter of Dr. and Mrs. J. Aubrey Hughes of Richmond, Va. Her father is pastor of Boulevard Methodist Church in that city.



Outlines of Curriculum to Be Discontinued as Sale Item

The annual volume *Outlines of Curriculum* will be discontinued as a sale item after the current edition (for 1967-68) is used, according to Dr. Henry M. Bullock, General Secretary of the Editorial Division, under whose auspices the volume is printed.

"Several reasons account for this decision," said Dr. Bullock, in explaining the action. "Primarily, it is because the descriptions of teacher-learning units are now more technical in nature, and less useful for local church workers. Actually, the descriptions are prepared for use by editors and writers as the resources are being prepared. Another aspect is that the descriptions as now written do not include session-by-session titles and content. Heretofore this was one of the most helpful aspects of the *Outlines*."

Dr. Bullock also pointed out that *Planbook for Leaders of Children*, *Youth Planbook*, and *Planbook for Adults* now carry much fuller information about curriculum plans, and thus the need for *Outlines* by local church workers is considerably less than formerly.



David Ray Poore, son of Mr. and Mrs. Lester Poore, Mt. Airy, received his Eagle Award in scouting at the morning worship service of Franklin Heights Methodist Church, Mt. Airy, recently. The church's minister, Rev. J. Dwight Cartner, read a letter of congratulations from the president of the Boy Scouts of America. Alford Haitt, scoutmaster, presented the award to David, and David in turn presented an Eagle pin to his mother. David is active in church, community and civic activities

President of Randolph-Macon Named December 30

The twelfth president of Randolph-Macon College was named Dec. 30 by the college's Board of Trustees. He is Luther W. White, III, Norfolk attorney and 1947 graduate of Randolph-Macon.

The action marked the end of a two-year search by a committee composed of trustees, faculty members, and alumni. White will succeed Dr. J. Earl Moreland as president of the 137 year-old Methodist-related liberal arts college for men located in Ashland, Virginia.



We will not go far without enthusiasm, but neither will we go far if that is all we have.

—Gerald Kennedy

Volunteer Orthopedist Needed

The 1967 Methodist Medical Team to Bolivia is in need of a bone specialist.

Two of the team, a surgeon and a dentist, are members of Myers Park Methodist Church in Charlotte. Each person pays all expenses involved in this volunteer Mission of Mercy as he works under the direction of Missionary Medical personnel in that poor South American country.

Other members of the team are from South Carolina and Georgia.

Any interested orthopedist should contact the Rev. William Holt, Team Co-ordinator, First Methodist Church, Carrollton, Georgia or the Rev. William Bobbitt, Jr., Myers Park Methodist Church, Charlotte.

The group will leave March 27 for approximately three weeks of service.

Dr. William Stewart, IV, of the Myers Park Church was the orthopedist on the team last year along with six other physicians.

Methodist Men's Meeting Planned

Planning is underway for the next national meeting of men of The Methodist Church—and a session that could become the first convocation of men of the pending new United Methodist Church.

The sessions will be held on the campus of Purdue University in West Lafayette, Ind., July 11-13, 1969. It will be called the First National Conference of United Methodist Men if the union of the Evangelical United Brethren Church and The Methodist Church is ratified by the annual conferences of each denomination. Otherwise, it probably will be known as the Fifth National Conference of Methodist Men.

Almost 5,000 men attended the 1965 conference at Purdue.

Preliminary planning for the session was begun in Kansas City, Mo., Dec. 2-3 when the conference's general arrangements committee held its first meeting. Attending the session were 15 representatives of the two denominations.

Theme for the convocation has been set as "United in Christ—Obedient in Service."

Rev. A. E. Fuster Dies

The Methodist Church's top administrator in Cuba, the Rev. Dr. Angel Eugenio Fuster, died Jan. 5 in Clewiston, Fla., of injuries sustained in an automobile accident the day before.

Dr. Fuster, 54, was superintendent of the Central Cuba District. He had also served since 1960 as administrative assistant to Bishop James W. Henley, Lakeland, Fla., who supervises the Florida and Cuba Annual Conferences.

Funeral services for Dr. Fuster were held in Miami.

He and Mrs. Fuster had been in Lake and since fall, visiting their son, Angel William, and daughter, Mrs. Emilio Chavino, while awaiting permission to return to Cuba.

In the absence of Bishop Henley, who has been able to visit Cuba but twice since 1960, Dr. Fuster presided over sessions of the Cuba Annual Conference. Cuban Methodism is in the process of becoming an autonomous church.

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C. A. Stuck to Speak at Laymen's Evangelistic Rally on Jan. 18

Laymen from throughout the Western North Carolina Methodist Conference are expected to fill the 1,500-seat sanctuary of First Methodist Church in Charlotte Jan. 18 for the third annual Laymen's Evangelistic Rally. The program will begin at 7:30 p.m.

The speaker will be Charles Albert Stuck, a native of Arkansas, who quit working for a living in 1956 and began working for Christ.

The Laymen's Evangelistic Rally is a product of the Board of Evangelism and the Board of Lay Activities of the conference and originated in the First Church sanctuary in 1965. Last year the meeting was in High Point. It is held as a "climax" to the annual "Mission to Ministers."

Others who will appear on the program are Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area; Robert M. Smith of Mount Airy, lay leader for the conference; and Dr. H. Eugene Peacock, host pastor.

Mr. Stuck was in the lumber and building material business and held several positions of importance in Jonesboro, Ark. But in 1956 "he disposed of all of his business interests in order to give his full time to Christian work as a layman."

He has been with groups of ministers and laymen on evangelistic missions to the Far East, under the guidance of Dr. Harry Denman, former executive secretary of the General Board of Evangelism.

Presently his schedule takes him to all parts of the nation on evangelistic missions to the church and unchurched, into prisons, to laymen's retreats and into Christian workshops. He writes often and is a regular contributor to *The Arkansas Methodist* and *The Louisiana Methodist*, Methodistist newspapers.

Mr. Stuck is the author of the widely-used training manual, "The Lay Speaker's Handbook," and authored, "The Story of Craighead County," a comprehensive history of his native county in Arkansas.

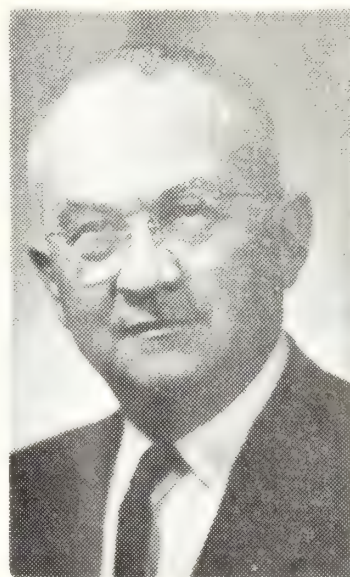
Mr. Stuck was graduated from Hendrix College in Conway, Tex., and also did graduate work in modern languages at the University of Chicago.

In the business world he has been president of the Jonesboro Chamber of Commerce, president of the Arkansas State Chamber of Commerce, former secretary of the Federal Association, and former director of the Citizens Federal Savings & Loan Association of Jonesboro.

He is a lifelong Methodist, has been on the Official Board of First Methodist Church in Jonesboro for 38 years, and is a former chairman of the Board. He has taught church school classes regularly for 35 years and has held other positions in his church.

Mr. Stuck is a former lay leader of the North Arkansas Methodist Conference, serving for 14 years during two separate terms. He was vice chairman of the South Central Jurisdiction Board of Lay Activities, 1956-60.

He is a life member of the Salvation Army Advisory Board of Jonesboro, and



CHARLES A. STUCK

a former District Governor of Lions International.

Mr. Stuck is married to the former Helen Nethery of Athens, Ala., and they have two married children.

The Laymen's Evangelistic Rally, for both men and women, will be open to the general public.

Heading the planning for the meeting have been Dr. Wilson O. Weldon of Greensboro, chairman of the Conference Board of Evangelism, and Robert M. Smith of Mount Airy, head of the Conference Board of Lay Activities.

Others have included Torrence W. Aldred of Charlotte, vice president; and the Rev. Mitchell Faulkner of Lexington, conference secretary of evangelism, for the Board of Evangelism.

The next important event for the laity from the conference will be the 10th annual Laymen's Advance Conference, scheduled Aug. 18-20 at Lake Junaluska.

NORTH CAROLINA

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EDITORIALS



What Have You Done For The Advocate Lately?

Most of our North Carolina pastors who are reading this are well acquainted with the *ADVOCATE*. For our part, we started reading it in 1931 when we joined the Western N. C. Conference on trial. Some of you have known and read it for much longer. To others of you, the *ADVOCATE* is relatively new reading matter.

We do not feel that the *ADVOCATE* needs to apologize for its existence. Nor should it need, year by year, to extol its own virtues, or sell itself anew to a skeptical constituency.

The same reasons which led to its being established over a hundred years ago are relevant today. If we did not have it, we would have to create something like it.

The *ADVOCATE* is what it has been down the years, what it is, and what we hope it will become in the days ahead. We would not exaggerate its importance, nor would we want its true significance to be ignored.

Since coming into the editorship in July, we have had two growing impressions. The first is that "everybody" is for the *ADVOCATE*—well, almost. The second impression is that very few people are doing anything about it. If we may think of the *ADVOCATE*'s relation to its two sponsoring conferences as a sort of marriage, we have a feeling that it has grounds to sue for non-support!

We recall the story of the Senator who was visiting among his constituency. One of them said: "Senator, I don't believe you're working very hard for us down here." The senator outlined some of the new roads built, public buildings erected, and private favors performed in the past. But the man wasn't satisfied. He retorted: "All of that may be so, Senator, but what have you done for us lately?"

Our Stake In Politics

"Business News Features," monthly newsletter of the Chamber of Commerce, is promoting a study course entitled "Action Course in Practical Politics." It has already been presented in over 1800 communities over the United States. It is billed as "nonpartisan."

This seems to be part of a campaign by the Chamber of Commerce to get more citizens to participate more ac-

tively in government. Frankly, we would like to sit in on such a course, should the opportunity arise. Perhaps nothing will insure the vigorous survival of our democratic institutions and procedures more than an alert and concerned electorate.

Could this effort on the part of a distinguished organization with conservative leanings also be considered a part of the Civil Rights struggle? In the larger meaning of the term we think so, if the approach is truly non-partisan.

"Civil rights" has been so strongly identified with those who hold leftist political views that some people are coming to assume that this wing has an exclusive claim to the term. Perhaps we need to realize that the promotion of civil rights should be the concern of us all, even though we may differ as to how they can best be advanced. Those with liberal political views would do well to realize that many who stand to the right of them may be as greatly concerned about standing for the rights of a free people as they.

As we view it, the important thing is for all right-minded and fair-minded people—conservatives and liberals alike—to trust and respect one another. Also, we should be willing to really listen to each other. There are some few of us who have been so busy talking that we haven't had the time nor inclination to listen to others. Maybe all of us would learn something if we stopped talking long enough to listen.

Reflections On A Conversation

It happened during the National Council meeting at Miami Beach. A foursome was having lunch at an adjoining table. Three wore the badges of delegates to the General Assembly. The fourth wore the credentials of a clergyman, the clerical collar and garb. He did not wear any sort of assembly badge.

They were obviously four ministers at lunch. As they waited for the filling of their order, they talked. What does one do when at an adjoining table similarly awaiting a meal? He listens.

The conversation turned to talk about Christ and various Christological views. It developed that the chap with the turn-about collar was a Roman Catholic priest. The three delegates were Protestant ministers.

Not to repeat all that was said, the three delegates expressed—in somewhat

Something to Think About

"WHAT IS THE CHURCH?"

Someone has said, "The Church is a workshop for sinners." Another has said, "The Church is the Society of the forgiven and the forgiving." Still another has said, "The Church is the avenue through which we walk to the height of God." With St. Paul I say these sayings are sure and worthy of full acceptance but the Church is *more*. It is the *Body of Christ*! That the Church is the Body of Christ is one of Paul's most sublime concepts. Paul explains in Romans 12:5 that "we, though many, are one body in Christ, and individually members one of another."

If I have a clear understanding of what the Church is, then I must say that unless you are performing the work of Christ in the world then you are not a member of the *true* church of Jesus Christ . . . unless yours hands, your feet, your lips, and every other part of your body is given to the tasks of the Kingdom—then you are not a part of the *true* Church of our Lord. There are some who feel that it is enough to "put one's name on the roll—to put a few dollars in the plate." God does not want *just* your money, *just* your time, *just* your worship—God wants *all* of you, *all* of the time—

If one member of the Church doesn't do his part then the *Body* is incomplete. As someone has said, "If you don't believe in co-operation, just observe what happens when one wheel of a wagon comes off."

T. L. CASSADY, Minister
Plaza Methodist Church
Charlotte

varying form—a Christology which pivoted around the concept of Christ as a good man, a great teacher—but certainly not God.

The Roman Catholic, youngish in age with a crew cut head and Irish blue eyes, listened and commented. As the waitress came with the plates of food he said something significantly worth thinking about. To paraphrase, he declared: "Your view of Christ cuts the ground out from under the Christian faith, and leaves it trying to chew T-bon steak without teeth." He said more, but that is enough for now.

In mulling over this conversation, the thought came that perhaps in the end the greatest drawback to continued ecumenical progress could be those who have "graduated" to a radical theology.

Will the mainstream of Christianity, including the great historical churches ever give up the doctrine of the Trinity? Or the biblical view of salvation? We think not. If this is true, then the radical theologians, though eager for ecumenical progress, could be a hindrance to that very cause.

LETTERS TO THE EDITOR

★

To the Editor:

There is a service, a ministry, being carried on within our conference that I feel all Methodists should know about, and most certainly I feel that they should support it. I should like to take this opportunity to share with you my experience with it this year. The organization is the Blue Ridge Methodist Service Program.

I am the minister of the Union Grove-Olin Charge and like many such charges throughout the conference we had a White Christmas program in our churches to aid the needy families in our locality. Much food, clothing and toys were collected to fulfill the requirements of several families; however, with our best efforts there just was not enough to satisfy all the needs of some families which needed special help. Therefore, I called upon the Blue Ridge Methodist Service Program.

On Dec. 24 these needs were met beyond my fondest hopes, much less the families. Shoes were given to children who had never had a new pair of shoes, clothing was given to children who had never owned a dress which was not handed down, toys were given to children who had not had toys at Christmas in their lifetime, and food was given to assure that they would have ample to eat this holiday season.

Methodists have always been concerned about the social ills of mankind; but, I think that this organization is one of the most vital in our conference today. Brother Pearce, and the Methodist laymen, namely the Methodist Men, who support this project are to be commended for the service they are doing to combat the social ills of mankind in our conference. They are making the Spirit of Christmas a living, vibrant thing not only at Christmas; but all year around. They are reaching many who have never known anything but want and poverty. They are helping ministers and churches to reach the needs of persons that no one church can do by itself.

If any one organization should receive a vote of thanks this Christmas Season for the physical gifts as well as spiritual gifts that have been received by the needy in our conference, most certainly it is the Blue Ridge Methodist Service Program and its contributors.

Yours in Christ,
Percy Ray Phillips, Pastor
Union Grove-Olin Charge

★

To the Editor:

Concerning the writeup in last week's Advocate of the death of the Rev. William H. Brown, West End Methodist Church is in the town of West End, seven miles from Pinehurst, and not in Durham. The church here was organized while Brother Brown was pastor of the Aberdeen-Biscoe charge and was added to that charge. He served the church on two other appointments as pastor. The church here at West End was organized 52 years ago, and the sanctuary was built 51 years ago while Mr. Brown was pastor.

Sincerely yours,
J. D. AYCOCK, Pastor
West End Methodist Church

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January 16-18 to Be Days of Training and Inspiration

Methodist clergymen from throughout western North Carolina will come to Charlotte Jan. 16-18 for days of training and inspiration.

Over 500 of the men who head the 271,000 Methodists of the Western North Carolina Conference will attend the "Lectures on Preaching" and the annual "Mission to Ministers."

Most of the sessions will be in First Methodist Church in midtown Charlotte. A dinner and a luncheon are scheduled in the White House Inn. And another dinner, being held for youth leaders of the conference is set in Myers Park Methodist Church.

Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Methodist Area, is the host for the events.

In regard to the forthcoming meetings, Bishop Hunt stated: "The first lectures sponsored by the Institute for Homiletical Studies bring within the bounds of Western North Carolina Methodism one of the world's distinguished preachers, Dr. James S. Stewart of Scotland. To sit at his feet for two days will be a thrilling experience, compounded by the additional opportunity to hear Bishop Gerald Kennedy and Bishop Noah Moore, officers of our General Board of Evangelism, in the companion Mission to Ministers program. Let us set aside the period January 16-18 for personal spiritual renewal and refreshment and feast upon the good things awaiting us!"

The training part of the program will feature Dr. James S. Stewart of Edinburgh, Scotland. He will instruct in preaching, a field in which he is recognized as one of the world's best teachers.

Dr. Stewart is the first speaker in what will become an annual series of such lecturers in the continuing program of the Institute on Homiletical Studies, W. N. C. Conference.

Dr. Stewart, chaplain to Her Majesty the Queen in Scotland, has for 20 years been Professor of New Testament Language, Literature and Theology for the University of Edinburgh (New College).

He will deliver his first lecture at 2:30 p.m. Jan. 16 in First Church, and his second at 9:30 a.m. on Jan. 17. Critique sessions will follow each lecture.

Ministers who are to lead group discussions during the critique sessions are: Roy E. Bell, W. Douglas Corriher, Richard J. Crowder, C. Harley Dickson, Bernard R. Fitzgerald, Jackson W. Huneycutt, John A. Lowder, Glenn R. McCulley, John L. McWhorter, Russell T. Montfort, Edgar H. Nease, Jr., Don A. Payne, Ralph L. Reed, George P. Robinson, John R. Sills, Lee F. Tuttle, Robert G. Tuttle, Howard C. Wilkinson, Robert T. Young and H. Claude Young, Jr.

Dr. Stewart will also preach twice in public sessions in First Church. These will come at 7:30 p.m. Jan. 16 and 17 in the sanctuary.

The inspirational part of the three days—"The Mission to Ministers"—will feature two outstanding bishops of The Methodist Church.

Bishop Gerald Kennedy, who presides over the Los Angeles Methodist Area, is president of the General Board of Evangelism. He has been a bishop since 1948.

He has written 21 books, and is an avid reader, regularly commenting upon the latest fiction and writing sermon pointers in *Pulpit Digest*. In the winter term of 1966 he was Lecturer in Homiletics at Drew University.

Bishop Noah W. Moore, Jr., became a bishop of The Methodist Church in 1960 and presides over the Southwestern Area, Central Jurisdiction. He is known as one of the better evangelistic preachers of the Church.

His leadership is evidenced in membership on the executive committee of the World Methodist Conference and in the vice presidency of the General Board of Evangelism.

Bishop Kennedy will preach at 2:30 p.m. January 17 in First Church, then will go to Myers Park Methodist Church as

(Continued on page 7)

Our Goals for Advocate Promotion During January and February

- Observe Advocate Promotion Sunday, January 29
- Increase Total Subscriptions from 11,000 to 20,000
- Challenge All of our Churches to go on All-Family Plan
- Expect All others to adopt the All-Official Board Plan

Watch for Promotion Material Through the Mail

Salvation . . . Modernized

By DR. RICHARD H. PETERSEN
Chaplain, Pfeiffer College, Misenheimer, N. C.

Students, otherwise called disciples, ought to learn while they are in college to read and to think for themselves.

Christians, Protestants, Methodists in particular, need to read again and to think through again John Wesley's Sermon No. I, "Salvation by Faith." The text is Ephesians 2:8, King James Version, "By grace are ye saved through faith." The now more familiar Revised Standard Version goes, "For by grace you have been saved through faith."

Let us look at this text more closely. There are four parts into which Ephesians 2:8-10 are logically divided. These parts correspond to the following four questions:

- (1) What is salvation?
- (2) Where does it come from?
- (3) How do we get it?
- (4) What is the purpose of it?

I

FIRST . . . "WHAT IS SALVATION?"

In a word, it is forgiveness. It is at least the state of being forgiven of all our sins . . . right here and right now . . . by Almighty God. This is expressed by John Wesley in his sermon referred to a moment ago:

"Ye are saved (to comprise all in one word) from sin. This is the salvation which is through faith. This is that great salvation foretold by the angel, before God brought forth His first-begotten into the world: 'Thou shalt call His name JESUS, for He shall save His people from their sins.' And neither here, nor in other parts of holy writ, is there any limitation or restriction. All His people, or, as it is elsewhere expressed, 'all that believe in Him,' He will save from their sins; from original and actual, from past and present sin, of the flesh and of the spirit. Through faith that is in Him, they are saved both from the guilt and power of it."

Salvation is at least the state of being forgiven of all our sins . . . right here and now . . . by Almighty God. This forgiveness is expressed by Paul Tillich as "acceptance." We are accepted by the Ultimate . . . the Ground of Being. We, in turn, accept our neighbors, and then we accept ourselves as being accepted by the Ultimate. Harvey Cox, in "God's Revolution and Man's Response," expresses "forgiveness by Almighty God" or "acceptance by the Ground of Being" in this way:

"Jesus is the SHALOM bringer, and the Church is a people that lives and demonstrates the SHALOM of God. But, to understand what the Church is for the world, we have to look at SHALOM and see what its component elements are. We will list three." (pp. 61ff.)

Harvey Cox then goes on to define and describe SHALOM as reconciliation, freedom, and hope.

SHALOM is a Hebrew word, usually translated "peace," but it means ever so

much more than peace, especially if all you mean by peace is quiet.

SHALOM means "welfare" and "wealth" and "personal integrity" and "integration of society" and "general good will." Harvey Cox is correct in defining and describing SHALOM as reconciliation, freedom, and hope. We may say that SHALOM is salvation . . . right here and right now . . . for reconciliation of God and man, of man with men, and of man with himself, as well as freedom to love and to care responsibly for our fellow men, and the hope of a new and cooperative world and social order are the elements of salvation on earth . . . of salvation modernized.

Let one more quotation serve to illustrate this idea. Dr. J. B. Phillips refers to salvation as "reconstruction." In his small book entitled "Is God at Home?" he refers to Christians as "men and women under reconstruction." God does not leave us groveling in our sins or without opportunity to meet Him and to permit Him to save us from ourselves. "No," writes Dr. Phillips:

"He proceeds, where men invite Him to do so, to introduce His personality into their personalities, His Spirit into their spirits. Wherever God is genuinely invited to enter a human personality, He begins to change that personality—an infinitely delicate piece of work — into someone who really does love the good and hate the evil. This is the peculiar beauty of the Christian faith: it is not a matter of dozens of 'thou shalt not's' but the coming of God's Spirit into our spirits so that, whether the process is quick or slow, we are changed from the inside."

Salvation is at least the state of being forgiven of all of our sins . . . right here and right now . . . by Almighty God. Salvation is "acceptance by the Ground of Being." Salvation is renewal, reconciliation, freedom, and hope. Salvation is the reconstruction of our personalities; it is "Life with a capital L" and "newness of life" and "eternal life" and "life of eternal value." It is given to us! It is ours! We are saved . . . right here and right now!

II

SECOND . . . "WHERE DOES SALVATION COME FROM?"

What is its source? Follow a river upstream and you will find its source in a spring that flows from the side of a mountain. Likewise, follow the blessings described a moment ago and you will find their source in that grace that flows from the heart of God.

"Grace" is a beautiful word, but it is only a symbol pointing to the far more beautiful favor and care and help and goodwill and concern and love of God toward us and the world. Salvation comes from the gracious concern of God for His cre-

ation. "Grace" and "love" are symbols referring to the character of the Ultimate.

God reveals His love in the grace of our Lord Jesus Christ, and because He is love He gives us forgiveness, acceptance, renewal, and reconstruction. Even Dr. Altizer whose name is associated with the phrase "God is dead," writing in his "The Gospel of Christian Atheism," (p. 67) makes this point . . . though strangely:

"The radical Christian refuses to speak of God's existence . . . because he knows (?) that God has negated and transcended himself in the Incarnation, and thereby he has fully and finally ceased to exist in his original and primordial form. (But) to know that God is Jesus, is to know that God Himself has become flesh: no longer does God exist as transcendent Spirit or sovereign Lord . . ."

(I do not agree with this position, but I quite comprehend his method of contrast and I do agree, as I am sure you will too with the following.)

" . . . now God is love."

This is radical, but it has always been radical . . . that is, the idea that, at the root of all, God is love! He loves us! The source of our salvation, of our forgiveness, our acceptance, our renewal, our reconstruction . . . is . . . *God's love for us.*

III

THIRD . . . "HOW DO WE GET SALVATION?"

How do we appropriate such blessings such life, to ourselves? This is the practical or pragmatic question. It is not the only question to be asked, but it is a question that *must* be asked.

The answer to this question, "How do we get salvation?" is simply this: "Through faith." We appropriate salvation to ourselves through faith. We remember the emphasis of the Augustinian monk whom we express this in this way: "Sola fide . . . through faith alone."

This is the key. This is the key to the whole Bible. This is the key to the Christian way of life. This is the key to the door that leads to "Life with a capital L." This is the key to salvation, to all that has been described and alluded to in this discussion. Faith . . . faith alone . . . faith plus nothing . . . is the key to salvation.

But be careful! What is faith? It is a difficult to describe faith as it is to describe salvation. May I offer to you a mnemonic device, a way I use to help me to remember what true faith really is. It has helped me through the years, and I am sure that it will help you too.

True faith has at least three elements. I remember this by remembering either three little Latin words: "fide, fiducia, and fidelitas," or three little English words "head, heart, and hand." Let me show you how this helps.

First, "fide" means faith, but it refers to belief or assent to truth. It is the faith that is in my head. I think. I reason. I study. I learn. I love God with my mind, hopefully with all my mind. This tells me that study is a very important part of faith. I do not have to have a college education to be a Christian, but if I am going to be a true Christian I cannot be unwilling to

learn, for "fide," intellectual assent to truth, is the first vital part of Christian faith.

Second, "fiducia" means faith, but it refers to trust or confidence in Christ as and for my atonement. It is faith that is in my heart. I trust. I surrender. I place my confidence in Christ. I love God with my heart, hopefully with all my heart. This tells me that my personal relationship to Christ is a very important part of faith. I do not have to preach a sermon to be a Christian, but if I am going to be a true Christian I cannot be unwilling to let my trust, my confidence in Christ as my Savior, radiate in my attitudes of life, for "fiducia," personal trust in Christ is the second vital part of Christian faith.

Third, "fidelitas" means faith, but it refers to faithfulness or commitment to Christ as my example. It is faith that is in my hand. I follow. I commit myself. I serve. I co-operate with Christ. I love God with my life and strength, hopefully with all my life and with all my strength. This tells me that my daily commitments are a very important part of faith. I do not have to become a "preacher" to be a Christian, but if I am going to be a true Christian, I cannot be unwilling to serve God and my fellow man as a dedicated Churchman with my prayers, presence, gifts, and deeds, for "fidelitas," dedicated faithfulness, is the third vital part of faith.

When we repeat Luther's phrase, "sola fide," that is, "faith alone," we are saying more than we are accustomed to think. We are thinking of faith in its total sense, faith as an intellectual and an emotional and a volitional endeavor.

We appropriate forgiveness by God to ourselves through faith alone, that is, through study of God's plan of salvation, through trust in His Son as our Savior, and through commitment to Him as our Lord. Paul Tillich put it this way, that faith is our acceptance of God's acceptance of us and of our fellow man.

How do we get salvation? We get it simply by receiving it as a gift from our loving Father in heaven. We bring nothing to salvation but our sin. He gives us salvation; we can only receive it, like a child receiving a birthday present, and say: "Thank you, Father."

IV

FOURTH, "WHAT IS THE PURPOSE OF SALVATION?"

This is really asking "why?" or "so what?" In a word, we are saved for a purpose, and the purpose is "good works," that is, for action, for deeds of love and mercy. Let's review our text at this point:

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."

We—you and I—are to walk, that is, live in good works for, as we are men and women under reconstruction, so it is our job to put our society under reconstruction. We are to care for one another, as families, as churches, as communities, and as nations. This is why we have poverty programs,

peace corps, and Medicare—so as to care for one another, for "love is fulfilling the law of Christ." We are called to ethics, individual and national. We are saved for morals, private and public. We have been redeemed, like Israel, from the land of bondage, not for privilege, but for responsibility. We have been redeemed from bondage to sin's power for duty, to be a light to the nations, to let our light so shine before men that they may behold our good works and, in turn, give the glory, not to us, but to our heavenly Father.

Dr. William Hamilton, writing in his "The Death of God Theologies Today," on pages 48-49 of "Radical Theology and the Death of God," makes this same point.

"Our ethical existence is partly a time of waiting for God and partly an actual Christology. Our being in the world, in the city, is not only an obedience to the Reformation formula, from Church to world, it is an obedience to Jesus himself."

Consider that last part of our text again, this time in the New English Bible as translated in 1961:

"For we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us."

Salvation is a new life given to us by Almighty God, which we enter through trusting His Son, and in which we live by committing ourselves to His work. I invite you this day to participate in this salvation. It is for you. It is for others. It is radical. It is always modernized.

A PRAYER

Almighty God,
may we accept Thine acceptance of us;
may we accept our neighbors as also accepted by Thee;
may we accept ourselves as
forgiven, changed, charged;
may we rise to the new life of responsible love; through Jesus Christ our Lord.
Amen.



Methodist To Be Interviewed On Radio Program This Weekend

"North Carolina Religious News Scope," an interfaith and interdenominational program now heard on 64 stations in the state, will have a Methodist feature on the program to be aired the weekend of Jan. 13-15.

Doug Mayes, well-known radio and television personality in Charlotte, will interview Rev. Rollin P. Gibbs, director of field service and finance in the Western North Carolina Conference.

The interview spotlights the stewardship work that Mr. Gibbs does in churches all over the conference. He recently passed the \$2 million mark in money raised under his guidance.

This unique radio program will observe its first anniversary in February. The program is written by the staff of the *Biblical Recorder* in Raleigh and is produced and distributed by the Radio and Television Commission of the Southern Baptist Convention.

Call your local radio station for information about the time this program will be carried.



Stephen Craig Day, 15, son of Mr. and Mrs. T. F. Day, Jr., Winston-Salem, received the God and Country Award at Ogburn Memorial Methodist Church recently. Dr. Edgar H. Nease, pastor, along with Scoutmaster Charles D. Boyd, presented the award at the morning worship service. Stephen, a sophomore at North Forsyth High School, is a member of Troop 923, a Star Scout and a member of the Order of the Arrow. Pictured above, left to right, are Mrs. Day, Dr. Nease, Stephen, and Mr. Day.

Jan. 16-18 Meeting

(Continued from page 5)

keynote speaker for the 5:30 p.m. dinner for Methodist youth. The bishop will again preach at 9:30 a.m. and 11:00 a.m. Jan. 18.

Bishop Moore will deliver his address during the dinner meeting for clergymen Jan. 17 at 5:30 p.m. in the White House Inn. He will relate the "Lectures on Preaching" with the "Mission to Ministers."

There will be a luncheon meeting on Tuesday, Jan. 17, at 12:30 at the White House Inn featuring a discussion by four leading laymen on the theme, "What I Need from the Sermon." Laymen who are to speak at this meeting are W. Hugh Massie of Waynesville; Mayor Stan R. Brookshire, Charlotte; Holt McPherson, High Point; and J. C. Cowan, Greensboro.

The cabinet of the Western North Carolina Conference will meet with Bishop Hunt during Jan. 18-19 at the Barringer Motor Inn after the program for the ministers has ended.

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Some Marks of Methodism

by D. W. CHARLTON

College students were once questioned about the meaning and purpose of life. They were confused except in one thing, their desire to find a job when they graduated. They were very uncertain about basic beliefs in God and man, which give meaning and purpose to life.

In the beginning, we may note that experience or the witness of the spirit stands out among us. As this is one of the intangibles, there is some ambiguity about experience.

A man talked to me recently about experience in religion. While he was a member of the church, he said that didn't feel anything when he prayed, and he assured me that he didn't have any sense of the living Presence. In our encounter with God, or the lack of it, we are certain to have some differences in our feeling or emotional experience.

We tried to tell our friend that Jesus simply called the disciples to follow him. So they found new meaning, purpose, and reality as they identified themselves with the Master. They bent their will to the will of Christ, and set out in an adventure of faith. In their walk with Christ, they found new life, and the witness of the spirit. Christ becomes real as we set out to follow Him, and commit ourselves to Him. A child spoke of Elisha who took long walks with God, and as he grew tired one day God said: "Come into the Father's House and rest."

While church worship creates a climate for experience, a person may feel the Presence in the ordinary things of life—the thrill of beauty in flowers, in the sunset and other scenic wonders. The mystic Presence may be felt in a crisis experience—in a brush with death or sorrow.

Another emphasis of Methodists is freedom of choice. Some have long contended that we are hedged in by chromosomes or the moral corruption of our surroundings. So they refuse to accept personal responsibility for their conduct. But we are not puppets, operated from behind the scenes, though we must accept limitation forged by birth and the handicaps of our environment.

We are confronted, too, with the old doctrine of predestination. Recall the story of the two preachers who agreed to exchange pulpits on a certain Sunday. When they met each other on the way to their respective appointments on horse-back, one preacher said to the other: "It was pre-ordained from the beginning of the world that you would preach in my church today." But the disbeliever in the doctrine of predestination wheeled his horse around and returned to his own church to preach as usual. The plain teaching of the Bible reveals that man is responsible for his conduct, and by our decisions human life can be changed.

That leads us, briefly, to the third mark of Methodism, individual responsibility in

respect to the church and human relationships. There is a lack of involvement of many in the programs of the church. Recall the incident of the man who came to a large, downtown church and stood in the vestibule, viewing the service as a spectator. When he was courteously offered a seat in the sanctuary, he disappeared and was never seen again.

Obviously the greatest weakness of the church is the indifference of nominal members and those who "pass by on the other side." So it appears that the most constructive work is done in the church today by small, concerned groups who will explore new areas of the meaning of the gospel and the mission of the church, and will pay the price for spiritual discipline.

The progress of the church not only involves attendance, but concern for people within the outreach of the church. We are to lift our eyes to a wider ministry of teaching and sharing, including all phases of human life.

Relative to the wider concern of the church, the prophet of "social gospel," Walter Rauschenbusch, said: "To the Methodist Episcopal Church belongs the honor of making the first ringing social declaration in 1908."

As the Methodist Discipline states: "The interest of The Methodist Church in social welfare springs from the gospel, and from the labors of John Wesley, who ministered to the physical, intellectual, and social needs of the people to whom he preached the gospel and personal redemption. . . ."

Finally, Wesley's doctrine of going on to perfection presents somewhat of a paradox. To claim perfection is to disregard human nature and the teachings of the Bible relative to human frailty and the sinfulness of man. "All have sinned and fallen short of the glory of God."

Yet we are bidden to press on, not to stand still. "A man's reach should exceed his grasp, or what's a heaven for?" There should be no limit to growth and life's potential. There are to be no fences around love, friendship, and the out-going spirit in service. Adventure in life should lead to the fullest attainment of life in Christ. And we may go forward, not in our own strength, but in the power and presence of God.

The story is told of the young girl who was quite sure she could climb a mountain. She danced ahead, confident in her own strength. But the way became very steep and hard. As the day wore on, she dragged onward, and finally sank from exhaustion. Then her father reached out to steady and strengthen her. So in our encounter with God, we may find strength for the upward climb in life. As Paul affirmed. "I can do all things in Him who strengthens me."

So we may go on to perfection in love and grow into the full dimension of the life in Christ.

Six Methodist Mission Tours Scheduled During 1967

"Travel—with a plus" is the theme of six tours sponsored in 1967 by the Methodist Board of Missions. The tours offer participants the opportunity to see the world and satisfy their wanderlust, while at the same time becoming more familiar with the work of the church on missionary frontiers in the United States and around the world.

The tours, or travel seminars as they are also called, are part of a tour service of the Board, designed to meet a growing number of requests from Methodists who want to combine travel with a deeper understanding of the church's mission through first-hand observation. The 1967 tours will accommodate a maximum of 240 persons, with each tour limited to a maximum of 40.

To meet a variety of needs, there will be long tours and short tours, and they will be varied in nature. One will go around the world, one will go to Latin America, three will be in metropolitan areas, and one will go to Alaska.

The tours are arranged and promoted by the Board's Department of Field Interpretation, of which Miss Virginia Henry, New York, is director. She says of the tours:

"In an age when travel has become mass entertainment, America tourists often miss the most crucial problems of human life and the courageous struggle to surmount them. Thus a Methodist tour offers opportunities for travel with a plus. In addition to what the ordinary traveler sees, members of a Methodist Mission Tour will explore through the first-hand experience of a travel seminar the global involvement of the church on the strategic frontiers of our time.

"Among the benefits of a tour are: 1. Growing in deeper appreciation for the mission of the church in the world. 2. Encouraging and supporting Christian friends in the mission fields visited. 3. Seeing the many kinds of mission work—schools, hospitals, community centers, churches and many others. 4. Feeling the friendliness and warmth of Christian fellowship. 5. Returning home to share the rich experiences that one has received, by telling of them and by seeking generous financial support for missions."

Persons interested in detailed information about Methodist Mission Tours may write to the leaders of particular tours, as listed below. General information about the tours is available from Miss Henry at: Methodist Board of Missions, Room 1305, 475 Riverside Drive, New York, New York 10027.

Miss Henry gives the following information about the six tours-travel seminars for 1967, noting that estimated costs are subject to possible change:

1. Latin America. March 30-April 18. This tour will give insights into what the church is doing to meet revolutionary changes occurring in five countries—Peru, Bolivia, Argentina, Chile and Brazil. The tour will begin and end in Miami, Fla. Approximate cost: \$1,350. Leader: Dr. W.

Harold Lloyd, 705 Myers Building, Springfield, Illinois 62701.

2, 3 and 4. All three of these are Metropolitan tours, each in a different part of the United States. Each is designed to provide encounters with people in urban areas, to give insights as to how the church is ministering to the real needs of people and to hear what it is saying about the urgent concerns of metropolis.

2. Metropolitan Northeast. April 4-14. Tour begins in Syracuse, includes Albany, New York City and Newark, and ends in Philadelphia. Approximate cost: \$290. Leader: Miss Isabel Kennedy, Room 1494, 475 Riverside Drive, New York, New York 10027.

3. Metropolitan North Central. July 11-21. Tour begins in Cincinnati, includes Cleveland, Toledo and Detroit, and ends in Chicago. Approximate cost: \$290. Leader: Miss Isabel Kennedy, at address given for tour No. 2.

4. Metropolitan West. July 11-21. Tour begins in Las Vegas, includes Salt Lake City and San Francisco, and ends in Los Angeles. Approximate cost: \$370. Leader: Rev. James C. Simms, 7 Kenwood Drive, Belleville, Illinois 62220.

5. Alaska. August 4-14. The tour will provide a look at the 49th state, and how the church is providing medical, evangelistic, social welfare and educational services in isolated areas such as Nome and in such cities as Ketchikan and Anchorage. Approximate cost: \$840. Leader: Rev. James S. Pemberton, Jr., Room 1309, 475 Riverside Drive, New York, New York 10027.

6. World Methodist Tour. Oct. 9-Nov. 9 (Bible Lands Extension of Tour, Nov. 9-18). Visits to five developing nations overseas and to a special home mission area in the United States will give members of this tour an opportunity to study the church's mission in varied situations. They will see how the church is trying to meet the problems of hunger, illiteracy and leadership training, and how it is seeking to witness in countries where Christianity is a minority faith. The tour will leave from San Francisco and will include Hawaii, Japan, Korea, Hong Kong, the Philippines and India. For those desiring it, there will be an extension to include the Bible Lands of the Near East. Approximate cost: \$2,290 (Bible Lands Extension \$395 additional). Leader: Rev. Walter M. Albritton, P. O. Drawer 700, Andalusia, Alabama 36420.

◆ ◆ ◆

Time and Eternity

Tick-tock, tick-tock, tick-tock . . .
And each tick-tocking of the clock
Reminds us all of how time flies;
And in this flight man lives and dies,
Dreaming of what his life shall be
In God's Eternity.

—ERNEST C. DURHAM

Mount Tabor Sanctuary Consecrated Jan. 1

The congregation of Mount Tabor Methodist Church, Winston-Salem, started the new year in its new sanctuary.

A consecration service was held as part of the morning worship service on Sunday, Jan. 1.

The final service in the 79-year-old brick sanctuary was held Feb. 6. Then this unit was removed to make way for the new 410-seat sanctuary.

The pastor, the Rev. A. C. Waggoner, delivered the consecration sermon, and the Rev. Julian Lindsey, superintendent of the Winston-Salem District, delivered the prayer of consecration.



James W. Fulton, chairman of the building committee, presented the new building to the congregation.

The new unit, the demolition of the old unit, furnishings, landscaping and renovations will cost \$265,000. Donald S. Van Etten was architect, Louis M. Bouvier, consulting engineer, and H. G. Strickland, Inc., general contractor.

The new sanctuary, about double in size to the former one, features a center and two side aisles, a vaulted ceiling in the chancel and an arched ceiling in the sanctuary, a bell tower, copper spire and a columned portico.

The elevated chancel has a center altar with a semi-circle choir loft behind it. Above the choir is a lighted cross. The sanctuary is wainscoted, and the windows are of seedy marine antique glass.

Handmade brick from the old sanctuary has been used recessed into the vestibule walls. The memorial plaques from the old stained glass windows were removed and placed in wrought iron frames and recessed into the vestibule walls.

Duke Seminar, Wilson, Jan. 19-20

North Carolina Conference ministers are reminded that the deadline for getting in reservations for the Duke Seminar at Wilson is now. In this day when the church's ecumenical tenacles are being extended in several directions, and dialogue across denominational lines is increasing, we need to know what is going on.

The resource leaders who will be present at this seminar are most happily selected to broaden our vistas and give us rich insights. The Rev. Dr. Walter J. Burghardt and the Rev. Vincent A. Yzermans are highly able and broadly trained representatives of the Roman Catholic faith. The Rev. Dr. John N. Thomas of Union Theological Seminary, Richmond is widely known for his ecumenical interests and leadership. Another leader who will give insight and perspective is the Rev. Dr. Robert W. Huston, general secretary of the Commission on Ecumenical Affairs of The Methodist Church. Dean Robert E. Cushman, for his nearness to us, is not to be denied the world renown which he justly

holds. Professor McMurry Richey, whose capability has often been evidenced, is director of the seminar.

Reservations for meals should be directed to Dr. Charles S. Hubbard, First Methodist Church, Wilson, N. C. This gracious congregation and its likeable pastor are hosts for the meeting.

Rev. Frederick E. Still Goes to Oklahoma

The pastor of Trinity Methodist Church, Belhaven, has accepted a position on the staff of St. Luke's Methodist Church, Oklahoma City. He will assume duties as director of public relations, publish the church paper, and coordinate all church programs and publicity.

The Rev. Mr. Still came to Belhaven in July, 1965 from the state of Washington. Among his achievements while pastor in Belhaven was the establishment of a newspaper, the *Beaufort-Hyde News*. The Stills are parents of two children, Sheila, and Ricky.

For
COLDS
take 666

Ingrid Baris Chosen Miss Methodist Student Nurse

A senior nursing student at Chicago Wesley Memorial Hospital, who when a child was forced with her missionary parents to leave China, has been named Miss Methodist Student Nurse for 1967.

Miss Ingrid Baris, 23, will be honored formally during the annual convention of the National Association of Methodist Hos-



INGRID BARIS

pitals and Homes Jan. 24-26 at the Sheraton-Chicago Hotel. Her selection was announced Dec. 22 by Dr. Olin E. Oeschger, general secretary of the Board of Hospitals and Homes of The Methodist Church.

Dr. Oeschger said that Miss Baris, as Miss Methodist Student Nurse, will symbolize the many young persons preparing for careers of service in the health and welfare ministries of The Methodist Church. She was chosen from among 31 contestants entered by the 47 schools of nursing affiliated with The Methodist Church.

Miss Baris, her two sisters and a brother were born in Central China where her parents were missionaries until the late 1940s when the family was forced from the country in the Communist infiltration. Her late father, the Rev. John H. Baris, then served Congregational churches in New Jersey, South Dakota and Wisconsin. Her mother now lives in Schooley's Mountain, N. J.

"Why did I choose to become a nurse?" she asked in a statement accompanying her entry in the contest. "It started in my childhood days in China."

"Even though I was very young, I recall vividly the devastating results of warfare; entire villages in ruin, hundreds of people huddled together in underground shelters without food and proper facilities, orphaned children, wounded and dying people everywhere, it seemed. The tremendous medical needs of people in underprivileged areas have always remained with me."

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Methodist News Round-up



TEXAS CONFERENCE TO HAVE NEW HEADQUARTERS BUILDING

The Texas Conference recently broke ground for a new headquarters building. Located at the site of an older Methodist building in Houston, it will provide office space for the conference staff, two district superintendents and the Houston Methodist Board of Missions, as well as for the presiding bishop.



BISHOP ANGIE SMITH TO VISIT VIETNAM

The head of The Methodist Church's chaplaincy program will spend a week in South Vietnam during January to preach and to visit with servicemen. Bishop W. Angie Smith of Oklahoma City will make the visitation at the request of Gen. William C. Westmoreland, who commands American forces in South Vietnam, and of the Armed Forces Chaplain Board. His visit is a part of a tour which will include Hawaii and Japan. He is expected to be in Vietnam Jan. 22-30.



CHRISTIAN UNITY SUNDAY

The Methodist churches of Dallas, Texas participated with churches of other denominations in observance of Christian Unity Sunday on Jan. 8. Exchanges of pulpits took place among a large number of churches including "high church" congregations as well as those with non-liturgical form of worship. The exchange included participation by Jewish congregations. Rabbi Levi Olan, pastor of Temple Emanuel in North Dallas, preached at First Methodist Church, while Dr. Robert E. Goodrich, Jr. of First Methodist brought the sermon to Rabbi Olan's congregation.



FURTHER PLANS MADE LOOKING TOWARD EUB MERGER

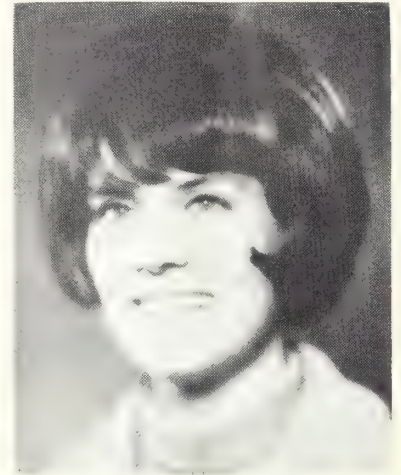
The Executive Committee of the Methodist Commission on Church Union met in December with the similar group from the Evangelical United Brethren Church and took steps in preparation for further movement toward union in April of 1968. Plans were made to print at least 100,000 copies of a 68-page booklet which will be sent to all of the ministers and lay members of the 1967 annual conferences. It is also to be made available to others early in 1967 through book stores and other regular church channels of distribution. The booklet will give information relative to the proposed union between The Methodist Church and the EUB Church.

The committee also scheduled a meeting of the full joint commission on Feb. 6 and 7 in Chicago. Methodists in attendance at the December meeting were Bishop Lloyd C. Wicke, co-chairman; Bishop F. Gerald Ensley, Bishop Roy H. Short, Miss Theresa Hoover, Dr. Charles C. Parlin, Dr. Lovick Pierce, Dr. Norman L. Trott, Dr. Emory S. Bucke, Dr. J. Wesley Hole, Dr. Robert W. Huston, and Dr. J. Otis Young.

Young Methodist Is Ambassador

On Jan. 1, 1967, Miss Patricia Jarvis began her duties as "special ambassador to the inclusive church." On that date she joined the staff of the Leadership Development Section of the Methodist General Board of Evangelism in Nashville, Tenn.

She comes for an eight-month special assignment with the board after two years



MISS PATRICIA JARVIS

of inner city work in the section of Brooklyn where there was rioting just one month prior to her arrival in 1964. She was based at Union Methodist Church while there.

Miss Jarvis will be telling her story to the church at large, in youth weeks and rallies, summer institutes, campus churches, and Sunday preaching services at churches. She is also being made available to seminaries and inner city groups.

She is a graduate of Ohio Wesleyan University, Delaware, Ohio. She has also done graduate work at Union Theological Seminary, New York, and at the Methodist theological school in Delaware, Ohio. In September of 1967, she plans to enroll in the School of Theology at Claremont, Calif.

Dr. Lacour said that his section is interested in putting people in the field who have a story to tell. "This young lady communicates," he said. "She has a story to tell and she tells it with directness and power. Her rare ability to communicate to all ages extends to all settings—large congregations, youth groups or face-to-face conversations."

"The 'good news,'" he said, "is demonstrated by her very presence, her open willingness to relate to the kids on the street, exhibiting no shame or hesitation in telling of the one in whose name she has come."

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Summer 1967

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Advocate Promotion Sunday To Be January 29

Achievement goals in the ADVOCATE Promotion Campaign, and other proposals will be mailed to all pastors during the next week. The over-all objective is to increase the number of subscriptions from the present total of about 11,000 to 20,000 during the January-February Promotion Campaign.

A major thrust in the campaign will be to enlist churches in the All-Family Plan, where subscriptions are entered for every active resident family and payment handled through the church budget. The subscription rate for this plan is \$2.50 per year.

An alternate proposal, which should be widely adopted where the All-Family Plan is not accepted, calls for churches to provide, through their budgets, a subscription for every member of the Official Board. The subscription rate for this All-Official Board Plan is \$2.75 per year.

It is anticipated that on ADVOCATE Promotion Sunday, Jan. 29, our pastors will present a message highlighting the importance of Christian literature and especially calling attention to the significance and value of the North Carolina CHRISTIAN ADVOCATE for Methodism in this state.



Shiloh Plans New Church

Shiloh Methodist Church, Bolton Charge, Wilmington District, broke ground on Sunday, Dec. 4, for a new church building.

After the morning worship service the congregation moved outside to the new church site where Mr. Archie Newell, oldest member of the church, turned the first spade of earth. Sabra and Sharon Stephens, twin daughters of Mr. and Mrs. Isaac Stephens and youngest members of the congregation, are shown with their parents on each side of Mr. Newell. Church trustees, Lester Dowless, J. J. Holmes and E. L. Smith, and building committee chairman, Gabriel Carroll, were also present. Another trustee, K. M. Holmes, is not pictured.

Rev. W. R. King, pastor of Shiloh, was in charge of the service.

The exact date of the organization of Shiloh Church is not known but it dates back to the early 1800's.

◆ ◆ ◆

One place where prayer fails, is in expecting God to do things for us which He can only do through us.

Arizona, *First Churchman*



Among the program participants at Mount Bethel, Dec. 11, were (l to r); the Rev. William K. Quick, secretary of the N. C. Conference Historical Society and pastor of St. James, Greenville; Mrs. Elizabeth Wilborn of the North Carolina Department of Archives and History, who presented the marker on behalf of the State and the Highway Department; and Bishop Paul Neff Garber, who made the dedicatory address. Dean Robert Cushman (not shown) represented Duke University.

Marker Unveiled at Mount Bethel

Mount Bethel Methodist Church, nestled in the small village of Bahama twelve miles northeast of Durham, was cited by Bishop Paul Neff Garber for its role in North Carolina and American Methodism. The Raleigh Area Bishop spoke at the unveiling of a shiny black and silver historical marker placed at the church by the Department of Archives and History of the State of North Carolina.

It said "Mount Bethel Methodist Church: Nondenominational meeting house built about 1750 by Nathaniel Harris. Was attended by Washington Duke. Methodist since 1808."

Behind that brief historical legend are the initial factors that ultimately brought into being the Duke Endowment and the world-famous Duke University.

Bishop Garber recounted in detail the influences of the old Bahama Church upon its most illustrious member, Washington Duke. According to Bishop Garber, Duke joined the Bethel Sunday school when he was a "pale-faced, timid boy of seven," and three years later, in 1830, became a member of the church. He told of the incident Washington Duke related in his biography when he was handed at Bethel a small Sunday School card upon which was printed, "Remember now thy creator in the days of thy youth. . . ." This appealed to his boyish spirit and turned his thoughts toward God.

Recounting Duke's humble start in the tobacco business after the Civil War, and his later interest as a wealthy man in Trinity College, the Methodist school that formed the nucleus for Duke University, Bishop Garber quoted Duke's vow, made at the age of 12 at Mount Bethel, "to leave the world better for my having been in it."

The Rev. F. Belton Joyner, Jr., pastor of Mount Bethel, presided at the Dec. 11 ceremony. Other program participants were Dr. O. L. Hathaway, Durham District superintendent; Dean Robert Cushman of the Duke Divinity School; and the Rev. William K. Quick, secretary of the Conference Historical Society, and pastor at Mount Bethel from 1955-59. Dr. T. Marvin Vick, Jr., pastor at Edenton Street in Raleigh and pastor at Mount Bethel from 1946-49, pronounced the benediction.

Special recognition was given Mrs. Dave Hall and Mrs. H. Lee Umstead, oldest living church members, who united at Mount Bethel in 1898 by profession of faith. Bishop Garber was presented a gavel made from a 200-year-old oak at the 1750 site of Crossroads Meetinghouse.

A tea followed the occasion which was sponsored by the North Carolina Conference Historical Society. A historical display was arranged by the local church Committee on History and Records. Over 200 persons attended the worship service and unveiling.



Woman's Activities



N. C. Conference

MRS. H. W. DOUB

During the month of January, many conferences in the Southeastern Jurisdiction are observing a period of Self-Study and Analysis of Membership in the Woman's Society and Wesleyan Service Guild. Since this is true, we feel that it is very fitting that we present to you our conference secretary of Membership Cultivation, Mrs. Harold Leatherman, of Morehead City, who began her term of office last spring.



MRS. HAROLD LEATHERMAN

Wilma Wright Leatherman was born in Lincolnton and is married to the Rev. Harold F. Leatherman, pastor of the First Methodist Church, Morehead City. She is the mother of three children: Nancy Hauser of Chapel Hill who teaches school while her husband is in graduate school at UNC; Donald, who is in the 11th grade and is conference treasurer of MYF, and Margaret, who is in the 8th grade.

Wilma Leatherman has served as sub-district leader of the Raleigh Subdistrict, vice president of the Elizabeth City District, secretary of missionary education of the Elizabeth City District, secretary of missionary education of the New Bern District and local secretary of campus ministry. She can substitute for a teacher whenever needed in the church school and can "fill in" for her husband when he has to be away from the church. She has been lovingly called the "Associate Minister."

May each of us make a Self-Study and Analysis as we answer the questions Mrs. Leatherman asks in her article below. We are indeed most fortunate to have one so capable to lead our conference in this important role.

MEMBERSHIP CULTIVATION

Some years ago when we were studying about today's children in tomorrow's world, we heard of the difficulty parents face in

trying to rear children to live in a world they (the parents) cannot even envision. Some persons concluded that wise parents might well concentrate on helping their children develop their abilities for critical evaluation and their ability to adjust to change—and to do that with rapidity. In a sense this is where we find ourselves as members of the church and of the Society and Guild. We know that change is taking place all around us in the world; and in almost unnoticeable ways our very lives are changing too. Those persons who have not learned to be critically evaluative accept change either for the sake of change or as the currently "in" thing to do, or else they hold fast with even greater tenacity to the old without being critically evaluative of it.

Well, change has certainly been a part of the life of the Woman's Society and Guild; and, if the trends of the present are sufficient indicators, change will be even more apparent in the future. Efforts to plan and promote joint study and joint training for the leaders of study, efforts to develop a new sense of membership (quality as well as quantity), the need for deep searching

and strenuous personal preparation for program meetings, the awareness of the individual's involvement in mission in other communities of the nation and the world, the honestly questing spirit about one's own commitment and understanding of God's will for him now and in this place—all of these suggest that we might well be called to make changes in our old ways and procedures in order for real, meaningful growth to take place.

As leaders of thousands we are rightfully expected to read, interpret, challenge, and yet to be open to the new and to new insights that may come to us in the old. Let us pray that our openness be to Him and to His spirit.

The above is an excerpt from a letter from Theresa Hoover. I share it with you for I feel it concerns every member of the Woman's Society and Guild.

I want to underline *quality as well as quantity*, concerning membership. Are you the *best* member you possibly can be? This is a *sacred* organization and we need responsible, dedicated and concerned members. If we as members strive to *be and do* our best, then we will truly have something to offer new members.

WILMA LEATHERMAN



W. N. C. Conference

MRS. JOHN C. WRIGHT

NEW YEAR COLLECT

Eternal God, who makest all things new, and abidest forever the same; Grant us to begin this year in thy faith, and to continue it in thy favor; that, being guided in all



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our doings and guarded all our days, we may spend our lives in thy service, and finally by thy grace attain the glory of everlasting life; through Jesus Christ our Lord. Amen.

—*The Books of Worship*
The Methodist Church

PRAYER CALENDAR 1967

The 1967 Prayer Calendar of the Board of Missions of The Methodist Church is now available at Service Center, 7820 Reading Road, Cincinnati, Ohio 45237.

It has the same symbol on the front as the one used on the 1966 Calendar, the world completely surrounded by the beautiful words, "Go ye into all the world and preach the Gospel." There is a little golden cross at the bottom, under the world to signify that it is the message of the cross that upholds God's great world.

The purpose underlying the Prayer Calendar is mission—a spiritual itinerary of daily prayer in behalf of the men and women working in the mission centers around the world.

It has a practical directory listing alphabetically all the active missionaries, deaconesses and special term workers related to the Board of Missions. There is also a list of the members of the Board of Managers and of the staff of the Board.

Of special value are the beautiful prayers given through the entire calendar, prayers by prominent church leaders. These may be used in worship services. There is a brief description of work carried on in mission centers, and little maps to help one locate the center. Its greatest value is in its use in daily devotions.

In a previous calendar, it said, "The basic aim of the Prayer Calendar is to serve as a three-way channel between ourselves and God, God and others, others and ourselves—a guide for prayer that our 'ambassadors' may be led, supported and inspired in the work they have undertaken, and that we may become so strengthened in our spiritual life that we are indeed co-workers with them."

The price of the calendar is 75 cents.

LET'S LOOK AT OURSELVES

The Conference Financial Report for the first three months of 1966-67 of the Woman's Division of the Board of Missions was given in the December issue of the *Methodist Woman*. Miss Florence Little, treasurer, lists the contributions of all conferences in the six jurisdictions.

The grand total given by Methodist women in all jurisdictions amounts to \$1,837,733.80. In this total the Southeastern Jurisdiction stands first in contributions with \$684,378.

Within the SE Jurisdiction the Western North Carolina Conference stands near the top in most of the classifications. We are second among the 16 conferences in total receipts with \$78,027, surpassed only by the great Virginia Conference with \$79,135.

We occupy second place in Cash for Supply Work with \$6,476, while the Florida Conference has first place with \$8,461. We are in second place in Supplementary Gifts with \$8,193 and Virginia is first with

CALENDAR OF COMING EVENTS

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Jan. 17-20: Annual Meeting, Board of Missions, Louisville, Ky.
- Jan. 23-24: Commission on Ecumenical Affairs, Annual Meeting, Denver, Colo.
- Jan. 24-26: Annual Convention of the National Association of Methodist Hospitals and Homes, Sheraton-Chicago Hotel, Chicago, Ill.
- Feb. 20-24: General Board, National Council of Churches, Chicago, Ill.
- Feb. 24-26: SE Jurisdiction Deaconess Meeting, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- Jan. 10, 17, 24, Feb. 2, 7: Sanford District Methodist Curriculum Seminar, First Church, Rockingham
- Jan. 16 : Durham District Methodist Curriculum Seminar, 9:30 a.m.-4:00 p.m.
- Jan. 16-17: Fayetteville District Methodist Curriculum Seminar, Camp Rockfish
- Jan. 17 : Seminar on Baptism and Church Membership, Wilmington and New Bern Districts, Trinity Church, Jacksonville
- Jan. 18 : Methodist Foundation, Inc., Methodist Building, Raleigh
- Jan. 19-20: Duke Divinity School Seminar, First Church, Wilson
- Jan. 22 : Goldsboro District Conference, St. Paul Church, Goldsboro, 2:00 p.m.
- Jan. 22 : Fayetteville District Conference, Spring Hill
- Jan. 24 : Trustees Conference Historical Society, Methodist Building, 2:00 p.m.
- Jan. 24 : Methodist Information Meeting
- Jan. 24 : Seminar on Baptism and Church Membership, Elizabeth City and Greenville Districts, First Church, Williamston
- Jan. 25 : Seminar on Baptism and Church Membership, Rocky Mount and Goldsboro Districts, First Church, Wilson
- Jan. 28 : Christian Vocations Rally, Methodist College for Fayetteville, Sanford, Wilmington and New Bern Districts
- Jan. 29 : North Carolina CHRISTIAN ADVOCATE Sunday
- Jan. 30 : Seminar on Baptism and Church Membership, Durham, Raleigh and Burlington Districts, Carr Methodist Church, Durham
- Jan. 30 : Methodist College, Second Semester Classes Begin
- Jan. 31 : Seminar on Baptism and Church Membership, Fayetteville and Sanford Districts, Aberdeen Methodist Church
- Jan. 31 : Trustees Meeting, Methodist Home for Children
- Feb. 1 : Registration, Spring Semester, N. C. Wesleyan College
- Feb. 3-5: Methodist Student Movement State Conference, Wesley Memorial Church, High Point
- Feb. 4 : Cabinet Meeting
- Feb. 6 : Goldsboro District Lay Rally, St. Paul Church, Goldsboro
- Feb. 7 : Raleigh District Lay Rally, Edenton St. Church, Raleigh
- Feb. 8 : Fayetteville District Lay Rally, Hay Street Church, Fayetteville
- Feb. 9 : Wilmington District Lay Rally, Sunset Park Church, Wilmington
- Feb. 10 : Sanford District Lay Rally, First Church, Rockingham
- Feb. 12 : Race Relations Sunday
- Feb. 12 : Wilmington District Conference

WESTERN NORTH CAROLINA CONFERENCE

- Jan. 16-17: Institute of Homiletical Studies, Lectures on Preaching, Charlotte, First Church. Preacher, Dr. James S. Stewart
- Jan. 17-18: Mission to Ministers, Charlotte, First Church
- Jan. 17 : Dinner for Youth interested in the Ministry, Charlotte, Myers Park, 5:30 p.m., Speaker: Bishop Gerald Kennedy.
- Jan. 18 : Laymen's Evangelistic Rally, Charlotte, First Methodist Church, 7:30 p.m., Charles A. Stuck
- Jan. 25 : Third Builders' Club Call
- Jan. 29 : North Carolina CHRISTIAN ADVOCATE Sunday
- Feb. 3-5: Methodist Student Movement, State Conference, Wesley Memorial Church, High Point
- Feb. 5-10: Christian Workers' School, Concord
- Feb. 12 : Race Relations Sunday
- Feb. 12-17: Christian Workers' School, Charlotte

\$9,602. We also stand second in receipts on pledge, \$63,320, Virginia leading with \$63,730.

This chart listing the financial gifts is for the months of May, June and July, 1966.

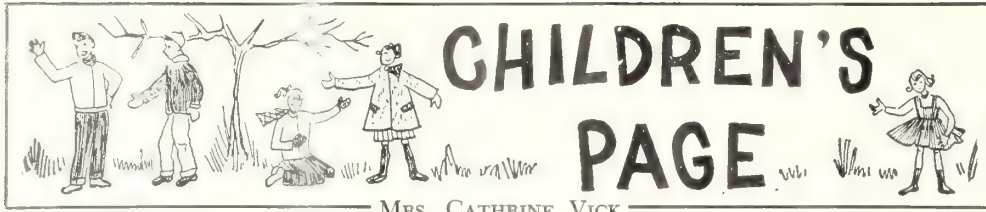
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Which do you choose? To be led by your dreams or pushed by your problems?

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MRS. CATHRINE VICK

Dear Girls and Boys:

The first verse in the Bible says, "In the beginning God created the heavens and the earth." The rest of the chapter goes on to tell of the many things He created. There were day and night, firmament and heavens, dry land and water, sun, moon and stars, fish and birds, animals and creeping things, men and women. On the land He placed vegetation, plants and trees. He gave to the plants and trees seed; to all beasts, birds, fish, creeping things, and man He gave the breath of life. And God saw that everything He had made was good.

Have you ever stopped to think what this means to you and me? Everything that we are and have comes from God. The houses in which we live may have been built by men but the wood was created by God. The bricks, cement, and glass were made from substances that He created. You may snap on a light switch so that you may see in the dark; God created the energy which produces the electricity. You may buy a new dress or suit in the store, but God created the substance from which the thread and material were made. The shoes you wear are made from leather which is the hide of some animal God created. Your food may be purchased at the grocery store, but God created the cow who provided the milk, the chickens who laid the eggs, the pigs who supplied the bacon, sausage, and ham, and the grains from which cereals and bread are made. The bicycle you ride was made in a shop, but God put the metal ore from which it was made in the earth. He created the tree from which the rubber of the tires came. You may enjoy watching television. God created the air through which the picture and sound are transmitted into your home. The paper on which these words are printed and the ink the printer uses come from vegetation which God created.

Each day let us remember that all we are and have comes from God. Let us remember to give thanks each day for His great and wonderful gifts to us.

AUNT CAY

AN OLD FABLE

Before tractors were dreamed about, a donkey and an ox shared a farmer's stable. The donkey had little to do, but

the ox was hitched to the plow or farm wagon and worked hard every day. Even so, the ox was satisfied. He was fed well and given excellent care.

The donkey should have been satisfied, too, but being a donkey he wasn't. He thought it would be more fun to have the ox in the pasture as a playmate. So he began to stir up dissatisfaction in the latter's heart.

"You are a fool to work so hard," the donkey advised. "Pretend you are sick, and the master won't make you work."

The ox thought the idea good.

The next morning the master found the ox apparently sick. Promptly he hitched up the donkey and drove him out to work. The donkey was dumbfounded. He had not expected this to happen. When night came, he stumbled into the stable wearily and urged the ox to go back to work again.

The ox shook his head. "No, you keep on working a while. I'm entitled to a long, long rest."

Two days later the donkey dragged himself into the stable and bade the ox goodbye.

"Where are you going?" the ox asked curiously.

"I am not going anywhere," the donkey answered, "but I heard the master tell his neighbor today that you would be going to the butcher's tomorrow if you were not well by morning."

The next morning, the ox, bellowing and prancing like a young calf, met his astonished master at the stable door and tried to thrust his head into the yoke.

The moral is that idlers get themselves into trouble when they advise workers, and workers get themselves into trouble when they listen to the advice of idlers.

—Slected

BOOKS OF THE BIBLE

Do you remember that we were learning the names of the books of the Bible? We learned the names of five in the New Testament. They were Matthew, Mark, Luke, John, and The Acts. The remaining books of the New Testament with one exception are letters. These letters were written to help early Christians know more about the teachings of Jesus and how to apply these teachings in their lives. We shall think about three of these letters this week and the

rest in the weeks to come. All of the letters we shall talk about today were written by Paul. The first one is a long letter written to the Christians in the church at Rome and is called *Romans*. He wrote it from Corinth where he had helped start a church. Paul was planning to take a trip to visit the Christians in Rome, so he wrote this letter ahead to explain the Christian faith as he believed and preached it. He opposed idol worship and other wrongdoing and insisted that God was displeased by such behavior. He went on to explain that all men are sinful and cannot save themselves without God's help. He said that faith in Jesus involves personal loyalty to God and His purposes. New life and love for God in Christ helps Christians behave with goodness and love toward one another.

The next two letters have the same name. They are *I and II Corinthians*. Paul wrote at least four letters to the Christians at Corinth. The two found in our Bible are probably made up of parts of the four. In the first letter Paul tried to help overcome the conflicts among the members of the church. The people were confused and Paul gave them careful guidance. The 13th chapter is a poem about love. He makes it plain that we must love in our hearts or our deeds count for nothing. In the second letter Paul speaks very harshly to the people. When he learns from Titus that they have repented he is happy. He suggests that they help him raise money for the famine stricken Jews in Jerusalem. He points out that we must test ourselves not by the standards of other human beings but by Jesus Christ. Learn the names of these three books.

UNSCRAMBLE THESE WORDS

The Psalmist declared that everything should praise God and that there were several instruments that could be used in praising Him. Can you discover what they were?

Prah, Abclysm, Ecnad, Prumett, Eult, Grintss, Iepp, Letibmr.

Psalm 150 may give you a clue.

ANSWERS FOR LAST WEEK

People; disciples; love; workers; loved; world; gave; son.

Just For Fun

A third grade teacher was somewhat surprised as she listened to the children singing "America, The Beautiful," to hear a new version: "Oh, beautiful for space ship skies."

Sunday School Lesson

FOR JANUARY 22

by JAMES C. STOKES

Our Response to Christ

Background Scripture: Luke 7 and 8

Lesson Scripture: Luke 8:9-21

Almost every truth that Jesus ever enunciated is probably contained in some form in his parables. He used these story-illustrations to make clear his statements. It should, however, be said that often his parables were couched in such language that their deeper meanings were apparent only to those who had spiritual perception.

The Scripture for this lesson contains that saying of Jesus commonly called the Parable of the Sower. A truer designation, however, might be the Parable of the Soil. For the focus is concentrated upon the soil rather than the seed or the sower.

Also, our lesson is more concerned with Jesus' interpretation of the parable rather than with the parable itself. You will recall that Jesus had spoken the parable to a great crowd of people. Then, later the disciples asked Him concerning its meaning. Jesus then gave them the explanation of it found in Luke 8:9-15.

He identifies the seed as the word of God. While He does not specifically identify the Sower, there is no doubt that the soil is represented as being the people; all types of people who live in the earth.

Two facts are clear: First, there is no variation in the quality of the seed. If it does not germinate or produce, in this story, the fault is not laid to the seed. Then, no differences in the activity of the sower is implied. Presumably, he scatters seed with equal diligence everywhere.

But when we come to the soil, here is where wide variance is present. The types of soil described are 1) hardened or beaten down; 2) rocky, with almost no subsoil; 3) grown up with weeds and underbrush; 4) and fertile, well prepared soil.

Jesus' description of people in terms of the various conditions of soil indicates clearly how well He understood people and the social movements of His day.

What Jesus was trying to impress upon people in this parable was the importance of their response to the truth. For a variety of reasons, many people respond negatively to the Gospel. Sometimes they are like a beaten path, where seed cannot penetrate through the hardness of prejudice or greed or hate. The seed does not even begin to germinate in a setting where the mind is closed and the heart shut up in selfishness.

Then again, people are like rocky soil. This is better than the beaten-down path. The seed can at least germinate and begin to put out roots and tiny shoots. But the roots cannot go deep because of the rock, and in the drought of temptation and discouragement, the fragile plant dries up.

Other people are represented by soil which is good, but which already contains

Baptism and Confirmation Seminars Planned For January

During the month of January the North Carolina Conference of The Methodist Church will hold Seminars on Baptism and Confirmation in the various districts led by the Conference Commission on Worship and the Conference Board of Evangelism. The Seminars are scheduled from 10:00 a.m. to 3:00 p.m. at the following places:

DATE	PLACE	DISTRICTS
Jan. 17	Trinity Methodist, Jacksonville, Wilmington, New Bern	
Jan. 24	First Methodist, Williamston, Greenville, Elizabeth City	
Jan. 25	First Methodist, Wilson, Goldsboro, Rocky Mount	
Jan. 30	Carr Methodist, Durham, Raleigh, Burlington	
Jan. 31	Page Memorial Methodist, Aberdeen, Sanford, Fayetteville	

Dr. J. J. Rudin II of Duke University will speak at each of the seminars on "Our Double Methodist Heritage," and Rev. Roderick Randolph of Stantonsburg on "Celebrating God's Love with Our People."

a crop. These are the people who have so filled their lives with other things that they just don't have the time or space to give to God. Many of us would fall into this category. Our involvement with cars and television, clubs and hobbies have crowded God out.

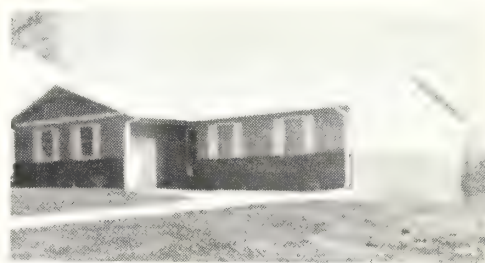
Note Jesus' comment on the good soil, which represents those who hear the word and receive it, who hold to it through all types of discouragement and adversity, and who finally bring forth fruit from that seed, and not from weeds. There are stages of receptivity indicated here. Our failure at any stage is still failure. For instance, fertile soil taken over by weeds is, in the last analysis, no better for the seed than barren soil.

Which condition typifies the Church in America? Where would you classify communists? Where the religious neuter—the man who is receptive but shallow?

This is a marvelous interpretation of man's relation to God, of man's response to God. The implications and applications are almost as numerous as the number of people in existence. Perhaps the class could be led to discuss some of these.

The parable clearly shows the role that each factor plays. God gives the seed and He directs the sowing. But what man does with that seed is up to him. He can reject it or he can receive it. Having received it, he can hold to it in only a superficial fashion or let it be crowded out. But again, he can let its roots sink deep, and its fruits grow into an abundant harvest.

Editorial Note: Dr. Raymond Smith will resume the writing of this column with the issue of Jan. 26.



College Village Buys Parsonage

The new house pictured above has been purchased by the College Village Methodist Church, High Point, as a parsonage. Located at 1608 Chatham Drive, the property evaluation is approximately \$21,000.

Members of the committee in charge of securing a new parsonage were Guy Johnson, chairman of the Board of Trustees; Bill Clinard, G. L. Stroud, Graham Morgan, Eddie Dyer and E. D. Miller.

The Woman's Society of Christian Service sponsored an open house on Sunday, Oct. 30. Mrs. Richard Tuttle served as chairman. Guests were greeted at the door by the WSCS president, Mrs. G. L. Stroud and Mr. Stroud, and the minister and his wife, the Rev. and Mrs. B. Dean Brown.


Fifty new members have been added to the church roll during the present conference year.

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Make it the first business of your life to understand some part of the Bible clearly, and make your daily business to obey it in all that you do understand.

—John Ruskin

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Write: Admissions, Dept. C., High Point College, High Point, N. C.

Religion on the Current Scene

CENSUS TO OMIT RELIGIOUS PREFERENCE

The possibility of including a question on religious preference has been turned down, according to Director of the Bureau of Census A. Ross Eckler. It is mandatory that all questions on the census be answered. A substantial number of persons felt that a question on religious preference would infringe upon the traditional separation of church and state.

AS BLAKE ASSUMES WORLD COUNCIL POST

When Dr. Eugene Carson Blake recently assumed the office of General Secretary of the World Council of Churches, he listed three areas in which progress needed to be made. These were 1) greater involvement of Orthodox churches in the Council, 2) increased dialogue with the Roman Catholic Church; 3) stimulation of the Church to "get out of itself and into the world." The latter includes new efforts to reach intellectuals and students.

PRESBYTERIANS GET YEAR-END PASTORAL LETTER

In a "letter" to its members, the General Council of the United Presbyterian Church in the U.S. of America took a rather pessimistic view of happenings during the past year.

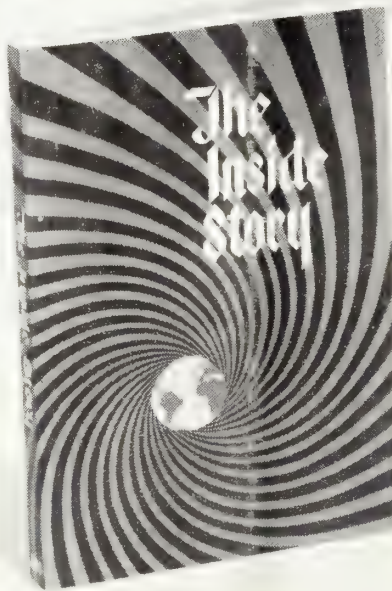
"Some small victories have been won," the statement affirmed. "Yet as the new year comes we must look back in anguish and ahead with anxiety, conscious of our slothful action and our tepid belief."

Especially deplored was resurgent racism here and abroad, the defeat of the 1966 civil rights bill, and the escalation of the war in Vietnam.

SOME OF AFRICA'S PROBLEMS

Not all of the trouble in Africa is due to white domination. Z. K. Matthews, formerly the African Secretary of the World Council of Churches, in a recent statement, explained that one of the problems plaguing many of the forty new nations created in Africa since World War II was internal strife based upon tribal affiliations and ancient rivalries. With colonialism on the wane, many Africans are losing their loyalty to a united front.

Dr. Matthews was recently appointed ambassador to the United States and permanent representative to the United Nations by Botswana, which became the newest African nation only in 1966. "The biggest need of the newly developed nations of Africa today," said Dr. Matthews, "is . . . a sense of unity."



THE INSIDE STORY

A new 300-page "heart of the New Testament" has been produced in paperback by the American Bible Society. Its price of 35 cents is in keeping with the society's policy of producing Bibles for less than cost. Its cover, in four colors, looks like something caught by the camera of an astronaut.

The language is the popular modern translation of J. B. Phillips. The title of this pocket-sized publication is also modern—*The Inside Story*. It contains the Gospels of Luke and John, the Acts of the Apostles, and Romans. The production of this Gospel portion is a part of the 150th anniversary observance of the American Bible Society, which has headquarters at 1865 Broadway, New York, N. Y. 10023.

CLERGY'S UNION ORGANIZED

An Episcopalian clergyman has organized a union for ministers. Rev. Lester Kinsolving, the son of an Episcopal bishop, describes the organization of which he is head as "a vocational association modeled after the American Bar Association or the American Association of University Professors." Kinsolving further asserts: "There are many causes for the association to fight for because the Church (Episcopal) is analogous to a large corporation with 10,000 graduate executives and no personnel department."

The association now has 150 members scattered over 10 states from New York to California. One of the association's major concerns is the problem of losses of clergymen from the parish ministry. On this, Kinsolving declared: "One goal we have is to create conditions where a priest has the freedom to express his personal convictions in sermons to his congregation. With the present lack of freedom, priests are leaving the parochial ministry to work

in schools, administration and in special projects such as civil rights."

Kinsolving himself is in non-parish work. He writes a religious column for the *San Francisco Chronicle* and works as a reporter for the newspaper. Bishop John E. Hines, titular head of the Episcopal Church, has described it as being "outside the nature of the Church."

11 RELIGIOUS LEADERS TAKE PRESIDENT TO TASK

"Moral indignation" at U.S. policies and practices in the Vietnam war were expressed in an open letter to President Johnson. Prepared by Dr. Herman Will, Jr., Washington, associate general secretary of the Methodist Board of Christian Social Concerns, it bore the signature of the following other Methodist leaders: Dr. L. Harold DeWolf, Dean of Wesley Theological Seminary, Washington; Bishop A. Raymond Grant, Portland, Ore.; Bishop John Wesley Lord, Washington; and Dr. A. Dudley Ward, Washington, general secretary, Methodist Board of Christian Social Concerns.

The letter declares that "the actions of our own government now clearly appear to contradict your own words as its chief spokesman." It cites continued escalation of the war, and the bombing of new targets in residential areas of Hanoi even while efforts were being made to extend the holiday truce.

"How can your call for negotiations and a peaceful settlement be taken seriously when the U.S. forces in Vietnam escalate their actions at a time like this?" the letter asks. It adds that this is viewed by the world "as an act of bad faith" and has led to a "lack of trust" in the leadership, "which is spreading."

Declaring that "the opportunities for peace in Vietnam are slipping away," the letter urged President Johnson to act for peace, including halting the bombing of North Vietnam, "without requiring any prior commitment or act by" the adversaries.

The writer adds that "any moral superiority of purpose the U.S. may possibly have had a few years ago has been obliterated by its cruel use of indiscriminate weapons and overwhelming firepower." As to the bombing of Hanoi, the letter accuses government spokesmen of "lack of candor" in denying damage to residential sections, then admitting possible damage and changing descriptions of the attack's location.

♦ ♦ ♦

A University of California survey reports that a billion copies of comic books are sold in the United States each year, costing about 100 million dollars. This is four times the combined annual-purchasing budget of all public libraries in the country.

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NORTH CAROLINA *Christian* ADVOCATE

Volume 112

Greensboro, N. C., January 19, 1967

Number 3



The Burdens They Bear

Two Sundays ago I invoked the blessing of God upon all young people serving in the military, many of whom are in extreme danger, all of whom bear heavy upon their shoulders the fate of the free world. Upon leaving the church one member thanked me for this brief intercession and said, "I was afraid that they had been forgotten."

Whatever we may think about the military establishment, the justice of our cause in Vietnam, the global commitments that tax our resources or the use of force as a reliable means of settling international disputes, we must not allow differ-

ences of opinion to blind us into forgetfulness that hundreds of thousands of young people at great cost to themselves are bearing our burdens. We should rightfully pray for them. We are dislocating their lives. We are exposing them to danger. We are imposing on them the deferment of the accomplishment of their dreams. They belong to us. And our hearts go out to them in gratitude for bearing such heavy burdens.

HARLEY M. WILLIAMS, Minister
Memorial Methodist Church
Thomasville

★ CAROLINA BRIEFS ★

♣ The Pfeiffer College Choir, conducted by Dr. Richard H. Brewer, gave a concert at the First Methodist Church, Charlotte, on Sunday night, Jan. 15.

♣ Dr. Fred Paschal, a retired member of the WNC Conference living at Hendersonville, preached at St. Timothy Methodist Church, Brevard, on Sunday morning, Jan. 8.

♣ The Pine Bluff Methodist Church, Pine Bluff, will dedicate its new Methodist Hymnals on Sunday morning, Jan. 22, during the worship service. These hymnals have been donated by members, organizations and friends of the church.

♣ Ground-breaking services will be conducted by Bishop Paul N. Garber on Sunday, Jan. 22, at Westminster Methodist Church, Kinston. Bishop Garber will preach at the eleven o'clock service and the ground-breaking ceremony will follow immediately thereafter.

♣ At a recent meeting of the Ministerial Association of Granite Falls, Rev. Furman A. Wright was elected president of this organization for 1967. Mr. Wright, pastor of Grace Chapel Methodist Church, has served as vice president of the Ministerial Association for the past two years.

♣ Dr. A. Purnell Bailey, district superintendent of the Richmond District, and Mrs. Bailey will lead an "Easter in Holy Land" tour for three weeks, March 14 to April 4. Persons who are interested in having information may write them at: The Methodist Building, 4016 West Broad Street, Richmond, Va. 23230.

♣ On Sunday, Dec. 18, the members of Palm Tree Methodist Church, Lawndale, presented the Rev. and Mrs. Merrill Perkins and their family with a gift of a 1963 Volkswagen and \$740 in cash. The presentation was made by Mr. Roby Brackett, chairman of the Commission on Stewardship and Finance, after the worship service.

♣ Mrs. Charles Wesley Jennings, 41, of Concord, wife of the Rev. C. Wesley Jennings, pastor of Rocky River Presbyterian Church, died Jan. 10, at Baptist Hospital in Winston-Salem. Mrs. Jennings, the former Dandridge Price of Reidsville, was a graduate of Greensboro College. Before her marriage she was director of religious education at Centenary Methodist Church, Greensboro, and at Main Street Methodist Church, Reidsville.

Our Cover Picture

Our cover picture is of paratroopers of the 173rd Airborne Brigade as they pause for prayer in front of a redwood and brick chapel they built in their spare time at Bien Hoa, Vietnam.

Official U.S. Army Photograph

TO ALL MEMBERS:

The Annual Meeting of the WNC Methodist Credit Union will be held Monday, January 23, 1967. The meeting will be in the Broad Street Methodist Church, Statesville, N. C., at 2:30 p.m.

B. A. HAIRE, Secretary

♣ Rev. Lambert Tinnell, minister of Sherbourne Avenue Methodist Church, Richmond, Va., preached at the morning worship service of First Methodist Church, Conover, on January 15. He also baptized his grandson, Michael Stephen, son of Mr. and Mrs. Amos Tinnell. Mr. and Mrs. Tinnell are members of First Church.

♣ Mrs. Mary Lois Kale Pollock of Greensboro has been listed among the "Outstanding Young Women of America." "Outstanding Young Women of America" is an annual biographical compilation of 6,000 young women between the ages of 21 and 35 who have distinguished themselves in civic and professional activities. Mrs. Pollock, a rising senior at UNC-G, is the wife of Rev. Lee Pollock, associate minister of Grace Methodist Church, Greensboro, and the daughter of Mrs. S. M. Kale of Marshville.

Week of Prayer Sharing Urged

Methodist pastors and laymen are being encouraged by their denomination's Commission on Ecumenical Affairs to participate in the inter-faith "Week of Prayer for Christian Unity" from January 18-25.

The eight days of special activities is promoted internationally and include prayer, study and dialogue. According to a National Council of Churches estimate Methodist participation in 1966 tripled that of 1965.

"Christian unity does not encourage conformity or bland homogenization," said the Rev. Dr. Robert W. Huston, general secretary of the Commission on Ecumenical Affairs which has its headquarters in Evanston, Ill. "It does diminish divisiveness without reducing the richness of diversity. To love others truly, we must understand them. The Week of Prayer for Christian Unity is a widely accepted and fruitful method for experiencing what unity might mean."

◇ ◇ ◇

The incarnation of God in the person of Jesus Christ is not an event in history that is ended. The incarnation is to continue in your life and mine. We are the extension of the incarnation of God. We are to be witnesses for Him, His living epistles, His message, helping to show that new humanity which is renewed in the likeness of the Creator.

—Bishop Francis E. Kearns

Advocate Promotion Sunday Is Jan. 29

All pastors are to receive through the mails next week packets of promotional material for distribution to their congregations on Advocate Promotion Sunday, which is January 29.

Detailed information on our various subscription plans is given below. We strongly recommend that every church consider adopting the EVERY FAMILY PLAN. If this cannot be done at this time, we strongly urge the adoption of the ALL-OFFICIAL BOARD PLAN, whereby every member of the Official Board receives the *Advocate*. All of these church leaders should have access to the North Carolina Christian Advocate. The church, which has appointed them to leadership, should assume responsibility for this.

EVERY FAMILY PLAN

Here the church provides a subscription for every resident family, at a special rate of \$2.50 per year. The church may handle payment quarterly in advance or in one annual payment. Inactive and non-resident members need not be included.

If a church wishes to, it may set this up on the basis of subscriptions equal to one-sixth of its members.

Any church which has subscriptions equal to one-sixth of its membership as reported in the current issue of the conference journal may qualify for the \$2.50 rate.

ALL-OFFICIAL BOARD PLAN

In this plan the church sends the *Advocate* to every member of the Official Board including elective stewards, trustees and the ex officio stewards. The subscription rate is \$2.75 per year, payable on a quarterly or on an annual basis.

CLUB PLAN

This includes any list of five or more subscriptions sent in at one time through the church. The rate is \$2.75 per year, payable in advance. Additional names may be added to the club at any time during the year at the \$2.75 rate, with expiration date set up so that all subscriptions in the club expire on the same date. Part-year subscriptions would be figured at 23 cents for each month, all of it payable in advance.

STANDING ORDER CLUB PLAN

Orders for ten or more copies mailed to one address may be placed at a cost of 23 cents per copy, payable monthly in advance. One month's notice of cancellation or change of order required.

INDIVIDUAL SUBSCRIPTIONS

These are at a rate of \$3.00 per year, \$5.75 for two years, or \$8.40 for three years, payable in advance.

Mid-Year Report of Western N. C. Conference Shows Gains

Methodists are responding financially to challenging new programs as well as continuing projects in the Western North Carolina Conference.

Fred Russell of Charlotte, treasurer for the conference, reports that through the first seven months of the conference year (June 1-Dec. 31, 1966) about 50 per cent of the conference apportionments have been paid.

Mr. Russell said this is an encouraging result for the Single Figure Apportionment, a system now in its third year.

Bishop Earl G. Hunt, Jr., presiding bishop of the Western North Carolina Conference, said of the financial picture:

"Our treasurer's report of encouraging progress made by our Methodist churches in payment of the conference apportionments for 1966-67 fills me with a sense of deep gratitude to all who are sharing in this accomplishment.

"The progress is more meaningful because of the current year's elevated askings made necessary by the Annual Conference's adoption of a long-overdue program for the funding of ministerial pensions.

"I am immensely proud of every preacher and layman responsible for this good news."

Twelve of the conference's 13 districts have shown gains in the report, according to Mr. Russell, who added that he feels the other district will have met its obligations by the close of the third quarter.

"Any charge which has not paid at least 50 per cent of the Single Figure Apportionment should seek to attain this goal immediately," Mr. Russell said.

He pointed out he will set either May 10 or May 15 as the deadline for all of the charges to have paid their apportionments in full.

"Time is passing," Mr. Russell said, "and every pastor and church treasurer should take inventory of his present financial status and be sure that the finances are at least as good as the average for the conference."

"The church," Mr. Russell said, "is experiencing an exciting year in all aspects."

The conference has embarked on several new programs. Among these are the new pension system mentioned by Bishop Hunt; the Coordinating Committee—the new conference structure; the College Coordinating Committee; the Institute for Homiletical Studies; the Blue Ridge Service Program; and the securing of a psychiatric consultant for clergymen.

Such continuing programs as Hospitals and Homes, Missions, Education, Christian Vocations, Town and Country, Christian Social Concerns, Worship, Church Extension and Evangelism have introduced and will be introducing exciting new standards for the laymen of the conference.

And there is increasing activity in programs and member recruitment of the Woman's Society of Christian Service and the Methodist Men organization of the conference.

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Morality and religion are the two pillars of our society.

—George Washington

Judicial Council Member Named

The Rev. Dr. Ralph M. Houston, Hempstead, N.Y., pastor will return to membership on the Judicial Council of The Methodist Church at its May 11-13 meeting in Denver, Colo.

Dr. Houston's acceptance was announced by Paul R. Ervin, Charlotte, council president, following the death Nov. 24 of the



REV. DR. RALPH M. HOUSTON

Rev. Dr. J. Henry Chitwood of Tuscaloosa, Ala.

A member of the council from 1952 to 1960 and its secretary during the latter four years, Dr. Houston's term will extend until 1968, through the General Conference.

Dr. Houston joined the New York Conference in 1925 and served pastorates at Central Valley, Yonkers, Newburgh and Kingston before going to Hempstead Church in 1954.

Board of Education Considers Attendance Decline

NASHVILLE, TENN. — Haunted another year by the denomination's declining Sunday school attendance, the Board of Education of The Methodist Church had its annual meeting here January 3-5.

Bishop O. Eugene Slater, San Antonio, Texas, president of the Board of Education, said the board is disturbed about the continuing decline, and he called for creative analysis, thoughtful planning, and bold action to get at the roots of the problems and improve the situation.

When the statistics are compiled for 1966, further declines in attendance at Sunday morning classes will be evident, the Rev. Dr. Howard M. Ham, Nashville, new general secretary of the board's Division of the Local Church, said in his annual report.

Average Sunday school attendance in 1965 was 3,623,471 as compared to 3,713,675 in 1960, Bishop Slater said.

"This is no time to be discouraged," Bishop Slater declared, and he expressed hope that the board's "Call for a New Day in Christian Education" will change the picture for the better. The "New Day" is a many-faceted program in which the board is making extensive efforts to improve the church's total educational ministry.

CHANGES OF APPOINTMENTS

Bishop Paul Neff Garber has announced the following changes of appointments in the North Carolina Conference:

Rev. F. Gerald Peterson to Belhaven, Greenville District.

Rev. John D. Long to Woodington-Webb Charge, Greenville District.

Fairmont Church Group Takes Stand on Anderson Firing

The Wesley Bible Class of the Fairmont Methodist Church, Raleigh, recently passed a resolution "to express publicly our belief in the honesty and integrity of Walter Foster Anderson."

The resolution further stated that "although it is the right of a constitutional officer of the State of North Carolina to dismiss an employee who serves at his pleasure, we believe it to be only fitting and proper for Walter Foster Anderson who has rendered outstanding and distinguished service to be given an explanation of why he was dismissed and an opportunity to present facts in his behalf."

Copies of the resolution went to Governor Moore, to Attorney General Bruton, and to the general news media. Walter Anderson is a former teacher of the Wesley Bible Class. He was recently relieved of his duties as Director of the State Bureau of Investigation. The resolution carried the signature of the class president, O. D. Fleming.

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For
COLDs
take 666

EDITORIALS



Our Diminishing Supply Of Ministers

Seldom since Protestantism began has the ministry been thought of as a choice plum to be fought over by aspiring candidates. When we today talk about the frugal financial returns, the hard work, the unpopularity, we are speaking of conditions which have usually been associated with the ministry.

To be sure some few preachers today may bask in the warm glow of unusual popularity and may even partake of affluence. But there is not a one of these who could not have taken his talents to the theater, or to politics or to the business world and not done better in the worldly sense.

Those who have gone into the ministry, past and present, have usually done so not because it offered them the "best deal," but the best opportunity for service to the world in the name of Christ. They did not so much choose the ministry as consider themselves chosen of God for ministry.

They placed their lives at the disposal of God in an act of total commitment, and then asked "Lord, what would you have me do with my life?" When God spoke, they responded. There is no other right basis upon which anyone should go into the ministry. This is not to say that the call of God does not come in a variety of ways, nor to suggest that thought and reason does not enter into a decision for the ministry. When a person makes a total commitment to God, and places himself once and for all at the service of God, this includes his mind as well as his emotions, his judgment as well as his will.

While the church has made many substantial gains in the area of broadened social concerns and educational techniques, it has also suffered certain losses. One of them grows out of a de-emphasis upon the importance of a conversion experience. We have assumed that growth without birth is possible. We have sometimes deprived our young boys and girls of the opportunity to enter into deeply moving spiritual experiences, of assuming the vows of a Christian knighthood, of answering a trumpet call to arms in the militant, if spiritual, army of Christ.

A successful recruitment program for the ministry will never be built upon pointing out the advantages of being a preacher of the Gospel. Nor will we

succeed by belittling the hardships and difficulties. The appeal which Christ made still stands, and will still challenge if we offer it to our young people without pulling our punches. It is this: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." (Mark 8:34-5). Have our young people been hearing that note lately?

Getting to the Basic Issues

The people of North Carolina are faced with a momentous decision on the liquor issue. What our Legislature does in 1967 will cast the long shadow of its influence down the years for the good or the ill of our state.

Yet the real issues are not being discussed. Much is being said about "control," about "tourist business," and about "revenue." None of these factors are at the heart of the question. In fact, the constant "harping" upon these lesser aspects serve to cast a smoke screen around the questions that are fundamental.

What are these fundamental questions? One of them is this: Shall we establish in North Carolina a community committed to encouraging more of our people to drink more and more, or less and less? If we lower the bars by opening the bars for liquor by the drink we can expect the already steady increased use of liquor to accelerate. Is this what we want? If this is the kind of future our citizens want, they have a legal right to vote it in. But we had better know what we are doing.

If in North Carolina we take steps to encourage a larger consumption of liquor we can expect all of the accompanying unwholesome influences, illegal rackets, and damaging social effects to follow. We ought not to look at the picture through rose-colored champagne glasses. We had better not assume that by some strange nullification of the law of cause and effect we can have a heavily drinking populace without the inevitable damage to physical health, moral and spiritual values, social order and economic prosperity.

Another fundamental question is this: Shall we so structure our political and moral and social affairs that we will give to the next generation a better chance to make the most of its oppor-

Something to Think About

BIBLE-TOTIN' CHRISTIANS

It has been said that the new Adult literature will not have any scripture in it. This is true. Scripture will not be printed in it as it is in the quarterlies we are now using. Instead of it being printed we will be told where it can be found in the Bible. Isn't that awful? Our Board of Education actually insists that we *use* our Bibles! Pshaw, if they don't print the scriptures in the quarterlies we are going to have to start carrying our Bibles to church! Can you imagine that? They have a lot of nerve, don't they? The very idea of asking us to carry Bibles to church!! Why, we are liable to be referred to as "Bible-totin' Christians" and many people wouldn't like that! We hear a great deal about progress these days, but the Board of Education comes along and sets us back for generations by asking us to do what our great-grandparents did—carry the Bible to the Lord's house with us! If the Board is wrong in asking us to do such a thing we should make it a point to remember its members in our prayers. What is wrong with carrying a Bible to Sunday school and reading the lesson's scripture out of it? If you think of anything don't hesitate to.

—*The Informer*

Pisgah Methodist Church

Rev. Roy L. Eubanks, *Editor*

tunities and talents? In which direction should we move in order to accomplish this? More liquor or less?

Another fundamental question could be put this way: In a highly technological age can we afford to play around with a custom, a practice, which admittedly reduces mental alertness, moral judgment and social responsibility? In the horse and buggy age, devoid of highly sensitive machines and without high speed transportation, the effects of drinking were nothing compared to now. If liquor is out for an astronaut, ought it to be in for anyone?

The liquor issue ought not to be approached on an emotional basis. All prejudice should be laid aside. The facts involved can be gotten. The probabilities can be known.

It is to be hoped that Methodist pulpits in this state will become focal points for the dissemination of facts and the proclamation of truth without fear or bias—and without bombast. Our laymen will be watching and listening—even those who would prefer that we kept silent.

LETTERS TO THE EDITOR

★

To the Members of the Western North Carolina Conference and to the Methodists of North Carolina:

As we predicted many months ago the big issue coming up in the Legislature is more liquor.

The liquor manufactures are in business to sell their product. They have millions of dollars to spend in any way that will promote their sales.

The liquor people do not care that more liquor produces more alcoholics, they do not care that liquor by the drink will cause more wrecks on the highways.

They do not care that the non-drinking public is paying the liquor bill when it comes to keeping up the homes that have been broken by drink. Liquor is not paying its way in North Carolina.

The Legislature will not appoint a committee to find out this truth.

The liquor forces do not care how many broken homes their product produces, they only want to get it sold by the drink, by the barrel, by the bottle, or any way they can.

They have their paid writers to keep this issue before the public.

Fight this evil with all you have—total abstinence is the only answer.

Liquor stores are not control; they are outlets for the sale of liquor.

The time is now for you to cry out against the evils of liquor from your pulpits, from your newspapers. There will be no let-up by the liquor forces on the Legislature from now till its adjournment.

Keep on reminding your folks to "hold the line" on no change in liquor legislation. It is bad enough as it is. To sell it by the drink or to open barrooms again will be going backward.

Sincerely,
Robert M. Hardee
Vice President
Alcohol Problems and
General Welfare

★

To the Editor:

I am a minister concerned for the salvation of souls and bodies. Alcohol is a killer, a destructive force in our society, and the sale of it in our state already costs our state around \$18 a year for every dollar in revenue that we receive. Many facts of heartache and destruction cannot be figured in dollars and cents. If liquor-by-the-drink becomes a reality, it will simply increase crime, evil and alcoholism.

Many other facts could be given here, but I am merely going to quote a statement from the Christian Action League publication entitled "Tomorrow." This statement speaks against the idea that some civic leaders and some legislators voice that North Carolina needs to have liquor more available to attract and provide for our tourist trade. The article says: "Gatlinburg, Tennessee, is one of the largest resort centers in the country, which attracts more than three million visitors a year. Restaurant and hotel business is booming, and the new civic auditorium is now bringing in increased numbers of conventions. There are no on-premise hard liquor licenses. In fact a person would have to drive nearly 100 miles to buy a shot of whiskey. How do these rather strict liquor laws affect tourist business? Mr. Zeno Wall, Jr., manager of the local Chamber of Commerce, states: 'We feel that it is not necessary to have alcoholic beverages to have a successful resort. We are proud of

the fact that we do not have any dives or taverns where teen-agers can go. We are not trying to compete with Reno or Las Vegas'."

North Carolina does not have to compete with other liquor soaked states in the nation. There are numbers of tourists who enjoy driving through and being in sections of the country that are not cluttered with taverns and restaurants where liquor is served by the drink. We already have too much alcoholic beverages available.

Members of the General Assembly, civic leaders, members of churches and any other citizens should vote against and stand against any and all new proposals to promote liquor in North Carolina. We want a stronger state instead of a weaker one. We need a better moral and spiritual climate. We have a very serious responsibility before God in this matter.

Rev. Bob Dennis, Minister
Mount Mitchell Methodist Church
Kannapolis, North Carolina

ON A WIDE CIRCUIT

By W. W. REID

Are Our Morality and Ethics Outmoded?

"Operation Yorkville" is the name of a united effort of Protestants, Catholics, and Jews—and their religious leaders—in a mid-New York City area "to defend decency in publications" and "to do battle against obscene material in print." (*Yorkville* is an old locale name in what was, more than a century ago, an independent community on Manhattan Island; today it is one of the problem and delinquency areas of the City.) O Y is described as an "inter-faith organization working to protect the parental-civil right to stop the traffic in obscene material among children by expressing community standards." Members have been active in discovering, reporting to police, and prosecuting pornographic photographs, films, and magazines; they operate also a wide educational campaign against the distribution of such material. . . .

Recently, in its *Newsletter*, O Y takes up cudgels against the advocates of "a new morality" and "situation ethics": this, O Y says, is the breaking down of all remaining morality. Say the editors:

"Proponents of the 'new' morality are taking to the printing presses, the mass media and to the pulpits of America with a more stepped-up intensity than ever before. They are those theologians who convincingly advocate 'Situation Ethics,' i.e. any act could be right for a given person depending upon the circumstances. Champions of 'Situation Ethics' argue that any moral system is too shallow to provide answers; that general commandments and principles cannot answer the question of what 'I' should do in a given concrete situation. The attractive lure of their thesis is unlimited individual freedom in the realm of morality; complete subjectivity.

"Though small in numbers, the new moralists have had deep influence on the moral climate of our nation. Their cause, in addition, has been espoused by avant-

garde libertarian forces who have made a practice of pre-empting minds through the skillful use of propaganda via the mass media: forces which believe that an elite minority can and should impose its opinions on the unorganized majority.

"Small wonder that obscene material can flourish in such a climate; that it can pour from the nation's presses while men of so-called intelligence muse that it must act as an 'outlet' for given individuals; that it may not harm, but rather teach a child. Still others propose that if it does not directly cause sex crimes, there is no reason why it cannot flow freely. All of this while behavioral scientists continually warn that obscene material does irreparable damage to personality.

"Philosopher Dietrich Von Hildebrand answers the 'Situation Ethics' moralists in this way: 'The question—whether it is for me the right thing to do to act in this particular way—only arises when morally good things are at stake; but never when indisputably immoral things are in question. If someone proposes something impure or something sacrilegious to us, there is no sense in posing the question whether or not it is precisely for me the thing to do. The answer is that in any case, every person—whatever his individuality may be—should abstain from doing something indubitably immoral.' (*True Morality and its Counterfeits* Dietrich Van Hildebrand with Alice Jourdain; David McKay Company, Inc.)

"Dr. Von Hildebrand, synopsisizing the moral teaching of the ages, says: 'Nobody will deny that to live in the presence of God and to confront every live concrete situation with God is the expression of the highest life. . . . In the confrontation, we also hope to receive from Him the strength to act according to His spirit and His commandments. In such confrontation, general values, principles and commandments clearly play an indispensable role.' He holds that 'the argument that the uniqueness of the individual case is incompatible with general principles is far from being true . . . if matters were as (situation) ethics claims, no moral pattern would exist, no moral education.'

"This is the philosopher's answer. Operation Yorkville answers the 'Situation Ethics' moralists by being in existence, by working toward permanent existence to counter such confused moralizing. O Y operates on the premise that the recognition of an absolute God-given standard of morality as enunciated in the Ten Commandments, is essential to our national survival."

OPPORTUNITIES

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The Religious Crisis of a Typical College Student

BY STEVE TURNER

I enter the pulpit of our church this morning with a great deal of humility, not to mention apprehension, at the prospect of speaking. I come, I hope, with enough humility to properly counter-balance the feeling of pride that is naturally mine at being able to represent, in some small way, that diverse and much discussed group of Americans we conveniently lump together under the term "youth."

We are increasingly a youth-directed society, a society that is mindful as never before in history of the vast problems and the vast potentials of that group of people Pat Boone called those "twixt twelve and twenty" and to which for our purposes we will add about three crucial years. With the youth-directedness of modern society has come, unfortunately, a far more vivid realization of the gap which separates one generation from another. There is, it seems, in the nature of things a communications breakdown between youth and age, between one generation and the next. But not until the hectic tempo of change in the twentieth century has this breakdown become so complete. To speak of the generation which lies on the near side of this breakdown is a challenge; to speak for it is an honor.

I might add that to speak of it as a whole is an impossibility except on the level of almost meaningless generalization. Because of this, I want to talk on this Student Recognition Sunday about a very particular group of youth at a very crucial point in their lives; a group for which my credentials as an authority are perhaps more in order.

Let us take a typical specimen of this group and call him Johnny, and let us follow Johnny in that momentous step away from home and high school and into a college or university. And let examine this morning the problems, intellectual, emotional, and most of all that high synthesis of the two we call spiritual, into which Johnny's academic pilgrim's progress will lead him.

Let me justify and explain why I believe that Johnny is a fit subject for our attention on this youth recognition Sunday. I spoke

before of the lack of understanding between generations, the communications breakdown. In our education-centered nation it seems that the colleges, or at least the college years, are the sites and times of this breakdown. Perhaps in looking at Johnny it can be seen why so many like him are forced to look for new answers to replace those of home and childhood.

But perhaps even more important for us who call ourselves Christians, is the fact that Johnny's stay in college will witness the first great battle for his spiritual allegiance between the faith of his up-bringing and any of various secular beliefs. It is important to understand the nature of this battle. It is sometimes hard for those outside the college system itself to see the Christian faith which they revere thrown into the marketplace of ideas along with so many others ideas which are unhallowed and uninspired.

We forget, often, that Christianity began in the intellectual marketplace, and that if it is to endure, it must be encountered there. This is poor Johnny's job—not the theologian's, or the minister's, or the deacon's—to place the Christian faith against the flux of ideas and allegiance which the twentieth century has thrown up, and in it to see its relevance for his own time and his own ethical and spiritual hungers. It is no easier task today than in the time of Christ himself, and we as Christians should not cry "heresy" at Johnny's spiritual struggles, but should try to understand, safe in the knowledge that without them true faith would be an impossibility.

THE TYPICAL COLLEGE STUDENT

With all these things in mind, let us turn to our hypothetical Johnny. Of what group is he typical? In a word let him be us: white, Anglo-Saxon, Protestant, Methodist by birth, southerner by tradition. For what is to come we arm him with an adequate not exceptional high school record, a happy family upbringing, and a very real, if not fervent, sense of belonging to the Christian church. From the start there are things we need to know about Johnny. He is not going to college to play. The necessity of education is a commonplace to him, and the competition for admittance to college is a fact of life he has lived with and worried about for the past year, and only recently overcome. The social status the AB degree confers is another fact of life which Johnny unconsciously understands.

Yet his motives are not altogether materialistic. Our typical Johnny brings to college with him a very real intellectual curiosity, a desire to know and to understand himself and his world; and if Johnny's

desire to know does not always seem to him to justify the work required, the desire itself is nonetheless real. In short, Johnny is serious and competitive, both to a degree which few of the freshman classes of his father's day would have understood or matched.

COLLEGE, AN ARENA FOR IDEAS

Thus prepared, Johnny begins his college career. What does he find? First, he finds that the pursuit of knowledge is a much vaster undertaking in terms of industry than he had anticipated, and the rewards in terms of grades are proportionally lower. He finds in his discussions with his fellow students—the interminable bull sessions for which dormitory living is famous—that the unconcern which is the all-too-frequent high school attitude toward ideas and current events is no longer fashionable. Vistas have widened; he will talk more about more issues in his first three months in college than in his whole life before.

But Johnny finds still another source of stimulation. The relation between a pupil and a teacher are complex, but there are few more enduring. In the course of his college days Johnny will encounter a few—a very few—instructors with whom he will establish this rare bond of discipleship. In listening to these men Johnny will get a glimpse of what the love of learning for its own sake is. He is not completely lacking in this feeling himself, but from these men he learns to appreciate, if not entirely to understand, what a passion the love of truth can be. In the degree to which he learns these things from his fellow students and his professors, he may measure the depths of his education.

Johnny quickly finds that in attaining this education more demands are placed upon him than merely the hours in the library. Men give up anything quicker than their ideas, and Johnny is no exception. He finds that his beliefs about politics, the opposite sex, military obligations, codes of ethics, and a host of other things which he has for the most part unconsciously and unquestioningly adopted from home and school are now challenged. In the light of the rigorous examination to which all beliefs are put in his new environment he finds that his old ideas are childish and inconsistent. This discovery is virtually universal among Johnnys, and the discovery can vary in case to case from being merely disconcerting to being actually maddening.

RELIGIOUS FAITH UNDER ATTACK

By far the most serious of these intellectual displacements is that which strikes at Johnny's religious faith. Never before has Johnny been forced to look at his beliefs with a critical eye. His religious training taught him reverence—for the Bible, for prayer. It taught him the functions of the religious life—to attend church, to be actively a Christian in the community. But his Sunday School never taught him to meet the atheist's taunt; never taught him how to be a militant Christian in a hostile and unbelieving world. It never taught him how to answer the amused, condescending smiles which now greet his professions of faith. To all this his religious training in

(Mr. Turner delivered this address on Student Recognition Day in the Weldon Methodist Church. He is a graduate of Weldon High School, the University of North Carolina and is studying toward his Ph.D. on a fellowship at Princeton University. He grew up in Weldon Methodist Church, where his family are members and where he retains his membership.)

church and Sunday School has left him virtually defenseless.

There is no reason to do more than mention some of the many prongs of the attacks on Johnny's faith. He has always loved science, and in this been encouraged by his parents and teachers. Now he finds that the other face of science is materialism, and he is told that materialism, in the name of science, stands opposed to his beliefs. Just as the physical world is causal and deterministic, he is told by the psychologist that the same is true of mind and character. Over a semester the notion of moral responsibility on which Christian ethics is grounded is lost in a morass of environmental causation and genetic preconditioning. The findings of the physicist and the psychologist are endorsed by the philosopher. Johnny is quite literally snowed under.

Let us make no mistake. Because Johnny does not know how to answer the physicist and the psychologist and his non-Christian friends does not mean that the answers do not exist. But they are complex and deep, and they follow from insights into one's self and one's beliefs which Johnny as yet does not possess.

People vary. Some feel the immediate relevance of such religious crises as Johnny's in their lives much less than others without being less sensitive or devout in other ways. The attack upon one's old beliefs may be ignored by some students. To others it produces only the need for a minor readjustment. But to others—examples of which I have seen and could name—with the opening of the door of doubt the whole world comes unhinged. And I suspect that here is no state this side of death closer to hell than this. The breakdown of all meaning, the alienation from God—it is from this despair and this only that Johnny can win through to a higher understanding of himself and his God.

Thus at the same time that new horizons are opening on all sides, that he must learn new ideas and a new way of life, Johnny must also face the momentous issue of a challenged faith. At this point Johnny has three spiritual options. First, he may throw himself upon secular teachings, deny his old faith, and become the stuff that village atheists are made of. Secondly, he may go on with his faith and either deny or ignore the attacks upon it of which he once felt he threat so strongly. By this option he denies the possibility for a reconciliation between what he thinks in his head and believes in his heart, and hence the unity of belief upon which true faith is built.

REBUILDING A FAITH

The third option—the most difficult and the most rewarding—is for Johnny to attempt to build on the ruins of his shattered childhood faith a new and higher concept of God and Christianity, a faith mature enough to answer the materialist and the nihilist. A faith upon which a complete spiritual life can be built.

This task, which is so simple to propose and so difficult to carry out, demands for Johnny a probing into depths of his own self into which he had never gone before. It demands a redefining of terms only improperly understood before. And if Johnny

does indeed build a new faith on the old, then he will understand the sense in which the theologians declare that "God is dead." For in a sense his own God will be dead—not God himself, but Johnny's old and childish conception of God. For though He is eternal, the ideas of men are not, and Johnny by now will have learned that if he is to grow in grace his understanding must grow also.

Which of the three options Johnny chooses depends entirely upon him—upon the depth of faith instilled in him at home, upon the solidarity of his spiritual foundations. It depends to a great degree upon the role of the Wesley Foundation in guiding Johnny's religious life and on the extent to which he avails himself of it. But always the choice is his.

Johnny will face other problems, but there is no time to mention them. They are familiar from the Johnnys which are we ourselves or the Johnnys we know.

But in closing it might be asked whether Johnny need be defined as closely as we did at the outset. I chose to speak of the religious crisis of a "typical college student" if such a strange animal exists, but are Johnny's experiences in the college halls so unique? Are we not all Johnnys? Is not everyone of us, every man at some time faced with the realization that his old idea of God is too small, too shallow? We may never have to answer a philosopher or a physicist, but we must all answer someone somewhere, even if that someone is ourselves. We must all measure the quality of our faith, the depth of our understanding, and if we find it lacking then Johnny's options become our own. Faith is an endless struggle for understanding, and it is only in that struggle that we may catch a glimpse, however fleeting, of the radiance of God and His Truth.

Cooperative Mission Study To Be Held By Eleven Churches In Feb.

A cooperative mission study, sponsored by eleven churches in the Burke County area of the Marion District, will be held on the four Sunday nights in February from 6:30 to 8:30 at the Salem Methodist Church, Morganton. This cooperative effort was tried as an experiment last year but proved so successful that it is to be more inclusive this year.

The participating churches are: St. Luke-Zion, St. Matthews-Zion Memorial, Bethel, Salem, North Morganton, and the Morganton Circuit.

The theme for the study this year is "Affluence and Poverty — Dilemma for Christians." There will be classes for kindergarten through the adult departments. The kindergarten course will be taught by Miss Louise Hood. Mrs. Carthel Childers and Mrs. Bill Mull will have the elementary, one through three group, and will teach the course, "No Biscuits at All." The course, "White Elephant For Sale," for elementary four through six will be taught by Mrs. Ned Roper and Mrs. John Davis. The course, "On the Trail of a Twin," for early teens will be taught by Mr. Conley Clark and Rev. John Deyton. Rev. Pat Heafner will be the instructor for the late teens,

Venture in Faith Planned For March 5-15 in WNC Conference

A major evangelistic effort for Methodists of all ages is planned in western North Carolina from mid January through mid March.

Several programs will be involved as the evangelistic thrust reaches 271,000 Methodists in every community and countryside of the 44 western counties of the state, as well as many of the neighbors and friends of Methodists.

The more than 800 active and reserve clergymen who serve the Western North Carolina Methodist Conference were involved in a two-part program centered at First Methodist Church, Charlotte. This was the "Lectures on Preaching" and the "Mission to Ministers" during Jan. 16-18.

During those same days the youth leadership of the conference, over 300 young men and women, gathered at Myers Park Methodist Church in Charlotte for a special inspirational banquet—on Jan. 17; and Methodist laymen gathered the night of Jan. 18 in First Church, Charlotte, for their annual Laymen's Evangelistic Rally.

In March will come the "Venture in Faith," a Methodist revival program for its nine-state Southeastern Jurisdiction, which will be held in the Western North Carolina Conference during March 5-15.

From Feb. 26-March 4 Methodists will be visiting homes in their communities to extend invitations to special preaching services in their local churches.

Methodist clergymen from across the conference will exchange pulpits for the special preaching.

During March 5-8 there will be special services in churches of these districts: Greensboro, Gastonia, High Point, North Wilkesboro, Thomasville, Salisbury and Marion.

During March 12-15 there will be special services in these districts: Charlotte, Winston-Salem, Asheville, Waynesville, Albemarle and Statesville.

The "Venture in Faith" is a project of the Board of Evangelism of the Western North Carolina Conference. Dr. Wilson O. Weldon of Greensboro is board chairman, and the Rev. Mitchell Faulkner of Lexington is conference secretary of evangelism.

Most of the 1,150 congregations of the Western North Carolina Conference will participate in the ministerial exchange for the weeks of evangelistic preaching.

The "Venture in Faith" has as its aims: Proclaim the Gospel of God's love; Call the Church to repentance and renewal; Challenge the Church to be an agency of reconciliation in your society; Witness for Christ in homes, schools, stores and factories; Win men to Christ and His Church; and Re-examine the Christian mission in this New Age to the end that all men, of all walks of life, may know that God loves them, that Methodists care about them, and that Jesus Christ alone can give meaning to life.

and will teach the course, "Can't We All Be Rich?" The adult class will be taught by Rev. John Davis.

These eleven churches warmly welcome anyone who is interested in this study.

Keep Your Eye on St. Mark's

By JAMES C. Stokes

One of the fastest growing churches in Methodism is St. Mark's of Raleigh. It began its life on Easter Sunday morning in 1956 in a temporary tin hut erected on a three-acre lot in the North Hills section of our capital city.

A layman, none other than Walter Anderson, brought the message on that memorable occasion. On the exact date, ten years later, Walter Anderson again spoke to the congregation in a service which as nearly as possible duplicated the first meeting. But by now the membership had grown from a mere handful to a flourishing total of well over 600.

During the last conference year St. Mark's received more members than any other church in the North Carolina Conference—193. The membership growth is continuing at a rapid pace, and now stands at 735.

St. Mark's congregation, which was officially organized in June, 1956, remained in the original tin building for two years. During that time it advanced from a charter membership of 28 to an active 91. It was a grand day when the church moved into the first unit of its permanent plant. This consisted of an all-purpose unit with a fellowship hall fitted up to serve as a sanctuary, and some class room and office space.

The next unit to be added to the permanent plant is a sanctuary calculated to meet the needs of the congregation for many years to come. Negotiations are under way for securing the funds necessary to construct a building to cost in the neighborhood of \$300,000.

In the meantime, the church is making use of seven large trailers. Similar to house trailers, but without the usual built-in features, each trailer provides space for two classes in rooms that are about 12 feet by 20. They are equipped with air condition-

ing as well as with heating facilities. When the third permanent unit is built to complete the church's proposed plant, the trailer units can be hitched up to tractors and hauled off to serve elsewhere.

St. Mark's is an authentic child of the great Methodist connectional system. It was conceived and planned under the leadership and guidance of the Raleigh Board of Missions and Church Extension and of the Conference Board. The Raleigh Board is made up of the 18 Methodist churches in and around Raleigh. This board selected the site and purchased the lot. It picked a spot about three blocks north of the huge North Hills Shopping Center in the fastest growing residential section of Raleigh. North of the "beltline," (U.S. 1 and U.S. 64 bypass), with easy access to the city and its web of highways, this residential area has drawn a substantial number of professional people, and of young adult families. The large Charles F. Carroll Junior High School is in the area.

The young man who was St. Mark's first pastor is Norman A. Sabin, who served

during the first ten weeks while a student at the Duke Divinity School. He is now pastor at Alexander, New York. The church's first regular pastor was the Rev. Henry A. Bizzell, now at Lake Waccamaw. He was succeeded by the Rev. George W. Ports, who has moved on to a pastorate at Wallace. During their ministries the church experienced steady and substantial growth.

The Rev. J. Malloy Owen, III is the present minister, having been appointed to St. Mark's in June, 1964. When he came to Raleigh, he brought with him a keen interest in and considerable experience in a television ministry. In fact, he is now in his thirteenth year of telecasting a religious program known as "The Circuit Rider."

Owen began the program in June, 1954 while pastor of St. James Methodist Church, Greenville, using the facilities of Greenville's WNCT. After a six-year pastorate at St. James, he was appointed to Horne Memorial Methodist Church, Clayton. However, he continued to produce "The Circuit Rider" during his five years as pastor at Clayton, financing it through faith. The steady support of a substantial group of contributors has kept the program on television.

By the time Owen moved to Raleigh as pastor of St. Mark's Methodist Church, he had already transferred the program to



The architect's drawing of the church plant, to be constructed in three units. The center section has already been built.

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WELCOME



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View of some of the seven trailers being used as church school classrooms.

Raleigh's station WRAL-TV, Channel 5, from which the program now originates every other Sunday at 1:30 p.m. during the period from the last Sunday in October until the first Sunday in May.

As to how the whole thing came about, Owen says that while pastor at Greenville, he envisioned what a tremendous influence television could be for Christ and His Kingdom. His convictions were so great that he contacted a group of people around Greenville who agreed to contribute a dollar apiece per broadcast. It has been self-supporting on a voluntary basis ever since. Owen adds "It is really a miracle. I have no doubt in the world but that God has done it."

During the thirteen years, many notable ministers, evangelists and laymen have been guest speakers on the program, and its flavor is definitely non-denominational and evangelical.

Owen feels that "The Circuit Rider" program ties in excellently with his work as pastor of an alert, fast-growing young church. As for St. Mark's, its whole membership seems to be caught up in a vital sense of mission. Lacking an adequate physical plant, its tremendous appeal is in its spirit of outgoing friendliness, its enthusiastic optimism, its willingness to sacrifice.

Already, St. Mark's has had a brief but great past. However, if you asked them about past achievements, they would no doubt smile and say: "If you think that is great, just keep your eye on us for the next ten years!"

Bishop Holt Dies

Bishop Ivan Lee Holt died at his home in Atlanta on January 12, at the age of 81. Funeral services took place on Monday, January 16, at St. John's Methodist Church in St. Louis, Mo., where he was pastor for 20 years before being elected a bishop in 1938.

He was one of the outstanding ecumenical leaders of this century. An article in the *Christian Advocate* of August 30, 1956 described Bishop Holt as a man who had "the whole world on his heart" and whose career had been "lived on a global level."



This is a familiar pose to Owen who has produced a weekly telecast program called "The Circuit Rider" for thirteen years.

Five Seminars on Baptism, Confirmation Planned in Jan.

Five seminars on baptism, confirmation and church membership are being held in the North Carolina Conference, sponsored jointly by the Commission on Worship, of which Rev. R. T. Commander is chairman, and the Board of Evangelism, of which Rev. Paul Browning is president.

The schedule is as follows: Jan. 24, Williamston; Jan. 25, First Church, Wilson; Jan. 30, Carr Street, Durham; Jan. 31, Aberdeen. An earlier seminar was held on Jan. 17 at Trinity Church, Jacksonville.

Each seminar will begin at 10 a.m. and end at 3 p.m. Lunch will be served by the host churches.

The morning session will be conducted by the Board of Evangelism, with Rev. H. M. McLamb, executive director, presiding. Assisting him will be the following ministers: A. F. Fisher, W. K. Quick, J. Malloy Owen, A. P. Hill, J. V. Early, Irving E. Cook, J. Kern Ormond and Alison Simon-ton.

Presentations and discussion will focus on the question: "How can we make Con-

firmed-Church membership a creative experience?" Emphasis in the morning session will be on membership training classes and assimilation of new members.

The afternoon session will be conducted by the Commission on Worship with Rev. R. T. Commander presiding. Members of the Commission assisting will be John C. Rudin, R. E. L. Moser, Belton Joyner, R. L. Bame, L. A. Dillman, F. R. Randolph, W. C. Feltman, J. C. Andrews, R. W. Morgan and Ralph Fowlkes.

Asking the question: "How can we make the services of baptism and confirmation-reception significant experiences?", the group will demonstrate and discuss these revised services, recently published in the *Book of Worship and Hymnal*.

A study-guide program prepared by the two commissions will be used, and given to pastors for use in their ensuing "Pastor's Class for Confirmation and Church Reception."

The host district superintendents will bring greetings and open the meetings with prayer.

All pastors of the Conference have been invited.

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Louisburg College Opens Year of Celebration

Ten States Have Methodist Governors

What does a college do when it is one hundred and eighty years old? Scarcely any college in this country can know the answer to that for an obvious reason. But Louisburg College, located in the town of the same name, does know.

On January 6 it reached that age, more robust than ever, vitally alert, eagerly looking to the future. To mark the date, President Cecil Robbins and his associates in the management and administration of Louisburg College planned a series of outstanding programs to take place during 1967.

The first of these occurred on Friday evening, January 6. Dr. Frank Graham was to be the speaker. Illness required that someone else take his place. This someone else was Dr. Richard N. Gardner, whose credentials plainly indicated that he was no ordinary "substitute."

Adviser to U. N. Ambassador Arthur Goldberg, Dr. Gardner is a former deputy assistant to the Secretary of State (under President Kennedy). He is also professor of Law and International Affairs at Columbia University. An A.B. graduate of Harvard in 1948, (Phi Beta Kappa), Gardner received a law degree from Yale, and went on to Oxford University, England as a Rhodes Scholar, returning in 1956 with a Ph.D.

The visiting speaker was introduced by Dr. Robbins, president of the college, after an invocation had been offered by Professor Wade Goldston, chaplain.

For his address, Dr. Gardner took the rather stuffy topic of "United States Foreign Policy Today and Tomorrow" and made it sound like a sportscaster reporting the finals of the Atlantic Coast Conference tournament. Nobody left before the final whistle—uh, word. The students ate it up, and stayed for the "wrap-up" in the form of a question and answer period. They would probably still be there if the janitors hadn't run them out!

We hesitate to recount in detail something of what he said, lest we be guilty of taking a Rolls Royce engine and putting it into a Ford body. He said "the only thing certain is change and ever accelerating change." Then he added that "the only kind of policy capable of preserving our cherished values in a revolutionary age is a revolutionary policy."

Gardner then took his audience roving all over the world, to Vietnam, to Africa, to the council tables for disarmament, to the United Nations, and on out to the very edge of the twentieth century. In connection with so many of the problems of our day on which people are often sharply divided, he took a position which included elements of good sense and sound reasoning from many camps. He freely sauntered about in the no-man's-land of sharp debate between opposing forces with his composure quite intact.

On Vietnam? "I believe that we cannot withdraw; that we must accelerate our efforts for a negotiated settlement in order to make it possible for the people of South Vietnam to work out their affairs without interference, and free from coercion from the outside. . . . The best we can hope for is a neutral Vietnam, free from domination from us or from China. . . . The present Saigon government is not broad enough, and must be made more representative."

On the hope for peace? "I am convinced that if we can only get by Vietnam the chance of final entente with Soviet Russia is good."

As to China? "It is the path of wisdom of our government to hold the door open toward China with the thought that a new generation of leaders will come on the scene who will be less moved by ideology and more open to practical factors in international relations."

As to disarmament, Gardner declared that we have become somewhat insensitive to the dangers which are inherent in our

North Carolina is one among ten states whose governors are members of The Methodist Church. Besides Governor Moore, the others are Breathitt of Kentucky, Connally of Texas, Curtis of Maine, Ellington of Tennessee, Hughes of Iowa, Johnson of Mississippi, McKeithen of Louisiana, Samuelson of Idaho, and Wallace of Alabama.

The recent selection of Maddox as governor of Georgia does not change the figure, as he is a Baptist. There are five other Baptist governors. Nine of our governors are Catholics, eight Episcopalians, five Presbyterians, five United Church of Christ members, three Lutherans, two Disciples of Christ and two of them are Mormons.

nuclear arsenals. "We should not be so complacent about this situation." We now have five nuclear powers, but in a very few years, there well may be fifteen. He pointed up the urgency of reaching agreement to ban the proliferation of nuclear weapons. As to armaments in general, Gardner asserted that "the continuation of the arms race is inconsistent with man's need to survive. The only assurance of security is to work for disarmament. This may not be possible in this generation but it should be looked to for fulfillment in the next generation."

The mounting need for a peace-keeping arm of the United Nations, the plight of the underdeveloped nations, and the population explosion all came in for diagnosis and a prescribed treatment if not a cure.

All in all, it was an auspicious evening, with townspeople and guests joining the student body and faculty in a panoramic look at our horizons and at the faintly discerned advancing line of the future. A reception which followed gave the erstwhile listeners a chance to become conversationalists, and the viewers of distant scenes a chance to focus on familiar faces.

JAMES C. STOKES



In picture at left, President Cecil W. Robbins (center) and the Rev. Gardner delivers address. Pictured at right are students engaging C. Wade Goldston, Louisburg College chaplain (right) listen as Dr. Gardner in animated discussion at reception following 180th Anniversary address.



C. Wade Goldston, Louisburg College chaplain (right) listen as Dr. Gardner in animated discussion at reception following 180th Anniversary address.

Winston-Salem District Has Outstanding Conference

by H. C. YOUNG, JR.

On Sunday, Jan. 8, at 3:30 p.m., an overflow congregation gathered in the spacious new fellowship hall of Central Methodist Church, Mount Airy, for the annual meeting of the Winston-Salem District Conference. The Conference met in the fellowship hall due to the fact that Central Church's magnificent new sanctuary is not quite finished. The facilities were more than adequate, however, and the delegates were comfortably seated.

The gracious hospitality of the minister and laymen of the host church, the attractive brochure which was given to each delegate, the worshipful atmosphere of the meeting room, and the well-prepared agenda made each delegate feel upon arrival that this was to be an outstanding conference. Happily, this feeling was to be more than justified.

"O, For A Thousand Tongues To Sing My Great Redeemer's Praise" was the opening hymn, following which the host pastor, the Rev. Edwin Bailey, presented a devotional based on a reading from John 12. Dr. Robert George, chairman of the Official Board of Central Church, then welcomed the delegates and guests. After responding to the gracious words of Dr. George, the Rev. Julian Lindsey, district superintendent, proceeded to organize the conference. The Rev. H. C. Young, Jr. was elected secretary after his nomination by the Rev. Joel Key.

Mr. Lindsey explained that in order to add interest and inspiration to the conference as well as to expedite conference business, he had asked a limited number of speakers to address the delegates. Several speakers represented a number of causes. For example, the first speaker, Dr. Emmett McLarty, represented not only Brevard College of which he is president, but he spoke on behalf of all the Methodist related colleges in the Annual Conference as he dealt with his topic, "Christian Higher Education." He also explained the work of the new College Coordinating Council in the Charlotte Area of The Methodist Church.

Other speakers dealt with subjects of major current interest. The Rev. Fred Kight discussed "The New Adult Curriculum," Mr. Fred Hobson and the Rev. James Ingram presented matters related to the Elk Shoals Camp and Summer Program. District Youth Work plans were discussed by the Rev. John Barnes. The Rev. H. C. Young, Jr. sought to stimulate enthusiastic support of the district and conference "Venture in Faith" scheduled for the month of March, when all of the charges in the Charlotte area will be holding evangelistic worship services. Mr. M. T. Lambeth gave the delegates his impressions concerning "The Significance of 1966 General Conference Action." He was pleased with action taken toward the Methodist-Evangelical United Brethren Church union, and he stressed the urgent need for The Methodist Church to eliminate all vestiges of segregation from its organization and structure. He told the delegates that Methodist people in other parts of the country have been patient with

IN MEMORIAM

MRS. CELESTIA (LESSIE) HODGES MARLOWE

We, the members of the Woman's Society of Christian Service of First Methodist Church, Draper, wish to pay tribute and respect to the memory of Mrs. Celestia (Lessie) Hodges Marlowe. Her death on October 22, 1966, has saddened our hearts and brought a great loss to our church and community.

Mrs. Marlowe was an active and loyal member of First Church, Draper, faithfully performing many responsible positions through the years. She had served as church treasurer, sang in the choir, served on the Official Board, taught in the church school and held almost every office in the Woman's Society of Christian Service. She was honored by her Society as "Mother of the Year" in 1949, and was presented an honorary life membership pin as a token of appreciation for her untiring efforts and service to her church and to her God.

God's abiding graces were beautifully blended in Mrs. Marlowe. May the life she lived in devotion and love for her Master be a challenge to each of us.

As a token of our respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to the family, a copy to the North Carolina Christian Advocate and to the Leaksville News for publication.

Mrs. Albert O. Funderburke
Mrs. Earl W. Vaughn
Mrs. Keen Brockus
Mrs. Robert Minter

the South long enough and that "the time has come for us to do what we promised to do—to have in fact one church with its doors freely open to all men."

After taking care of many other important, but routine, district conference matters, the conference adjourned for a delicious supper, attractively and efficiently served by the women of the host church.

At 7:00 p.m. the delegates and guests were called back into session to hear the evening sermon, persuasively delivered by Bishop Earl G. Hunt, Jr. Bishop Hunt took his text from the second chapter of Acts, verses 42-47, and he stressed characteristics of the New Testament Church which ought to be reproduced in the church today:

1. A sense of community based on common teaching, fellowship, ritual and prayer.
2. A sense of wonder and reverence.
3. An ability to meet human need head-on.
4. A sense of joy and fellowship.
5. An effort constantly to influence men and women for Jesus Christ.

Judging from this reporter's experience and from the conversation of laymen and ministers following adjournment, this District Conference was one of the best ever held within the memory of those present. Most of the credit for this must go to the one who planned the conference and who presided over it, Rev. Julian Lindsey. Bishop Hunt surely spoke for all persons present when he said, "This may be Mr. Lindsey's maiden voyage with a district conference, but the captain obviously knows his ship very well."

REMBERT R. ROGERS (1905-1966)

Members of St. Paul Methodist Church in Tabor City, N. C. lost one of its most loyal and trusted members on October 18, 1966, when God called R. R. Rogers to his Heavenly Home. His interest and work in his Church were always an inspiration, having been so faithful to the building of a new Church some years ago. He held various places of responsibility and service in his Church from the time he came to Tabor City. Although the last year of his life, illness prevented his activities, his love and concern was for his Church. The prayer for his life could well have been these words: Give me strength to lightly bear my joys and sorrows, to make life fruitful in service and to surrender my strength to God's will with love.

Even though we miss him, we take comfort in these words from Charles Kingsley: "It is not darkness to which he has gone, for God is light. It is not lonely for Christ is with him, and there is not an unknown country for Christ is there."

St. Paul Methodist Church
Tabor City, N. C.
Paul U. Gore, Chairman
Official Board
C. Graham Nickens, Minister



WILLIAM FRENCH DINGLER

November 18, 1909-December 4, 1966

STATESVILLE, N. C.—We, the members of the Official Board of Boulevard Methodist Church, feel the deep loss in the death of Mr. French Dingler, who was an honored and respected member of our Church. Mr. Dingler lost his life as the result of injuries received in an accident at Iredell Memorial Park when his car ran over him while he was visiting the grave of a friend on November 27, 1966. This accident resulted in his death the following Sunday, December 4, 1966.

Mr. Dingler was Trustee of our Church and will always be remembered for the many times that he has used his carpentry skill in making our Church and Church Property more adequate for the work of the Kingdom. Mr. Dingler was also Treasurer of The Methodist Men, The Men's Bible Class, and active on the Boy Scout Committee. His place in his pew is vacant, but God's Kingdom is much richer with his presence.

We as members of the Official Board express to Mrs. Dingler and children, Lida and Lee, our heartfelt sympathy and concern, and we resolve that copies of this memorial be placed in our Official Board Minutes and copies be sent to Mrs. Dingler and children and to The North Carolina Christian Advocate.

"And because He lives, I too, shall live."

Boulevard Methodist Church,
C. Moody Smith, Pastor
W. Ralph Grose, Chairman
of Official Board

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SILER CITY, N. C.



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

GREETINGS FROM ELIZABETH CALLIS IN MALAYSIA

A letter from Miss Elizabeth Callis, missionary to Malaysia, arrived early last month to bring greetings to her friends in the Western North Carolina Conference. She is at Language School in Kuala Lumpur, Malaysia now.

Her complete letter follows:

"How I wish that, by some small miracle, this quite ordinary sheet of paper could be transformed into a sort of two-way movie camera and telephone, so that you and I could both see and hear each other during this 'chat.' However, that seeming a bit impractical at the moment, I'll settle for this medium of communication.

"Leaving New York via jet on Sept. 15, I had a most exciting journey to Malaysia with brief stops in London, Geneva, Bombay, Calcutta, Rangoon, Bangkok, and Singapore. It was thrilling to visit friends and 'see sights' in these cities. My day in Rangoon, where I had lived as a short-term missionary from 1955-58, was a real highlight of the trip. With only ten hours to visit, we tried to make certain every moment counted! Our brothers and sisters in Christ there request your interest and prayers as they try to remain faithful witnesses under somewhat difficult circumstances.

"Arriving in Singapore on Sept. 25, I discovered that I was not to tarry long there. Arrangements had been made for me to enroll in a Language School in Kuala Lumpur which was already two weeks into its term. Therefore, I came here immediately and began the study of Chinese (Mandarin) in the Government Officers' Chinese Language School. My five fellow classmates are four police inspectors and one other missionary. We have classes six days a week and I find that I need plenty of study between each day's classes; therefore, a map of my 'normal' daily route would certainly be simple to draw. It would consist mainly of the route from home-to-school—back home. This will be the case for a year if all goes according to present plans. The first six months will be spent concentrating on colloquial conversation in Mandarin. In the second six-month term we will begin the study of reading and writing Chinese characters. Although it keeps me hopping—and I am trying to get over my shyness (yes, believe it or not!) about trying out my new words—I find this study very challenging and exciting as well as humbling! Just a few days ago our teacher quoted to us a Chinese proverb which says in essence that drops of water can finally pierce through stone. This thought gave me some hope!

"And so, here I am in beautiful Malaysia's bustling capital city of Kuala Lumpur with a population of approximately 300,000 persons. A look at our school calendar for this term which allows holidays for Deepavali (Hindu festival), Hari Raya Puasa (Muslim festival following their month of fasting), Christmas and Chinese New Year is convincing evidence of the 'multi-ness' of our culture here: multi-religious, multi-racial and multi-lingual.

"Since the house in which I live is almost literally in the shadow of the beautiful one-year-old National Mosque, my day begins at 5 a.m. with the first of five daily calls for prayer by the Muezzin from the 245-foot high minaret. These calls are amplified sufficiently to be heard across the city. After breakfast, I'm off to school which is held in a Buddhist Temple. How's that for ecumenicity?

"Since I am concentrating on the study of Mandarin and since English is still quite widely used here (even though great strides are being made toward Malay becoming the official language), I decided that I would not worry too much about trying to learn Malay simultaneously with Mandarin. However, several interesting and amusing incidents have convinced me that I must learn enough soon to read the Malay road signs at least! The very first day that I mustered up enough courage to drive the car down town alone after getting a Malaysian license, I made note of the name of the street on which I parked. If I did get lost, I could at least ask someone to direct me back to the street. In my wanderings, I suddenly happened to notice another street by the same name as the one where I had parked my car . . . then another . . . then many more! I finally realized that 'Jalan sa hala,' which I thought was the name of the street on which I parked, means 'ONE WAY STREET!' I just stood on the corner and had a good laugh at myself! Incidentally, I did find the car!

"Upon arrival in Singapore, I received a letter from a friend who had written to me regularly during my years in Burma and who always numbered his letters. This one was marked: 'III.' Actually, I think of now as being 'Part II, Chapter I' in my experience of sharing life in Asia. I feel so very, very blessed to have this opportunity to return to Southeast Asia and Chapter I, entitled 'Language Study,' already promises its own share of unique satisfactions. It is a further part of the period of preparation which I hope will enable me to be more sensitive and responsive to the guidance of the Holy Spirit and provide me with some more effective tools for communication of

my faith. As we together celebrate the Word-become-flesh, let us dedicate ourselves anew to Him who loved us so much that He became like us in order to share life in a shockingly realistic way with us sinful human beings. Let us plead for forgiveness for our complacency and egocentric living and open our whole lives to Him who is able to and does make us new creatures!

"LIB CALLIS."

Her address is Miss Elizabeth Callis, 12 Jalan Young, Kuala Lumpur, Malaysia.

HIGH POINT DISTRICT

A new program of visitation for the district officers of the Woman's Society of Christian Service of the High Point District was launched at the recent meeting of the executive committee of the district.

Mrs. W. Frank Redding, Jr. of Asheboro, district president, named Mrs. E. B. Stafford of Jamestown, secretary of membership cultivation, as chairman. Six teams of three officers each were named. These teams will visit the local societies in the district during January and February to present a program of *Self-Study* or a *Question and Answer* period on Woman's Society work.

The president of each of the 69 local societies have been contacted. So far 49 have responded for a definite date and type of program.

News of the results of this fine program will be given later.



N. C. Conference

MRS. H. W. DOUB

Introducing A Special Issue

In this first issue of the New Year, *The Methodist Woman* offers members of the Woman's Society of Christian Service and the Wesleyan Service Guild a series of articles suggested as guidelines and challenges for the years ahead. Many of the ideas presented follow the proposals made concerning women at the 1966 Assembly.

These articles invite readers to re-examine woman's role in the church, the community and society and consider the contributions a woman can make because of her special gifts and her essential nature. Observations are made about areas of tension in Christian women's organizations throughout the world. Reasons why a woman's organization is still needed in the church are explored.

The purpose and program of the Woman's Society of Christian Service and Wesleyan Service Guild are interpreted anew. Barriers to a sense of community in societies and guilds are pointed out. The essential qualities of officers, secretaries and leaders of groups are analyzed with old emphases restated, new ideas suggested. Much stress is given to ways to cultivate leadership; and leadership roles are studied.

Suggestions in this issue are timely and will help to answer many questions which have come through letters, conversations, oral requests and recommendations of individuals and groups across the country. The writers have given time and thought

to the preparation of these articles in hope that they will have real meaning for society and guild members. Your creativity will be challenged and your imagination stirred as you implement these guidelines and suggestions in the light of your own situations and experience.

MRS. GLENN E. LASKEY
President, Woman's Division

In addition to the splendid introduction by Mrs. Laskey in the January copy of *The Methodist Woman*, there are so many instructive and helpful articles. We would like to share with you one on Leadership Labs, especially written to leaders of societies and guilds, by Miss Theresa Hoover, whom many of us have heard. She is assistant general secretary on the staff of The Woman's Division. By giving you this article in part, it is hoped some one who is not a subscriber to *The Methodist Woman* will benefit from this.

Introducing her article, Miss Hoover says, "One real value of membership in the Woman's Society and Guild is the opportunity for experiences that can lead to the development of genuine leadership qualities. Many groups meet monthly, or perhaps with circles there are two meetings a month. Thus a member can learn to exercise personal responsibility according to her experiences, skills and commitments. In truth, she learns by membership to share leadership."

She continues to show that as long as there is a stated common purpose, setting goals is unnecessary. Groups may agree to a stated purpose, but each member has her own interpretation of the purpose's meaning, which is colored by the experiences and background of each one. When this happens, or perhaps a different viewpoint develops, these must be acknowledged, assimilated or discarded, in order for the group to move effectively toward goal achievement. Then, too, members have different degrees of leadership experience. This experience of understanding between members develops a feeling of purpose outside of, and larger than the group, made possible through contributions of all. Richard K. Morton of Jacksonville, Fla., University sums this up by saying, "Leadership is above all the method we have of using our talents to help others make the most of theirs."

Dr. Robert A. Edgar, writing in *Pastoral Psychology* lists four kinds of groups developed in Central Presbyterian Church, New York City. These were designed to meet man's deepest need and prepare him for Christ's mission. These are listed with the hope that they may stimulate members of societies and guilds to think of possibilities in circles and small groups. They are:

1. "Task-centered groups": structured with a job to accomplish—a committee working on a program or problem. 2. "Listening structured groups"—persons of first importance. The purpose is to relate to persons on a feeling basis and not an idea level. It is a listening group where persons grow to listen with openness and

(Continued on page 15)

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Jan. 17-20: Annual Meeting, Board of Missions, Louisville, Ky.
- Jan. 23-24: Commission on Ecumenical Affairs, Annual Meeting, Denver, Colo.
- Jan. 24-26: Annual Convention of the National Association of Methodist Hospitals and Homes, Sheraton-Chicago Hotel, Chicago, Ill.
- Feb. 20-24: General Board, National Council of Churches, Chicago, Ill.
- Feb. 24-26: SE Jurisdiction Deaconess Meeting, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- Jan. 10, 17, 24, Feb. 2, 7: Sanford District Methodist Curriculum Seminar, First Church, Rockingham
- Jan. 19-20: Duke Divinity School Seminar, First Church, Wilson
- Jan. 22 : Goldsboro District Conference, St. Paul Church, Goldsboro, 2:00 p.m.
- Jan. 22 : Fayetteville District Conference, Spring Hill
- Jan. 24 : Trustees Conference Historical Society, Methodist Building, 2:00 p.m.
- Jan. 24 : Methodist Information Meeting
- Jan. 24 : Seminar on Baptism and Church Membership, Elizabeth City and Greenville Districts, First Church, Williamston
- Jan. 25 : Seminar on Baptism and Church Membership, Rocky Mount and Goldsboro Districts, First Church, Wilson
- Jan. 27 : Lay Witness Mission Workshop, Raleigh, Fairmont, 2:30-10:00 p.m.
- Jan. 28 : Christian Vocations Rally, Methodist College for Fayetteville, Sanford, Wilmington and New Bern Districts
- Jan. 29 : North Carolina CHRISTIAN ADVOCATE Sunday
- Jan. 30 : Seminar on Baptism and Church Membership, Durham, Raleigh and Burlington Districts, Carr Methodist Church, Durham
- Jan. 30 : Methodist College, Second Semester Classes Begin
- Jan. 31 : Seminar on Baptism and Church Membership, Fayetteville and Sanford Districts, Aberdeen Methodist Church
- Jan. 31 : Trustees Meeting, Methodist Home for Children
- Feb. 1 : Registration, Spring Semester, N. C. Wesleyan College
- Feb. 1 : Greenville District Methodist Curriculum Seminar, St. James Church, Greenville, 9:30 a.m.-4:00 p.m.
- Feb. 3-5: Methodist Student Movement State Conference, Wesley Memorial Church, High Point
- Feb. 4 : Cabinet Meeting
- Feb. 6, 13, 20, 27 and March 6, Elizabeth City District Methodist Curriculum Seminar, First Methodist Church, Elizabeth City
- Feb. 6 : Goldsboro District Lay Rally, St. Paul Church, Goldsboro
- Feb. 7 : Raleigh District Lay Rally, Edenton St. Church, Raleigh
- Feb. 8 : Fayetteville District Lay Rally, Hay Street Church, Fayetteville
- Feb. 9 : Wilmington District Lay Rally, Trinity Church, Wilmington
- Feb. 10 : Sanford District Lay Rally, First Church, Rockingham
- Feb. 12 : Race Relations Sunday
- Feb. 12 : Wilmington District Conference
- Feb. 13 : Elizabeth City District Lay Rally, First Church, Elizabeth City
- Feb. 13-15: Coaching Conference on "Church's Ministry with Youth," Camp Chestnut Ridge
- Feb. 14 : Rocky Mount District Lay Rally, First Church, Rocky Mount
- Feb. 15 : Durham District Lay Rally, Civic Center, Durham
- Feb. 16 : Burlington District Lay Rally, Davis Street Church, Burlington
- Feb. 17 : New Bern District Methodist Curriculum Seminar, Core Creek Methodist Church, 10:00 a.m.-9 p.m., A. F. Fisher, Instructor
- Feb. 17 : Greenville District Lay Rally, St. James, Greenville
- Feb. 20 : New Bern District Lay Rally, Centenary Church, New Bern
- Feb. 20 : Raleigh District Methodist Curriculum Seminar, 9:30 a.m.-4:00 p.m.
- Feb. 20-21: Wilmington District Methodist Curriculum Seminar, Lake Waccamaw

WESTERN NORTH CAROLINA CONFERENCE

- Jan. 25 : Third Builders' Club Call
- Jan. 29 : North Carolina CHRISTIAN ADVOCATE Sunday
- Feb. 3-5: Methodist Student Movement, State Conference, Wesley Memorial Church, High Point
- Feb. 5-10: Christian Workers' School, Concord
- Feb. 12 : Race Relations Sunday
- Feb. 12-17: Christian Workers' School, Charlotte
- Feb. 23 : Workshop on Mental Health, Albemarle, Thomasville, Salisbury Districts, Salisbury, First Church, 10:00 a.m.-9:15 p.m.
- Feb. 23 : Conference Committee on Pastoral Care and Counseling, 3:00-5:30 p.m.
- Feb. 26-Mar. 2: Christian Workers' Schools, Reidsville, Wadesboro, Monroe



MRS. CATHRINE VICK

Dear Girls and Boys:

Last week we thought about the fact that God has put all things into the world. He has placed them there for us to enjoy and use. God also planned for man to care for all that He had created. In the book of Genesis we read these words: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." Genesis 1:28.

God was speaking to us today just as He was speaking to Adam and Eve. He was really saying, "You are the caretakers of all that I have created. You must use well and care for all that I have given you." We are trying to learn how to care for the earth and the other gifts from God.

You may have learned how farmers use fertilizers to enrich their soil and keep it fertile. Perhaps you know that they change or rotate their crops so that the same thing is not always planted in the same field. You may have read about soil erosion and the ways man is working to prevent it. Fields are planted the way the land lays and not always in straight rows. Vegetation is planted on the hillsides so the soil will not be washed away by the heavy rains. Have you noticed how the sides of the highways are planted with a grass that keeps the soil in place? Dams are built and channels of rivers are changed to prevent floods. Trees are replanted to provide us with lumber and to help keep the soil in place.

We are thankful to God for the rich earth which provides us with food and we are glad that we can work with Him to care for all the good gifts He has given us. Let us remember to always do our part.

AUNT CAY

PETER HAS ANOTHER CHANCE

Peter was one of Jesus' disciples. He had listened to Jesus teach and preach for three years. He had watched Him heal the sick and help many people. He wanted to follow in Jesus' way.

Everyone did not believe that Jesus was God's Son. One day, some men who did not like Him, arrested Him, and led Him off to be tried by a judge.

Jesus' friends were very unhappy. They followed the crowds to the court-

yard outside the place where Jesus was being tried. Peter wanted to know what was happening to Jesus. He walked among the people and listened to what they were saying.

Peter did not like the things he heard. He began to be afraid. He was angry because the people were being unkind to Jesus. Three people in the courtyard asked Peter, "Aren't you one of those who has followed this man?"

"No," Peter answered angrily each time, "I do not know him. I am not one of His friends."

Suddenly Peter realized what he had said. He was ashamed of himself. He was sorry and he began to cry. Would Jesus forgive him he wondered. "How can I ever show Him I do love Him?" he thought.

Several days later, Peter and some of the other disciples were out in a boat fishing. They were not catching many fish and they were discouraged. As they looked toward the shore, they saw a man standing on the bank.

"Let down your nets on the other side," He said. They did and their nets were full.

"It's Jesus," cried Peter. He jumped out of the boat and waded to shore.

Jesus was not angry. He loved Peter and had forgiven him. Jesus wanted Peter to have another chance to show his love. He asked Peter a question.

"Do you love me?"

"Yes," said Peter, "you know I love you."

"Feed my sheep," said Jesus. He wanted Peter to tell others about God's love and His plan for living.

Peter was glad to have another chance to show Jesus his love. He told many people about Jesus. Sometimes he had hard things to do and people were unkind to him. But he remembered what Jesus had asked him to do and he did it.

OUR BIBLE

Stories and letters, and laws we should heed,

Poems and songs in the Bible we read. All of them written as part of God's plan To show how to live and help every man.

BOOKS OF THE BIBLE

The four letters we shall think about today are not very long. They were all written by Paul. The first one is called

Galatians. It was written to the churches in Galatia, which was located in the country we know as Turkey. It was written for several churches. Paul wrote to tell Christians that they were not required to keep all the Jewish laws. The letter teaches that Christians are saved through faith and trust in God's love and forgiveness not by the laws they keep. Paul also told of his conversion experience on the Damascus road. The letter ends with a beautiful description of the kind of goodness a Christian should have. *Ephesians* was probably a "circular" letter with copies sent to several churches rather than to only one church at Ephesus. It is a summary of many of Paul's important ideas, especially about the church. It was written for Gentile or non-Jewish Christians. The next two letters were written while Paul was a prisoner in Rome. The letter to the *Phillipians* was written to express Paul's love for the Christians at Philippi, and his thanks for a gift of money they had sent him for his expenses in prison. It shows Paul's strong personal faith and gives us help on how to live as Christians. *Colossians* was written to the church at Colossae. Paul did not found this church but he heard about it from one of his friends. They were having some problems and Paul wanted to help them. It teaches that true Christianity has nothing to do with strange rituals. Christians should have the spirit of Christ in their hearts by faith. Learn the names of these four books.

SOUNDS ALIKE

Some words sound alike but are spelled differently. Can you discover what these are? Perhaps you can think of others we could use on this page. Will you send them to me?

1. The place where you are
What you do when someone speaks
2. A kind of boat . . . ; Special prices at a store
3. What you do to this page
What baskets are made of
4. A tiny bug on pets ; To run away from harm
5. Something you've constructed
A name for a young girl

RIDDLES

What letter is never found in the alphabet? The one you put in the mailbox.

What is the hardest thing about learning to ride a bicycle? The pavement.

ANSWERS FOR LAST WEEK

Harp, cymbals, dance, trumpet, lute strings, pipe, timbrel.

Sunday School Lesson

FOR JANUARY 29

by JAMES C. STOKES

Christ's Mission and Ours

Background Scripture: Luke 9 and 10
Lesson Scripture: Luke 9:18-22, 57-62

When we view the mind and ministry of Christ as portrayed in the four gospels we find a strange mixture of humility and of bold self-assertion. He took the role of a servant, and accepted a simple and humble station. Yet, He also accepted the worship and adoration of those who came to see in Him more than the human.

There were two groups of people who knew Christ intimately. One group was made up of His home folks in Nazareth. The other group was comprised of the disciples. The Nazareth group never thought of Jesus as being other than their neighbor and familiar friend—an ordinary person, made of the same stuff as they.

But the disciples in the end came to consider Jesus as the Messiah. How and why did this come about? It happened by slow degrees as the disciples watched Jesus and listened to the melody of His life. It happened because Jesus wanted it to happen.

The biblical event that we are studying for this week finds Jesus and His disciples alone together, as happened frequently. It was perhaps only a few months before Jesus was to go to Golgotha. He wished to test the perception that these years together had brought to the disciples.

"What are people saying about me?" He asked. Then came the real question, "Who do you say I am?" Peter, as ever the spokesman, shot back: "The Christ of God." The Messiah.

This reply was quite revealing. It indicated how far Peter and the others had come. But Jesus knew how much farther they yet must travel to see clearly His Mission and theirs.

Peter used the word Messiah and envisioned a kingly personage. A royal ruler. He saw Jesus in pomp and splendor. Jesus accepted the word, the designation, but not the meaning. So then and there He began to correct the image. He told them that He must suffer many things and be rejected by the powers that be, and be killed, and be raised from the clutches of death.

Thus did He clearly set forth His mission as one of servanthood and self-giving. The rest of the chapter is taken up with detailing what all of this means to anyone who would be a disciple of His.

"If any man would come after me . . . he must see life as I see it and live it as I am living it and give to it all that I am giving. Less than everything will never be enough. No place to lay your head in this pilgrimage. No delays, no putting off the plunget. No looking back.

Editorial Note: Dr. Raymond Smith will resume the writing of this column with the issue of Jan. 26.



GOD AND COUNTRY AWARD

Mrs. Harold Parks pins the God and Country insignia on her son, James Parks, as the Rev. P. E. Bingham, minister of the Elkin Circuit, looks on. James, a member of the Roaring River Methodist Church and a Roaring River Troop 340 Explorer Scout, received the award at the eleven o'clock worship service on Jan 1. He spent more than a year working for his God and Country Award under the direction of Rev. Mr. Bingham.

Religion on the Current Scene

CHURCH MEMBERSHIP LAG

A recently published yearbook of American churches for the year 1966 reveals that church membership increase is lagging behind population growth for the first time since 1961. While the number of church members in all religious bodies increased by 1.1 per cent, the population grew by 1.3 per cent. Moreover, church attendance has been experiencing a slow but steady decline since 1958.

The Roman Catholic gain has kept pace with the growth in population, and its relative percentage of the population has continued the gain which is typical of recent years. In 1926, 16 per cent of the population was of the Roman Catholic faith; by 1950 it was 18.9 per cent; 23.3 per cent by 1960; and 23.8 in 1965.

The comparable figures for the Protestant portion of the population have also shown consistent gains: 27 per cent in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 35.6 per cent for 1965.

CURE-ALL: ANSWER TO CURE

A group of Baptists from Davidson County have organized a movement to let our Legislators know that a vast host of citizens in North Carolina do not go along with proposal to liberalize our liquor laws. They have taken the name CURE-ALL (Citizens United for Responsible Enforcement And Legitimate Legislation). The first word (CURE) is the name of a wet organization, and it stands for "Citizens United for Responsible Enforcement." The dry group has taken their title and added to it "And Legitimate Legislation."

CURE-ALL is now in the midst of organizing a state-wide campaign to tell legislative representatives that the citizens of this state are opposed to any weakening of our laws governing the use of liquor.

N. C. Conference

(Continued from page 13)

positive interest, with sacrificial involvement; with expectancy so great as to evoke the fullest capacities from each other; with patience grounded in faith in what the person may become; and without judgment, but with deep care and concern. 3. "Biblical or theological study groups": after one has had the experience of listening and being listened to, he may then be able and ready to participate in group study in depth. 4. "Groups on mission for Christ." First by love, the church must help members fulfill their deepest need of being loved. For any organization to sustain itself and grow, there must be constant effort to provide opportunities that make possible the emergence of leaders. These leaders should have a growing understanding of themselves and a real appreciation of the organization's purpose.

Miss Hoover then asks "What, then, is the relationship of perception to leadership? Do we believe that one paramount function of the society and guild is to surround each person with the kind of experience that releases these qualities? Does each person see herself as being boxed-in by rules and regulations which she did not help determine? Does she see the disruptions and misunderstandings of the group as opportunities, in the growth of herself?"

"As a woman perceives more clearly the freedom inherent in her commitment to God and His church, she becomes more aware of the responsibility that freedom brings. She may never accept a specific office, but she will be full of the joy of this new understanding. She will at times, known and unknown to herself and to the group, exercise the functions of good leadership."

She concludes by listing seven leadership functions which will assist our development of our skill and perception of leadership. 1. "To Listen; 2. To Express Oneself; 3. To Enable Others to Contribute; 4. To Meditate; 5. To Support All as she attempts to fulfill her responsibilities; 6. To Evaluate All Ideas; 7. To Prepare with understanding and insight."

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Methodist News Round-up

TAGGART LEAVES HOSPITALS AND HOMES BOARD

Rev. D. Coyd Taggart, who had been director of cultivation for the Board of Hospitals and Homes, has been named executive director of the Lake Bluff (Illinois) Children's Home, effective February 1.

★

1967 PRAYER CALENDAR

One of the most widely used publications of the Board of Missions, its annual *Prayer Calendar*, is available. It may be secured from Service Center, Methodist Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237. The price is 75 cents.

★

LAY ACTIVITIES SPONSORS WORKSHOPS

The Board of Lay Activities' Section on Leadership Development and Communications is sponsoring two workshops to meet concurrently Feb. 3-5 in Chicago's Pick-Congress Hotel.

One workshop will bring together conference lay leaders. The other will be for conference directors of lay speaking. Some joint meetings between the two groups will take place.

Topics to be discussed will include various aspects of leadership. Some of the lay leaders of the Evangelical United Brethren Church will be included.

★

BRAZIL METHODISTS PLAN CENTENARY YEAR

From its beginnings in 1867 the Methodist Church of Brazil has grown to more than 57,000 members. It has been autonomous for 37 years, but has maintained close relationships with its mother church, the Methodist Church in the United States.

It will celebrate its Centenary Year in 1967 with a "Week of Thanksgiving," July 30 to August 6. Also, it is planning house-to-house visitation of a million homes, to present the work of the Methodist Church. Among other special activities are three-day seminars for ministers and laymen in each of the six annual conferences, and the publication of a *History of Methodism in Brazil*.

★

HOSPITALS AND HOMES MEETING

Administrators and other officials of Methodist-related health and welfare ministries will assemble in Chicago, Ill., on Jan. 24-26 for the annual convention of the National Association of Methodist Hospitals and Homes.

More than 600 persons are scheduled to attend the sessions in the Sheraton-Chicago Hotel. The annual meeting of the national board will precede the convention on Jan. 22-24.

Although several major addresses are scheduled, much of the convention will be spent in group meetings centering around various aspects of health and welfare agency operation. A highlight of the convention's banquet session on Jan. 25 will be the presentation of Miss Ingrid Baris of Chicago as Miss Methodist Student Nurse of 1967.

Rev. J. W. Dimmette Dies

Rev. J. Walter Dimmette, 82, died on Dec. 7, 1966, in Rex Hospital, Raleigh. Born in Wilkes County on March 3, 1884, he received his education at Wake Forest College and Duke University.

Rev. Mr. Dimmette joined the North Carolina Conference in 1918 and served for 38 years in the active ministry and one



REV. J. WALTER DIMMETTE

year as a supply pastor after he retired. The beautiful Stedman Methodist Church was built under his leadership while he was pastor of the Stedman Circuit. Also, while he was on the Princeton Charge, he did an outstanding work at Micro, one of the churches on that charge. Under his leadership the membership was increased 50 per cent in one year, and before he left the congregation at Micro had erected a beautiful brick church.

Surviving are his wife, the former Margaret Robinson; one daughter, Mrs. Patty Townsley, who served as a missionary in Africa for many years, and who is now with the Board of Missions in New York; sons, J. Powell Dimmette of Greensboro; Dr. Robert M. Dimmette of Santiago, Calif., and Dr. James E. Dimmette of Dallas, Texas.

The funeral service, which was held in the First Methodist Church, Cary, was conducted by Rev. N. W. Grant, Raleigh District Superintendent, Rev. Troy Barrett and Rev. Ben O. Merritt. Interment was in Lake View Memorial Park Cemetery, Greensboro.

Lay Witness Mission Workshop Slated For Jan. 27 In Raleigh

The Board of Evangelism of the N. C. Conference is sponsoring a conference-wide Lay Witness Mission Workshop to be held at Fairmont Church, Raleigh, on Jan. 27.

Rev. Hugh Lake, a member of the Florida Conference, who is assistant to Dr. Ben Johnson in the Lay Witness Mission section of the Southeastern Jurisdictional Council, Atlanta, will be the leader.

The afternoon session, 2:30 to 4:30, is primarily for preachers, for full explanation of the spiritual meaning of Lay Witness Missions.

The evening session, 5:30 to 10:00, is primarily for laymen and is designed to train potential coordinators to conduct future missions in our conference and beyond. Interested laymen are invited, even though they may not desire to become coordinators. Pastors will also be welcomed to this session.

The movement is spreading rapidly in our conference, as across the state and the jurisdiction.

Missions were held last year at Fairmont, Raleigh, First Church, Mt. Olive, and St. Luke, Goldsboro, all of which were wonderful and have set a good image of what can happen in local churches through such missions.

Six others are planned for this spring, with others in the planning stages:

St. Paul, Durham, Jan. 20-22; First Church, Rocky Mount, Feb. 10-12; Asbury, Durham, Feb. 17-19; Clark Street, Rocky Mount, March 3-5; Louisburg, March 10-12; Brogden, Goldsboro. April 14-16.

Lay Witness Missions are being sponsored in the conference by the Board of Evangelism, Rev. H. M. McLamb, Executive Director, and the Board of Lay Activities, with Roy Turnage as Conference Lay Leader. Both men are excited about this new spiritual challenge toward renewal and are spending much of their time in helping interested churches plan and conduct missions.

Bill Marley of Goldsboro is Director of Lay Evangelism for the Board of Lay Activities. He and his eleven district directors of lay evangelism are really at work in behalf of the Lay Witness Mission movement.

H. M. McLAMB

◇ ◇ ◇

Religion is the very center of human life, not merely pencil to be used when fever runs high.

—Bishop Paul B. Kern

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Christian NORTH CAROLINA *PROVOCATE*

Volume 112

Greensboro, N. C., January 26, 1967

Number 4



They Met in Charlotte

Two world-renowned leaders of Christendom shared the same platform at First Methodist Church, Charlotte, last week. Dr. James Stewart (left) delivered the Lectures on Preaching, in the first program of the recently founded Institute for Homiletical Studies. For the past 20 years he has been Professor of New Testament Language, Literature and Theology in the University of Edinburgh, Scotland. Bishop Gerald Kennedy (right) of The Methodist Church's Los Angeles Area, president of the General Board of Evangelism, was one of the speakers for the annual Mission to Ministers.

* CAROLINA BRIEFS *

¶ Nine lay witnesses from Ashe County participated in the Lay Witness Mission at St. Paul Methodist Church in Durham on Jan. 20-22.

¶ The First Methodist Church, Mt. Olive, held a dedication service for its new Methodist Hymnals on Sunday morning, January 8. Rev. Joseph K. Bostick is the minister at First Church.

¶ Miss Anna Critcher has accepted the position of Educational Assistant at Jarvis Memorial Methodist Church, Greenville, beginning on Feb. 1. At the present time Miss Critcher is serving in this same capacity at Fifth Avenue Methodist Church, Wilmington.

¶ The Commission on Social Christian Social Concerns of White Plains Methodist Church, Cary, wishes to acquire used Methodist Hymnals for a nearby public institution. Write Rev. Walton N. Bass, P. O. Box 507, Cary, if you have any such hymnals.

¶ Army Spec. 5 David M. McPherson, son of Rev. and Mrs. Luther McPherson of the Plateau-Wesley Charge, Statesville District, has died in Vietnam. Having been previously listed as missing in action, the latest Pentagon casualty report listed him as having died from non-hostile action.

¶ On December 18 the Boone Methodist Church congregation voted to build a new parsonage on a lot that was donated by one of the church families. The house will cost about \$35,000, and construction will begin as soon as the weather permits. Rev. Richard J. Crowder is pastor of this church.

¶ The Durham District youth will have a weekend study meeting on the Church and Science at Chestnut Ridge, Feb. 4-5. Dr. John Artley of Duke University will be the resource leader. MYFers will discuss the relationship between the proclamation of the Church and the discovery of Science.

¶ A district-wide evangelistic rally for Methodists in the three-county Gastonia District was held on Sunday, Jan. 22, at the First Methodist Church, Lincolnton. Bishop Earl G. Hunt, Jr., was the featured preacher. Rev. Glenn McCulley, district director of evangelism; Dr. Cecil L. Heckard, district superintendent; and host minister, Rev. Carson Williams also took part in the program. The district rally was a part of the "Venture in Faith" program.

¶ James Robert Teal of Charlotte was approved as a short term missionary by the Board of Missions at its annual meeting in Louisville, Ky., Jan. 17-20. Mr. Teal will graduate from Duke in June with an A.B. degree in Religion, and he will be a teacher in the mission field overseas. His definite assignment will come later in the year. He is the second member of the Wesley Heights Methodist Church, Charlotte, to go into the short term mission service in the past few years.

¶ The Christian Vocations Rally set for Methodist College, Fayetteville, on Saturday, Jan. 28, will begin at 10:30 a.m., and will feature the drama, "One Man's Moon," lunch (Dutch); the film, "Youth and the Meaning of Vocations," Interest Groups; and a worship service led by Dr. Howard Powell of Raleigh. All Junior and Senior youth are invited to attend.

¶ The February issue of *Adult Student*, Methodist Church School publication, contains a poem, "Elegy Written in a Negro Graveyard," by Rev. Martin R. Chambers, a retired minister of the North Carolina Conference. Written in the style of Thomas Gray's "Elegy Written in a Country Churchyard," the poem describes the living conditions of Negroes in America, past and present, and speculates on how much richer life might have been for all if individual Negroes had had the opportunity to develop their talents.

¶ The American University Singers will give a concert of sacred music at First Methodist Church, Rocky Mount, on Jan. 26 at 8:00 p.m. The Singers are composed of 33 selected voices, under the direction of Vito E. Mason, from the undergraduate and graduate schools of this Methodist-related university located in Washington, D. C. The Methodist Men of the church will be host to the Singers at dinner in the fellowship hall. This concert is open to the public, and visitors will be cordially welcomed.

¶ The Methodist Home and Wesley Nursing Center, Charlotte, were represented at the Annual Convention of the National Association of Methodist Hospitals and Homes held in Chicago on Jan. 24-26, by four persons. Administrator W. S. Farrow and Mrs. Farrow, Administrative Assistant John Lambert and Rev. Ted S. Hoffmann, chaplain, were present. Mr. Farrow served this year as chairman of the Homes for Older Persons Section, assuming a major role in the programs and presiding at the group sessions.

♦ ♦ ♦

Beginning the New Year

As I stand upon the threshold
Of another year that's new;
I wonder what the future has
In store for me and you.

The past has gone forever
Only memories linger long—
Of the good that was accomplished
When the wrong seemed oft' so strong.

I know not what the future holds
Yet still, I am aware,
That He who holds the future
Will keep me in His care.

LOUISE P. STEPHENSON
Garysburg, N. C.

Impressions of A District Conference

"We had a good district conference, was the comment someone made as he walked out of the door of Faith Methodist Church, Burlington. Whatever else he may have meant by this, the inference was clear that he had gotten benefit out of it. Or, to put it another way, it had not been boring or meaningless. Perhaps the setting of the lovely church, where J. W. Scott is pastor may have had its influence.

After you have attended ten or thirty district conferences spread over that many years, you realize that in a way they are a very much alike as far as structure goes. Certain items of business occur in the programs of all of them. They may be arranged in a different order, but the experienced eye can spot the similarity.

However, the habitual attendee finds himself paying attention to something which goes beyond structure and program. This is the spirit of the conference. The fingers of his mind feel the spiritual pulse beat of the gathering. Are these people ministers and laymen, discouraged or enthusiastic? Do they feel the joy of achievement or the despondency of defeat? Have they been having a good time in the church work, or have they been unhappy?

We liked the reports we heard at the Burlington District Conference on Sunday afternoon, January 8. We liked their tenor and their tone. We liked the spirit of optimism expressed in so many of the reports. Also, we liked the evidence of progress which they revealed.

Joe Holmes, district lay leader, knew exactly what to say and how much.

The Rev. David Daniel, Louisburg College professor and director of college relations, brought an address which clearly deserved the close attention which it received. Dr. T. B. Hough, who presided in his role as district superintendent, carried the conference along with skill spiced with humor. His strong, hopeful, inspiring words at the close sent everyone away with the impression that this was a great district which could be counted on to rise to even higher levels of achievement.

—J.C.S.

Trinity Remodels Sanctuary

Trinity Methodist Church, Charlotte, held a consecration service on Sunday, January 22, for its remodeled sanctuary. A dedication service was also held for the memorial gifts that have been given to the church.

Dr. Harlan Creech, district superintendent of the Charlotte District, preached the morning worship service and participated in the consecration and dedication services, along with the pastor, Rev. James M. Armstrong, Jr.

The sanctuary of Trinity was remodeled at a cost exceeding \$30,000, including the memorial gifts that have been given.

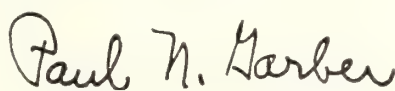
Mr. Paul Merritt served as chairman of the Building Committee. Other members of this committee were: Mr. Grady Harp, Mr. C. W. Kidd, Jr., Mrs. Lewis Frazier, Mrs. Frank Todd, and Mrs. Thomas Perry.

Our Bishops Support The Advocate Promotion Campaign

We are so fortunate to have in North Carolina Methodism our North Carolina CHRISTIAN ADVOCATE. This religious periodical has served North Carolina Methodists for many years and in 1967 plays a most vital part in our Methodist program.

There are many reasons for the support of our North Carolina CHRISTIAN ADVOCATE, but one basic reason is that our members cannot be expected to show interest and enthusiasm in the work of the church unless they have adequate knowledge concerning it. Through timely editorial comments and well written articles of opinion, and through local reports the readers of our North Carolina CHRISTIAN ADVOCATE are enabled to get a slant on state, national and world affairs from the standpoint of the Christian religion.

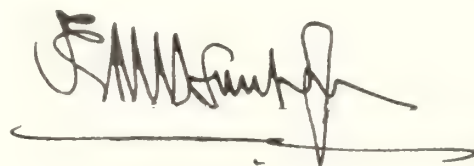
My hope is that our goal of having the North Carolina CHRISTIAN ADVOCATE in the homes of all North Carolina Methodists may soon be achieved. I personally wish to endorse the program now being launched known as the All-Family Plan. I appeal to the preachers and laymen of our North Carolina Conference to take the necessary steps to achieve the goal of the All-Family Plan.



BISHOP PAUL N. GARBER

Certainly no segment of the institutional Church can accomplish its mission in today's religious world without the kind of positive support afforded by a vigorous and readable news and editorial organ. All of us are increasingly confident that The North Carolina CHRISTIAN ADVOCATE is an indispensable piece of literature for every loyal Methodist household in the Tar Heel State.

I cannot imagine experiencing difficulty in convincing anyone of this fact. All of our families ought to have this excellent paper on their living room tables, and for our official families this seems absolutely essential to me. I very much hope that there will be widespread favorable response to the current effort of Dr. Stokes and his staff to promote the All-Family Plan and the All-Official Board Plan for our ADVOCATE.



BISHOP EARL G. HUNT, JR.

Wesleyan Voted ACC Membership

North Carolina Wesleyan College, Rocky Mount, achieved national recognition by its election to full membership in the Association of American Colleges at its annual meeting held in Los Angeles last week.

Notice of the favorable vote, which followed the recommendation of the Executive Committee of the Association, came by telephone from President Thomas A. Collins who attended the meeting.

"This constitutes full regional and national recognition and grants a distinction to North Carolina Wesleyan College accorded to very few new institutions. In the shortest period of time Wesleyan has met and exceeded standards for national membership in the association which includes most of the nation's distinguished colleges and universities. We are proud of this record and are deeply conscious of our debt of gratitude to our many friends and supporters in North Carolina," commented Dr. Collins.

N. C. Wesleyan was the first college in the state to be granted early candidacy for membership in the Southern Association of Colleges and Schools. At the earliest eli-

gible date, last November, it was elected into full membership. This early recognition was continued by its election to the Association of American Colleges.

While in Los Angeles, President Collins also represented the college at the annual meeting of the National Association of Methodist Colleges and of the Council of Protestant Colleges.

Methodists Urged to See Program

Methodists in North Carolina, South Carolina and Virginia who receive Channel 3 (WBTV), Charlotte, N. C., on their television sets are urged to be watching that channel January 29 at 10:30 p.m.

Three outstanding Methodist clergymen and a Presbyterian professor will appear in a 30-minute color program to answer contemporary questions posed by an outstanding TV announcer and Methodist, Doug Mays.

On the panel will be Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte area; Bishop Gerald Kennedy, of the Los Angeles area; Bishop Noah W. Moore, Jr., presiding bishop of the Southwestern area from Houston, Texas; and Dr. James S. Stewart, professor of New Testament language, literature and theology at New College, Edinburgh University, Scotland.

The panel will answer questions posed by Mr. Mays on the mission of The Methodist Church, participation by Methodists in the mainstream of society, types of evangelism

in the church today, Christian involvement in social affairs, etc.

The Rev. A. C. Kennedy, head of the Television, Radio and Film Commission for the Western North Carolina Conference, said the tape will be made available in other television areas in the near future.

The special program was arranged by TRAFICO, with assistance from the Commission on Methodist Information.

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EDITORIALS



Human Fellowship And Christian Fellowship

There are two ideals on fellowship among people apparent in the New Testament. One has to do with how a Christian should treat a fellow human being. The other relates to the spiritual ties which bind believers in Christ to one another.

Both of these are legitimate and both are important. Yet they are different. There have been times when the spirit of *koinonia* has been so strongly emphasized that it erected unholy barriers between the committed Christian and his non-believing or nominally Christian neighbor.

Before the Christian experienced a new birth, he was born into the human family. This does not diminish his relationship to his fellow humans. Having received the spirit which was in Christ Jesus he is now to reflect the image of Christ. This means that he is to love all people—even those who may hate and misuse him.

He expresses this love not as a humanitarian nor from "Dale Carnegie" motivation. Rather his good will and outgoing kindness become the natural and inevitable fruit of the Holy Spirit. He refuses to hate, he fully forgives, he engages in a servant role, not with any thought of how good he is, but of how freely God has blessed him. He literally lives out the admonition, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

But when two or more such Christians meet, is there anything further added? To be sure, there is. There is mutual sharing of a reality which the non-initiate knows nothing about. This mutuality transcends race and nation, creed and culture. Those of every nation for whom Christ is a living presence experience a oneness, a sense of fellowship, which is qualitatively different from that of a non-redeemed human toward a non-redeemed human. Nor can a Christ-filled person enter into the same level of fellowship with a non-redeemed person as with one to whom Christ is a dynamic reality.

It is irrelevant for one to say "A Christian should be just as close to a non-believer as to one in whom God lives through the Holy Spirit." Just as it is irrelevant for one to suppose that any third party should be as close to two

people joined in marriage as they are to each other.

What is the significance and the relevance of this? If all men everywhere could be brought to believe in Christ and receive Him, then new ties of fellowship, at a deeper level, would be created across the world. It is obvious that this is what the New Testament Church was concerned to do. Those who believed in Christ and had received Him through the Holy Spirit sought to convince others to believe this Good News.

They drove home these points: all men have sinned and are under condemnation; but God's love is greater than our sin and His mercy than our guilt; Christ came revealing this, Himself becoming the very evidence and fulfillment of it by His life and His death upon the cross; the validation of it all is evidenced in that God raised Him from the dead and He lives evermore; He will return, in that way or process or time which God chooses, and will reign triumphant.

Whatever may be our faith, this was the faith of the early Christians. This was the faith which sent the Apostle Paul all over the Mediterranean world. This was the faith which went on the feet of merchants and soldiers to the limits of the Roman Empire and beyond. It was this faith which withstood the barbarian invasion of Rome and transformed a disaster into a blessing.

It is to this faith that the Church has been called to return by its reformers when the Church desperately needed renewal.

For our part, we are not concerned here about terminology or methodology. But we are concerned with the theology of it all.

We in the twentieth century have taken a tremendous success story and have transformed it into slow-working disaster. If the faith of the early church, if its sense of mission, if its style of life had been what ours is today, would Christianity ever have become a world movement—would it ever have gotten out of the confines of Judea or out of the catacombs of Rome?

Instead of being corrected by the legitimate findings of science we have been cowed into throwing out a whole vast area of truth and spiritual reality about which science knows nothing and into which it cannot reach. We have entered into an unholy alliance with technology which has led to our worship of

Something to Think About

DO YOU HAVE A PLOT?

I understand that a new book has been published by a French experimentalist. It is different, to say the least. The name of the author is Marc Saporta and the name of his new novel is *Composition No 1*. It will not appear bound in a cover as conventional books, but in an envelope. The pages will be unnumbered. The reader is invited to shuffle the pages as he would a deck of cards, for the sequence of events make no difference. The story has no necessary arrangement.

As I read about *Composition No 1*, it came to me that here is the way many of us approach the new year. We may arrange the pages as we please, for chance governs all things anyway . . . Each day is lived piecemeal.

To the Christian this is not an adequate approach to life. Certainly, the beginning of the new year is a time to remind ourselves of that fact. At the heart of our religious faith there is the assumption that life has a point, a purpose, a plot. We know that there is a reason behind life and that life has a planned purpose and that every day it moves toward that goal. The purpose of life for the Christian is to follow the will of God as revealed through our Lord Jesus Christ. Every day should become an exciting journey along a planned course.

The question that must be raised is: How are we going to live in the days ahead? Will our lives be just another page in a loose-leaf book in which there is no central theme or plot — just a rather purposeless meandering, or will our lives move through each day toward the way of our Lord Jesus Christ? Our year ahead depends upon how we can answer that question.

A. F. FISHER

Centenary Church, New Bern

the idol of things and the placing of material possessions above God.

We have aided and abetted in the creation of a Frankenstein monster, massive in strength but amoral in motivation. This monster has clanged about over the world in the form of shiny new machinery and multiplied household gadgets together with devastating instruments of death. His coming has been called progress but his remaining has sometime produced the misery of larger ghettos, the trouble of more hungry mouths, the tragedy of more destructive wars.

We must come to reaffirm the truth that the world of science and of physical, material things is not the only reality, nor the most important reality.

Also we must lift God to His rightful place as Creator and Sovereign of the universe, and as Lord of our lives.

Charlotte Is Scene of Super Program

We have received no word as to whether or not Sunday, January 15, was Super Sunday in the Western North Carolina Conference. But Monday, Tuesday, and Wednesday were certainly super for those pastors who found their way to First Methodist Church, Charlotte.

They heard Dr. James S. Stewart, world renowned preacher and teacher of Edinburgh, Scotland, deliver two great lectures on preaching, and bring two memorable sermons. Then, they had the opportunity to listen to Bishop Gerald Kennedy, who preached twice, and brought an address on Evangelism. He also spoke to candidates for the ministry in a special dinner meeting at Myers Park Methodist Church.

In addition, Bishop Noah W. Moore, whose episcopal area lies in Texas, preached to a capacity audience of 400 in a dinner meeting at the White House Inn, richly combining imagination, eloquence and humor.

Bishop Earl G. Hunt, Jr., of the Charlotte area, presided over the conference, ably assisted by Dr. Wilson O. Weldon, who heads the conference Board of Evangelism, and Dr. Cecil L. Heckard, Executive Vice President of the Institute for Homiletical Studies. The conference brought together the Mission to Ministers, sponsored by the Board of Evangelism for several years, and the lectureship on preaching, which is the first major enterprise of the Institute for Homiletical Studies. The Institute, which has Bishop Hunt as its president, was only set up last year. Mr. and Mrs. George D. Finch, Methodist laymen who are widely noted for their interest in and generous support of Methodist causes, furnished the financial undergirding for the lectureship.

In evaluating a meeting which involved this kind of top-flight leadership, it is easy to over-do the superlatives. Yet, not to use them is to fail to do justice. Perhaps our best course is simply to say that the entire program was uniquely excellent, and hand out no more bouquets.

If a layman missed his pastor for a large part of last week, it is almost certain that he was in Charlotte. He was among the 1,500 persons who filled the First Methodist Church sanctuary to overflowing for some of the sessions.

What he heard and received in Charlotte could represent the point of a Great Divide for Methodism in the Western North Carolina Conference. There are geographical points from which the rainfall, as it strikes the earth, separates, the one part flowing to the east and the other to the west until each ends up in widely separated seas. Last

week in Charlotte could represent such a spot or time on our spiritual watershed.

Dr. Stewart sounded a note not too often recently heard from high places. He did it with evident great personal faith, from a background of massive scholarly achievement, and with a logic and skill which left no opposing view intact.

He grounded what he had to say in the Scriptures. His preaching was strongly expository and he constantly lifted up the biblical perspective. Dr. Stewart did not attempt to explain or justify this perspective; he simply presupposed its rightness and relevance.

In his messages, he exalted the person and power of God as Creator and Sustainer of all things. He strode out into the strong current of science-oriented thinking and challenged us to use the factor of imagination in portraying to our people a God who is not some vague idea or a distant pantheistic essence, but a God who has true personhood and with whom we can enter into vital fellowship. He is the Lord of the Universe, including the world of Science, and we are the subjects of His will and His law.

In his interpretation of the meaning of the mission of Christ, he took us down the pauline path to look upon a Christ who stands unique in history as that One through whom our salvation is wrought. He built back a hereafter into the theological structure, while at the same time not belittling the idea that our lives are to be relevant to this present age. But he stated that we are citizens of two worlds and we should never forget that the reality of a future life gives true meaning to this life.

Picking at random, here are some of his assertions which seemed to be particularly significant to us.

"It is the Spirit of God that holds our life together. Sometimes in the form of a quiet zephyr, sometimes in the form of a hurricane, but always the Spirit at work."

"No man in the church can domesticate the Spirit of God. Men have tried to set limits on the Spirit of God. This is the temptation of all Christians: to suppose that God works only through them; that he does it this way and not in any other way."

"It is so difficult to bow to the will of God. Some dislike the very word resignation. There is a difference between a soft resignation and a stern, disciplined resignation . . . Christianity is not all submission. In the name of Christ, men have stood up to some great social evil and have said 'this thing has got to go.' If we could only say 'amen' to our pray-

ers, we would go out upon a crusade which could sweep all before it. What if the amen of consecration could be a shout of resolution?"

"In a time of persecution and suffering when the Christian group was fighting for its life, all through the book of Revelation there was this note of rejoicing. Faith is patience with the lamp lit. We Christians must get the joy back into our religion."

"You cannot abstract Christianity from history without changing it from what it has been. What you have is something which is utterly different from the biblical faith."

"Our life here has a background which came out of the fact that we are of two worlds. This world and the permanent eternal world of which we are a part."

"We cannot induce mystic states. This would not be desirable. But we should see that we keep the window clean through which the sun and light is to shine. 'Blessed are the pure in heart, for they shall see God.'"

"The material world is God's world. If we do not find God in the midst of this life we are not likely to find Him anywhere . . . Social sensitivity is important and no piety can compensate for the lack of it. But has the pendulum swung too far? How many sermons are preached today on immortality? The church has been so eager to avoid the impression of otherworldliness that it has cut loose from the 'pilgrim' concept of the Christian."

"The idea of the parousia (second coming) was not a mistake. Ever since the resurrection the church has been the hope and announcer of the future. Christ is the first to rise with many more to follow. But when you preach on this, do make it clear that life here and now is involved in this view of the future. . . . It is the actual possession of eternal life

(Continued on page 8)

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Pictures Tell the Story of Charlotte Event



Pictured at top left and center left are scenes from one of the Critique Groups which met for periods of sharing. Jack Huneycutt, at right, top picture, was leader of this group. Top, center: Brunson Wallace and W. C. Crummett browse in a section of the book display. Top, right: some who brought leadership and inspiration, left to right, Bishop Noah Moore (face hidden), Wilson Weldon, Mitchell Faulkner, Bishop Earl G. Hunt, Jr., Bishop Gerald Kennedy, Dr. James S. Stewart. Middle row, center: Glenn Lackey and Cecil L. Heckard. Middle row, right (left to right): Dr. Weldon, Holt McPherson, J. C. Cowan, Hugh Massie, and

Stan R. Brookshire. The last four named are prominent laymen who constituted a panel on "What I need from the sermon." Lower left: Bishop Hunt with three women who are ordained ministers of the Western N. C. Conference, Mrs. C. G. Norton, Mrs. M. B. Lee, and Mrs. Gertrude Adams. Lower, center: Dr. Stewart preached at West Market Street Church, Greensboro on Sunday morning, January 15. He is shown here flanked by the pastor, Dr. Weldon and by Bishop Hunt. Lower, right: Bishop Hunt spoke to many of the pastors before and after every service; pictured at left is Howard Allred, Concord.



Top, left: Hot coffee and warm fellowship was served up in the basement during intermissions. Both are being enjoyed here by (left to right) Henry Justice, Henry Flowers, Frank Cook and Robert Young. Top, right: Distinguished guests and a gracious host: left to right, Bishop Noah Moore, Bishop Hunt, Bishop Gerald Kennedy and Dr. Stewart. Center, left, Bishop Kennedy confers with Lee F. Tuttle. Center, right: An interdenominational flavor was provided by ministers of other communions who participated. Here two of them, Calvin Knight, pastor of Weldon

Baptist Church, and Douglas Aldrich, pastor of First Baptist Church, Gastonia are in conversation with Professor of Homiletics (Duke Divinity School) Thor Hall (center). Ladies and laymen added charm and support. Bottom, left are (left to right) Mrs. Earl G. Hunt, Jr., Mrs. James S. Stewart, and Mrs. George Finch. Bottom, right: (left to right) Bob Smith, conference lay leader, Mrs. George Finch, George Finch, Mrs. L. E. Barnhardt, president of the conference Woman's Society of Christian Service, and Lester Barnhardt. The Lectures on Preaching were made possible by a generous gift from Mr. and Mrs. George Finch.

'A Watch Is Better Than a Sun Dial'

by RUTH W. LAUGHLIN

A reader wrote recently that he first subscribed to the NORTH CAROLINA CHRISTIAN ADVOCATE in 1913 and has been a continuous subscriber for the intervening fifty-four years.

Besides brightening the editor's day by such an outstanding example of reader loyalty, the letter also made him wonder what the ADVOCATE was like fifty years ago. Had it changed much in content and style? What were the questions and issues being raised?

A scanning of the January, 1913, ADVOCATE gives one the eerie feeling of being a participant in "Time Tunnel." The editor was in the midst of a promotional campaign for new subscriptions. The goal was set at 3,000, and quotas had been assigned to each district.

The presiding elder in turn assigned the number of subscriptions to be secured on his charge to each pastor.

The editor wrote:

"For two or three weeks we have been able to guess very accurately where the presiding elder spent the previous Sunday by the reports coming from pastors. Great is the Presiding Elder when he sets in to magnify his office."

But the editor wasn't leaving all the initiative up to the presiding elder and the pastor. He appealed to the pastor's wife. He offered a beautiful china dinner set to the wife of each pastor securing his allotment.

The editorials were on page 3 instead of page 4 but one editorial, "The Emphasis at the Right Place," would have found favor among many of our present-day readers.

"It is certain that there never has been a time in the history of the church when the ministry of every man called to preach was needed more than at the present time. Social and political conditions demand a ministry with a fervent evangelical message, proclaiming liberty to the captive, healing to the brokenhearted and hope for the discouraged—a gospel, not of hope based upon the possibility of social and civic betterment, but of personal salvation from sin."

Would you believe it if I told you the question of open bars was a burning one in the editorial columns and Letters to the Editor?

Bishop Kilgo was to be the preacher at a great Anti-Saloon Convention to be held in Raleigh on January 29-30.

On the liquor issue, the editor commented:

"The fact is the (liquor) business has already been judged at the bar of public opinion, and it is only a question of time when the liquor men will have to turn to other lines of business."

In another 1913 issue, attention was called to an editorial in *The Charlotte Observer* of January 4 entitled "A Doomed Institution," in which the Charlotte writer had stated:

"It is certain we shall never again see the open saloon in North Carolina. It is equally certain that in time this institution will be

searched for in vain in any state of the union."

In the Letters to the Editor one writer raised the question, "Did Our Fathers Drink?" Another correspondent pled for woman suffrage on the grounds that when women had the vote organized evil would vanish.

Many columns had familiar-sounding headings: Department of Woman's Work, Epworth League Department, Our Children's Home Department, Sunday School Lesson, Little Folks, Notes and Personals.

The Sunday School Lesson was reprinted from the New York *Christian Advocate* but the Notes and Personals had a home-grown flavor.

In the midst of items about visiting speakers, poundings, weddings, etc., one paragraph was eye-stopping:

"After having cut himself severely in the chest and arm a young man of the Spencer shops was found in a pasture nearby in a demented condition. It was the opinion of the physician in attendance that his condition and rash act were caused by cigarette smoking."

The ads reflected the predominantly rural economy of that day. Advertisements extolling frost-free cabbage plants, pigs, fertilizers and folding saws were frequent.

Some of the brethren weren't above a little sarcasm for a worthy cause. One such writer was lamenting the fact that some churches paid the preacher little or no money until the end of the year. There were, however, some few churches which paid him at regular intervals, usually at the first of each month.

"In fact, they treat the pastor as well as they do a hired hand," the writer continued.

Of course, the NORTH CAROLINA CHRISTIAN ADVOCATE has changed in many ways in the past fifty-four years, while keeping pace with the Methodist Church in North Carolina, but the similarities are interesting and nostalgia-inducing.

The truth of certain statements doesn't change, however. The following one made in 1913 by the late Dr. Gilbert T. Rowe comes, we think, in that category.

"A Watch Is Better Than A Sun Dial"

"The ADVOCATE is to a Methodist what a watch is to a civilized man. One can guess at the time without a watch, but he gets along much better with a time-piece than he would by relying upon a sundial and a rooster. Also a dollar Ingersol is better than no watch at all, but a good, reliable, accurate watch is better. The ADVOCATE is one of the best papers of its kind in the church . . . Every Methodist needs the ADVOCATE. One can gather chance scraps of information concerning the church here and there, but the ADVOCATE conveys all information so that a subscriber need not miss anything of importance."

So mail in your subscription to the NORTH CAROLINA CHRISTIAN ADVOCATE right now!

Charlotte Scene of Super-Program

(Continued from page 5)

here and now that should be emphasized. "The hour cometh and now is."

Bishop Gerald Kennedy, in his usual scintillating style, invited his fellow pastors to stop being negative and defeatist about the role of the ministry. His inference was that if we would stop running it down, perhaps others would also stop.

The Los Angeles area bishop pointed up the importance of Christ in the preaching of the gospel. He asserted that what scandalized the opponents of Christ in the first century was the idea that God should come through one man. He added that the philosophers have not liked the idea that grace should be channeled and particularized in one man. "This was the reason and is the reason why people are offended in Christ: this scandalous thing of God coming in one man at one time and in one place. So some answer this by trying to cut the whole thing loose from history."

In urging a greater emphasis upon Evangelism, Bishop Kennedy declared that Billy Graham and his associates have demonstrated that mass evangelism is not a thing of the past. He pointed out that the greatest single gathering of people in the Los Angeles area was a Protestant rally at which 150,000 persons participated.

Forty-four Methodists Named to General Board of National Council

Forty-four Methodists were named to the General Board of the National Council of Churches, including two from North Carolina. The General Board, which meets three times a year, acts as the highest supervisory organ of the Council between General Assemblies.

The North Carolina Methodists named were Mr. William Price, a well-known layman from Burlington, and Dr. Cecil Robbins, president of Louisburg College.

A meeting of the General Board is scheduled for February 20-24 in Chicago, Ill.

Methodist representatives on the General Assembly for the triennium, 1966-69, in addition to Mr. Price and Dr. Robbins, include Mr. J. Nelson Gibson, Jr. of Gibson and Mr. Ralph Stockton, Sr. of Winston-Salem. The General Assembly is the basic governing body of the National Council and meets triennially.

Dr. Lee F. Tuttle, Lake Junaluska, was named to one of the Council's four major program divisions. Dr. Tuttle, a secretary of the World Methodist Council, will serve on the Division of Christian Unity.

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COLLEGE THEATRE FEATURED

Louisburg College's development of a theatre program during the past five years was featured in a report to the Junior College project of the American Educational Theatre Association's Chicago convention Dec. 28-30. Director of Drama Bob Versteeg presented the review of the college theatre at the Dec. 29 session entitled, "Developing a Junior College Theatre Program: Where Do We Start?"



BENNETT TO PROVIDE SPECIAL TRAINING IN SCIENCE AND MATH

Seven Methodist-related schools will provide special training in science and mathematics next summer for some of the nation's top high school students under a National Science Foundation grant. They are American University, Emory University, Northwestern University, Syracuse University, Bennett College, Southern Methodist University and Lawrence University.



T. M. HENRY NAMED COMPTROLLER

Thomas M. Henry was named comptroller and assistant to the business manager of Pfeiffer College recently. An assistant professor of accounting at the college since September 1966, Mr. Henry was formerly comptroller at Winthrop College, Rock Hill, S. C.

In Rock Hill, he was closely identified with the lay leadership of St. John's Methodist Church, serving as a member of the Official Board and on various church commissions.



CONFERENCE PLANNED AT EMORY

Emory University's Committee of One Hundred, composed of prominent Methodist laymen, has announced plans for developing a deeper spiritual life among key executives in the business and professional world of the South.

The new venture is to be a three-day conference of business and professional leaders, many of whom will be men who have not thus far been reached by the usual type of laymen's meeting and movement.

The meeting is tentatively planned for mid-November in Atlanta. It will be addressed by men of top national and international reputation.



PROGRAM IN INTERNATIONAL STUDIES

Faculty members for liberal arts colleges throughout the Southeast can benefit from a new cooperative program in international studies to be conducted jointly by Duke University and the University of North Carolina at Chapel Hill.

The program is made possible by a \$400,000 grant from the Ford Foundation and is designed to strengthen international studies in the undergraduate colleges of this region. Under the program, faculty members from

other colleges will come to Duke in 1967-68 and to UNC the following year to take part in summer institutes and faculty fellows-in-residence programs extending over a full academic year. They are expected to return to their own institutions with materials and insights which will equip them

to do a better job in the field of international studies.

Dr. C. D. Goodwin, Assistant Provost and Director of International Studies at Duke, has been named chairman of a joint Duke-UNC coordinating committee for the program for the coming year.



LEADERS IN HIGH POINT COLLEGE PROGRAM

The business resource area representatives of the Golden Decade Development Program at High Point College met at High Point on January 16 to plan follow-up programs for the continuation of the development program for the college. Ed Mendenhall, president of Mendenhall and Moore, presided over the meeting.

Those representing the business area of High Point on this committee are pictured, left to right: Ed Pleasants, vice-president of the North Carolina National Bank of High

Point; Fred Alexander, president of High Point Bank and Trust Company; Roscoe Adams, vice-president of the High Point Branch of Wachovia National Bank; Chairman Ed Mendenhall and Dick Anderson, manager of Sears in High Point. W. Lawson Allen, director of public affairs and development for High Point College, is on the far right. Also meeting with the group was W. R. Henderson, president of Bennett Advertising and chairman of the Golden Decade Program, and Dr. Carl Savage, director of information services for the college.



NEW DINING HALL PLANNED

No more standing in line. The scatter serving plan which will be adopted in the cafeteria of the new Myers Dining Hall at Brevard College will dispose of long lines of hungry students.

Different foods will be placed at stations within the serving area, enabling students to serve themselves and eat in a period of twenty minutes.

Bids for construction of Myers Dining

Hall will be accepted soon. The new facility is scheduled for use next fall. Designed by Henry McDonald, college architect, the building will be named in honor of Albert G. Myers, Sr., of Gastonia.

The building will contain a large cafeteria for students with a seating capacity of 500. There will be a faculty dining hall and several private rooms for special occasions.

Two Make A One

By ERMAN BRADLEY

ALL human beings are creatures of habit and will. Will represents the conscious efforts, control and decisions made that affect the course or direction of life. Habit, or conditioned response, represents the other side. Habit takes over after the will has been exercised several times. It is that taking over that means automatic response. The mind and will are freed for additional responsibilities and duties. If this were not so, we would spend over half our lives thinking about dressing, eating and contemplating the regular and ordinary activities of each day. Will represents a controlled conscious behavior. Habit represents conditioned sub-conscious behavior. We do some new things in moments of temptation, but most distress is caused by doing things over and over through habit.

Persons change daily in their ebb and flow of emotional, mental, spiritual and psysical energies. All human beings are subject to being weak as well as strong. There are high tides and low tides in this flow called life. At high tide there is little realized need for additional strength for high tide represents capability and independence. It is at low tide that a real test of conditioning is made. The training of a fighter really shows when he is "out on his feet" and "fighting by reflex." The human being is tested in the fights with the experiences of life. Encounters that discourage and distress, that deny and drain an individual are really testing times of the internal. Such experiences flex the muscles of the inner man.

Problems help us to realize that there are two powerful forces at work within us. Your first conclusion might be that I am referring to "good and evil." This is *not* what I mean. I refer to the conscious and sub-conscious. Modern psychiatry has succeeded in showing the power of the well-springs of emotion called the sub-conscious. Feelings too deep for words can be the seed-bed of a crop of negative actions that would not have been imagined of certain individuals. It is the powerful force, the sub-conscious, that has meant unanticipated mass murder, arson, and other senseless crimes of destruction and violence.

These two powerful forces, the sub-conscious, and the conscious have been likened to an iceberg. The conscious part is the one-tenth that shows out of the water. This is the obvious. The sub-conscious part lies hidden beneath the surface. Both parts are united. In the iceberg they are in harmony and co-operate. Man is different, thus the analogy breaks down.

A better analogy has been given by Dr. William Menninger who described the human being as like two clowns cavorting in a horse costume. The man up front—the conscious part—wants to direct the whole horse. The man at the rear—the sub-conscious—might not want to go in that direction. When both are going in the same direction, all is fine for it looks like a horse.

When the sub-conscious part wants to go in another direction, you have a mess and not a horse. Jesus mentioned the fact that a kingdom divided against itself cannot stand. This same thing applies to a man who is pulled in two directions by the powerful forces within himself.

In moments of weakness and failure we realize how much of a creature man really is. We learn more about ourselves from our failures than we do from our successes. The meaning of the word creature depends in a large measure on the way you say it. "Creature" said sneeringly suggests a creeping, loathsome, dark and awful thing. "Creature" said humbly suggests a dependent creation that is incomplete and inadequate in itself and has many needs that can be met only through forces outside of itself. "What a worm I am!" has been often declared by folks at low tide. When one does something that he considers wrong, it hurts to admit the weakness. One berates himself and sometimes would even resign from the human race if possible. Somewhere, somehow, an individual must see the problems of life constructively and stop looking destructively at self if the cycle of repeating is ever to be broken. Submission of self to God will break the chain.

In the act of submission to God in Christ at low tides *and high tides* of life there is found great strength. It is a declaration that one is incapable of meeting situations in one's own strength. Without such submission one cannot fully realize the significance of victory, or weather the storms of defeat. Submission to God in Christ is an awareness that there is a Grace that is greater than man's achievements and more powerful than man's needs. Such an act is a plea for something greater to come in and assist man to sing praises or to furnish footholds when he is going through the quicksands of doubt and despair. Anxiety and doubt blind the eyes of the soul. Submission to God in Christ is like a corneal transplant.

Seeing the problem clearly is often having it half-worked. In plane geometry there is a three-step method of meeting problems that has an application to other phases of life. It involves: "The Given"—that is—all that is known of problem facts; "The To Find"—is the question that must be answered; "The Solution"—represents the way the facts are handled in an orderly way so that an answer can be concluded from them. Here is help in organizing our thoughts regarding problems. "The Given"—experience of distress involving. . . ; "To Find"—antidote to distress that will meet it in a positive and constructive way; "The Solution"—evaluate several possible actions and choose the best one of these with God's help and guidance and then act on it. The finest of solutions is meaningless unless some action is taken on it.

Thus we see the importance of giving attention to the sub-conscious part of us.

It is important to see that exercising the will forms habits. Exercises of the will continually condition our responses; therefore, we must choose carefully the thoughts that fill our minds. We must make decisions carefully. We must take actions carefully. When distress comes, and rest assured that it is already on its way to you, and you must depend almost solely on conditioned response, you will have a friend to guide you safely to a satisfying solution. You, too, can declare, "It was the best that I could do under the circumstances."

Paul was right when he said that we should think on the true, the just, the pure and things of good report and do the things that he had been doing before them. This is the pathway of a conditioned awareness of the God of peace. Only the path of righteousness, faith in Christ and day by day developing of habits of holiness can bring a man together within himself and with God. The *atonement* thus moves from the experience at the altar to a victorious day to day abundant life.

Two powerful forces, will and habit, are combined in man. Only the Spirit of God can unite these two aspects of every man and direct that man to eternal and constructive purposes. It takes two to make one and it takes the One to make the one out of two.

IN MEMORIAM

MRS. EVA LONG REAVES

On December 6, 1966, God came and took to heaven with him, one that we dearly loved, Mrs. Eva Long Reaves. To go with Him was no fear for her, for the Lord was her Shepherd. Though she walked through the valley of the shadow of death she feared no evil for He truly was with her. Those who waited anxiously around her bedside could hear her weak voice talking to Him. Many years ago she took Him as her personal Savior and became His child. She was a source of inspiration to all that knew her. She possessed a great faith in God, and her prayers were always for others. Only those who knew her know the experience of such a person that was an instrument of peace. In her heart she had no hate; it was love. She had no doubt in anyone; she had faith in them. She had no despair; it was all hope. In her heart she held no ill will; she had pardon. She always saw only the good in everyone.

Though Methodist at heart, she loved all denominations. For more than fifty years Mrs. Eva placed flowers out of her beautiful flower garden on the altar of both the Bolton Methodist and Baptist Churches. Just a few hours before she went to heaven, some of her last words were about arranging flowers for both of the church altars. We know that those lovely flowers are missed, but as each member enters the church on each Lord's Day they must have beautiful memories of her.

She made her home an open palace to all that went to visit her. Everyone always left feeling as though they had visited their childhood home. She possessed such a motherly touch, everyone felt welcome.

Four days before her eighty-second birthday she left us to go to be with Him. We know that she added much to heaven on her first birthday up there, for there was a great welcome waiting for her. Though we loved her much more than words can tell, yet we know that God loves her even more.

LILLIE MAE CLARK

Sunday School Lesson

FOR FEBRUARY 5

BY RAYMOND A. SMITH

The Danger of Hypocrisy

Background Scripture: Luke 14 and 15

Lesson Scripture: Luke 11:37-44; 12:29-34

It's hard to tell a hypocrite from a sincere man, because it's a matter of what one's inner motives are. John Milton, in *Paradise Lost*, put it this way:

"For neither man or angels can discern Hypocrisy, the only evil that walks Invisible, except to God alone."

The Pharisees are the objects of Jesus' harsh criticism in our Scripture today. Someone has suggested that the Pharisees have had a bad "press;" that is, most of the references to them in the Bible are negative. Some scholars feel that part of this negative portrayal of this group is due to the fact that there was a great deal of hostility toward the Jews in the early Christian church. This being true, it was inevitable that some of the ill feeling toward the Pharisees should have crept into the gospel records as they were transmitted to us.

Whatever one may think of the above assertion, it remains a fact that the Pharisees were a group of people who took their religion seriously. We should also point out that they were laymen, so we cannot say they were trying only to preserve the religious "establishment," as were the Sadducees. Fosdick's book, entitled *Jesus of Nazareth*, has a fine chapter which shows that these people were really trying to apply the law to the everyday life of people at that time. This meant that they believed that religion has something to do with such commonplace things as food, dress, choosing one's companions, knowing something about what one's faith teaches, keeping the sacred days, etc. They came to be known as Pharisees (or the Separated Ones) because their standard of religious devotion was much higher than that of the average Jew.

What, then, was wrong with these people? How did they come to be disliked by so many of their countrymen? Jesus said their trouble was that they started at the wrong place. They believed that they could be almost perfect if they "worked at it" hard enough. They thought also that in this way they could impress not only men, but God, with their piety (recall the parable of the Pharisee and the publican?). There was too much concern for "outside appearances" and not enough for inner attitudes and motives. From their point of view the sinner was the man who did not carefully observe the "traditions of the elders." Take the example given in our lesson Scripture. There was no command in the ancient Law about washing one's hands before meals. The Pharisees, however, had made it a practice, and were shocked when Jesus and his disciples did not follow their example.

Careful study of the gospels will show that the conflict of Jesus with the Pharisees was not over the law of Moses, and its observance. It was his teaching that the Pharisees' interpretation of that law was not always in the highest interest of men.

To illustrate the above a bit more fully, take the question of tithing. The Scripture nowhere says that Jesus condemned this practice as a whole. He was not one to discourage people in religious zeal. But he said: "You (Pharisees) tithe mint and rue and every herb, and neglect justice and the love of God; these you ought to have done without neglecting the others." If we are honest with ourselves we must recognize that there is a bit of the Pharisee in all of us, yes, even a bit of the hypocrite. How many times have we felt that we deserved a good deal of credit for doing the "expected things," such as attending church, giving our tithe, refraining from most of the grosser sins (stealing, lying, murder, drunkenness) while at the same time showing no concern for the weak, the sick, the dispossessed, the victims of crime and ignorance who live in our midst?

Turning now to the second part of our lesson Scripture, we have some words of our Lord that distinguish clearly between the pagan and the Christian. The pagan is one who is overly concerned about what he is going to eat, wear and drink. The follower of Christ, on the other hand, is to put the kingdom and its interests above those things. But, as St. Paul reminded some of his people, if Christians are going to live like pagans where will the world look for the witnesses to the faith?

In the final verses of our Scripture (see Luke 12:32-34) there are some words that have often been of great comfort to the faithful, who sometimes greatly need the assurance that "their work is not in vain in the Lord." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" seems to be saying to us that, no matter how dark the present may look (and it looks pretty dark today) those within the circle of faith can wait with patience, for "their hope is not in vain in the Lord." To be able to believe, and to act on the belief, that our feeble efforts in behalf of the good are not futile gestures of frustrated people, but are going to be reinforced by the power of God is no small thing. It is the difference between a living and a dead world; and what a difference!



AWARD PRESENTED

Brady W. Mullinax, Jr. was awarded the God and Country badge in religious achievement on Sunday morning, Dec. 4, at Main Street Methodist Church, Kernersville. Brady is a member of Scout Troop 940, which is sponsored by the church. Pictured above, left to right, are Scoutmaster J. D. Jeffries, Brady, Rev. James S. Gibbs, Jr., pastor, Mrs. Brady W. Mullinax, Sr., and Mr. Mullinax. The thirteen-year-old Scout is presently serving as Troop Scribe and has completed requirements for 52 merit badges.

Recommendations Made for Campus Ministry

NASHVILLE, TENN.—The Methodist program on campuses must become recognized as "the church in mission" and must be part of the ecumenical movement, the church's General Board of Education agreed in adopting a special study committee report.

A three-year study of Wesley Foundations, the Methodist organization on most state and independent college campuses, turned up a host of answers from students, ministers, other church leaders and educators as to what denominational efforts among students are and ought to be.

Several specific recommendations were made in the report, which was presented to the board in its annual meeting here January 3-5 by Bishop James K. Mathews, Boston, Mass., chairman of the committee. The research was directed by the Rev. Samuel N. Gibson, now of Pittsburgh, Pa.

♦ ♦ ♦

Great souls are portions of Eternity.

—James Russell Lowell

Our Goals for Advocate Promotion During January and February

- Observe Advocate Promotion Sunday, January 29
- Increase Total Subscriptions from 11,000 to 20,000
- Challenge All of our Churches to go on All-Family Plan
- Expect All others to adopt the All-Official Board Plan

Watch for Promotion Material Through the Mail



Woman's Activities



N. C. Conference

MRS. H. W. DOUB

WESLEYAN SERVICE GUILD

The North Carolina Conference Wesleyan Service Guild Executive Committee will meet Saturday, January 28, 1967, in Raleigh at the Hudson Belk Auditorium on the fourth floor at 10:00 a.m. All members are urged to attend.

A LETTER TO GUILD PRESIDENTS

Dear Guild Presidents:

I ran across the enclosed article which I would like to share with you as we start into the new year. I have changed the year to 1967; the rest remains the same.

Time has a way of flying for me and suddenly I realize there are meetings coming up very soon that I should remind you of quickly.

1. Weekend Mission Seminar to be held at Emory University School of Nursing, Atlanta, Ga., February 10-12, 1967. In the series, this is the seminar closest to us.
2. Southeastern Jurisdiction Wesleyan Service Guild Annual Meeting, Nashville, Tenn, February 24-26, 1967. Registration on Friday afternoon and Saturday morning. Opening session, 10:00 a.m. Saturday; closing session over by noon Sunday. Dr. Dorothy L. Brown (you may have read her life's story in *Guideposts*) and Dr. Richard Bauer will be the speakers. There will be a drama at Scarritt College, tour and study of community centers in Nashville, communion in Upper Room Chapel, and a brunch at the Board of Evangelism.
3. Our Annual Meeting will be held at Front Street Church in Burlington, N. C., March 11-12, 1967. Please make plans now to attend and urge everyone in your unit to go. One of our guest speakers will be Miss Helen Rosser, a retired missionary to Korea and, I assure you, hearing her is well worth the trip. You will be hearing more about this meeting soon.
4. The October issue of the *Methodist Woman* had an article about the "Orientation in Mission" course given at Scarritt last summer. There will be another three-week course this summer, June 25 to July 14.

I had a letter from Betty Chang during the holidays and she sends best wishes to all of you for 1967. Betty had her first white Christmas this year in New York. She is working in the Freeport Methodist Church and enjoying it. (Wish you could read her letter and hear her way of expressing things, but it's two pages and too much to copy!). She says people there call her the "Might Mouse" because of her size and they thought it was the funniest thing

to hear a Chinese girl speaking English without (much) Chinese accent but with an American Southern drawl! When she gets homesick now she says it's for Taiwan, North Carolina, and Tennessee.

I'm not sure the following would qualify as "modern math," but I think it is appropriate for the new year:

HAPPY ARITHMETIC

Subtract from another's unhappiness.

Add to the pleasure of others.

Multiply the joy of sharing.

Divide the good things that come your way.

Sincerely,
ROSALIE HOLMES

FLIGHT 1-9-6-7

The airport terminal was crowded. It was my annual flight. Often as I had made it, the thrill of adventure, of expectancy, was still there, in spite of a half-bored anxiety as to how it would come out. I always felt a little afraid. What did this flight hold for me? With mixed emotions I waited for my luggage to be weighed.

"Your bags are very much overweight." The extremely courteous voice was apologetic, almost as if he felt sorry for me. "That's all right," I smiled at him "I'm used to overweight. I'll pay the charges." "I'm sorry," he said. "This time you cannot pay. The flight is crowded. You'll have to reduce your luggage."

YOUR ATTENTION, PLEASE! FLIGHT 1-9-6-7 NOW LOADING!

"That is impossible. It contains only the things with which I always travel." "It will have to be done," he said, and shoved my bags toward me. "The stewardess will help you."

Already my bags were being opened and a hand was rummaging through them.

"This is quite heavy," the stewardess said, taking out a big bundle. "These old traditions have outlived their usefulness. We'll throw them away." Into a large receptacle, marked "Useless" went my cherished traditions of other days, which through the years I had so carefully hoarded.

"Whatever can this be?" The stewardess was drawing out a big package from the very bottom of the bag. "I do declare," she said, as she untied the bows of ribbon that I had tried to make attractive, "it is full of put-offs!" "Put-offs?" I said, quite puzzled. "Yes. Put-offs—all the things you meant to do—letters to write, friends to call, cheery word to speak, appreciation to show, flowers to give, and thoughtful attentions to bestow. My, my, how did you ever accumu-

late so much?" Without waiting for my answer she tossed the whole package, ribbon and all, into a basket marked "Too Late" and picked up another bundle.

"This rattles," she said. "Must be chips you have carried on your shoulder for a long time." She tossed them into the open fire, and up in smoke went my bundle of pet grievances.

FLIGHT 1-9-6-7 NOW LOADING ON CONCOURSE TWENTY

"This is heavy!" The stewardess was holding a brightly-colored bottle filled with a dark, heavy liquid. "That," I said with dignity, "is my precious bottle of pride. It perfumes my personality. I'll keep it, please." I held out my hand. "No!" The voice was stern. "Its odor is obnoxious. I shall break it!" The bottle crashed to the floor, and through my tears I saw its contents ooze away.

"Come," the voice was kind again. "Your flight is almost ready. I will help you repack. Here, where you had traditions we'll tuck in opportunity—it doesn't weigh anything, and fresh supplies are always at hand. New ideas are so wonderful with which to experiment. In place of the 'put-offs' you had at the bottom of your bag, we'll pack a whole tray of kindnesses, but put them on top for convenience. We'll not bother with fancy bows of excuses—they add to the weight. In place of shoulder chips, which must have been hard and uncomfortable to wear, we shall put pads of love and understanding. They give perfect contour of the shoulders. Garments worn over them have a beauty that can never be surpassed."

FLIGHT 1-9-6-7 NOW LOADING!

I snapped my bag shut.

"I am sorry about the bottle of pride," the stewardess said. "It was quite necessary to break it. In its place I give you this golden flagon of humility. Let its mist surround you, and you will walk in an aura of love-liness."

FLIGHT 1-9-6-7 — ALL PASSENGERS ON BOARD!

The plane lifted, and I was away on my flight of 365 days. Old inhibitions dropped away as the ground receded. I settled into my seat, and smiled at fellow passengers. It was going to be a good flight—this flight of 1967. I was going into the new year with no excess baggage! Have you had your luggage checked?

BEULAH G. SQUIRES



W. N. C. Conference

MRS. JOHN C. WRIGHT

PLANS MADE AT MID-YEAR EXECUTIVE MEETING

A picture of Methodist women at work was presented at the meeting of the executive committee of the Woman's Society of Christian Service in their mid-year session at Pfeiffer College January 13-15.

Presidents of the 13 districts told of out-

standing projects in their area and evaluated the trend of mission work, each adding her part to the total picture of the Conference.

Mrs. Leslie Barnhardt, Charlotte, president, issued a challenge to deeper dedication and greater accomplishments in her opening message, saying in part, "We are conscious of the guidance of the past and the demands of the present and the hopes of the future. We must help provide the opportunities and resources which help women grow in understanding and spiritual power. We need to cultivate each woman with a view to help them *want* to participate and grow. We must meet people *where they are*."

Mrs. Fletcher Nelson of Morganton, Conference vice-president, announced plans for the program of the Annual Meeting of the Conference Woman's Society at Lake Junaluska June 13-15. Mrs. Glenn Laskey, president of the Woman's Division of Christian Service, will be a featured speaker. Others on the program include Bishop Earl G. Hunt, Jr., of Charlotte, presiding bishop of the Western North Carolina Conference, and Dr. Leslie Sayre, executive secretary of World Literature and Literacy.

The theme will be "Called to Unity," and will feature the ecumenical mission of the church and how women may help "make ecumenicity local." The women of the Thomasville District will be hostesses. The Conference officers will have display rooms where delegates may come to get acquainted with what this department is doing in the total program of work in the Conference.

The group voted to give the love offering contributed each year at the Annual Meeting to be used in Hong Kong in honor of the work of Mrs. Ralph Ward.

The committee will recommend to the entire Conference that the annual pledge to missions be increased from \$232,000 per year to \$250,000. Mrs. E. D. Chandler, treasurer, stated that Western North Carolina women had increased their gifts to missions twenty-five per cent more this year over the same period last year, giving an additional \$1,200 over the increase.

Special tribute was paid to Mrs. Chandler by the group in their recommendation to place a gift at Brooks-Howell Home for Retired Missionaries and Deaconesses in honor of Mrs. Chandler, who served as chairman of the building committee of the home.

They also plan to have a tree planted on the grounds of Brooks-Howell in memory of Mrs. Rupert Crowell, who served as first chairman of the board of the home.

Mrs. Orell Lineberger of Stoneville, who is chairman of the committee on Town and Country Work in the Conference society, announced that Miss Carolyn Waybright is the new church and community worker at the Cherokee Methodist Center. Miss Waybright is a native of Charleston, W. Va., and is a deaconess.

Plans were made for all of the Conference officers to attend the meeting of the Southeastern Jurisdiction Woman's Society

(Continued on page 15)

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Feb. 20-24: General Board, National Council of Churches, Chicago, Ill.

Feb. 24-26: SE Jurisdiction Deaconess Meeting, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

Jan. 10, 17, 24, Feb. 2, 7: Sanford District Methodist Curriculum Seminar, First Church, Rockingham

Jan. 27 : Lay Witness Mission Workshop, Raleigh, Fairmont, 2:30-10:00 p.m.

Jan. 28 : Christian Vocations Rally, Methodist College for Fayetteville, Sanford, Wilmington and New Bern Districts

Jan. 29 : North Carolina *CHRISTIAN ADVOCATE* Sunday

Jan. 30 : Seminar on Baptism and Church Membership, Durham, Raleigh and Burlington Districts, Carr Methodist Church, Durham

Jan. 30 : Methodist College, Second Semester Classes Begin

Jan. 31 : Seminar on Baptism and Church Membership, Fayetteville and Sanford Districts, Aberdeen Methodist Church

Jan. 31 : Trustees Meeting, Methodist Home for Children

Feb. 1 : Registration, Spring Semester, N. C. Wesleyan College

Feb. 1 : Greenville District Methodist Curriculum Seminar, St. James Church, Greenville, 9:30 a.m.-4:00 p.m.

Feb. 3-5: Methodist Student Movement State Conference, Wesley Memorial Church, High Point

Feb. 4 : Cabinet Meeting

Feb. 6, 13, 20, 27 and March 6, Elizabeth City District Methodist Curriculum Seminar, First Methodist Church, Elizabeth City

Feb. 6 : Goldsboro District Lay Rally, St. Paul Church, Goldsboro

Feb. 7 : Raleigh District Lay Rally, Edenton St. Church, Raleigh

Feb. 8 : Fayetteville District Lay Rally, Hay Street Church, Fayetteville

Feb. 9 : Wilmington District Lay Rally, Trinity Church, Wilmington

Feb. 10 : Sanford District Lay Rally, First Church, Rockingham

Feb. 12 : Race Relations Sunday

Feb. 12 : Wilmington District Conference

Feb. 13 : Elizabeth City District Lay Rally, First Church, Elizabeth City

Feb. 13-15: Coaching Conference on "Church's Ministry with Youth," Camp Chestnut Ridge

Feb. 14 : Rocky Mount District Lay Rally, First Church, Rocky Mount

Feb. 15 : Durham District Lay Rally, Civic Center, Durham

Feb. 16 : Burlington District Lay Rally, Davis Street Church, Burlington

Feb. 17 : New Bern District Methodist Curriculum Seminar, Core Creek Methodist Church, 10:00 a.m.-9 p.m., A. F. Fisher, Instructor

Feb. 17 : Greenville District Lay Rally, St. James, Greenville

Feb. 20 : New Bern District Lay Rally, Centenary Church, New Bern

Feb. 20 : Raleigh District Methodist Curriculum Seminar, 9:30 a.m.-4:00 p.m.

Feb. 20-21: Wilmington District Methodist Curriculum Seminar, Lake Waccamaw

Feb. 25 : Christian Vocations Rally, N. C. Wesleyan College for Rocky Mount, Elizabeth City, Greenville, Goldsboro Districts

Feb. 26 : New Bern District Conference, Centenary Church, New Bern, 2-5 p.m.

Feb. 26-27: Burlington District Methodist Curriculum Seminar, Camp Chestnut Ridge

Feb. 27 : Goldsboro District Methodist Curriculum Seminar, St. Luke Church, Goldsboro, 9:30 a.m. to 4:00 p.m.

Feb. 27 : Commission on Promotion and Cultivation, Methodist Building, 10:30 a.m.

Feb. 28 : Rocky Mount District Methodist Curriculum Seminar, Enfield, 9:30-4 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Jan. 29 : North Carolina *CHRISTIAN ADVOCATE* Sunday

Feb. 3-5: Methodist Student Movement, State Conference, Wesley Memorial Church, High Point

Feb. 5-10: Christian Workers' School, Concord

Feb. 12 : Race Relations Sunday

Feb. 12-17: Christian Workers' School, Charlotte

Feb. 23 : Workshop on Mental Health, Albemarle, Thomasville, Salisbury Districts, Salisbury, First Church, 10:00 a.m.-9:15 p.m.

Feb. 23 : Conference Committee on Pastoral Care and Counseling, 3:00-5:30 p.m.

Feb. 26-Mar. 2: Christian Workers' Schools, Reidsville, Wadesboro, Monroe



CHILDREN'S PAGE

MRS. CATHRINE VICK

Dear Girls and Boys:

Let me tell you about a man Jesus knew. His name was Zacchaeus. He was a tax collector. He had to collect money from the people. He often took more money than he was supposed to take. This was bad and everyone hated him because of what he did. Zacchaeus had no friends and he was a lonely, unhappy man.

Zacchaeus had heard about Jesus and wished that he might see Him. One day when he heard that Jesus was to be in his town, he hurried out to see and hear Him. As usual there was a great crowd and Zacchaeus, who was a small man, could not see Jesus. However, he found a tree near the side of the road where Jesus was to pass and he climbed up into the branches to wait. As Jesus came close to the place where Zacchaeus was waiting, He looked up into the tree and said, "Zacchaeus, come down. I want to go home and eat dinner with you."

Quickly Zacchaeus came down out of the tree. He knew that Jesus was his friend. After dinner Jesus talked to him and told him it was wrong to cheat people. He told him not to think just about himself but about others, and how he could help them.

Zacchaeus was sorry for the way he had cheated people. He gave back all the money he had taken unfairly. When he knew that Jesus was his friend, he wanted to do the thing that was right.

Zacchaeus listened when Jesus talked to him and told him how to live. But that was not enough. He had to do something for himself. We are somewhat like Zacchaeus. Our mothers and fathers help us know what is the right thing to do. Our teachers help us know how we should act. We read in the Bible of the way we should live. But we have to do it ourselves. A verse in the Bible says, "Be ye doers of the word." (James 1:22a). Let's keep ourselves busy doing the things we know are right.

AUNT CAY

WE FOUR

Of all the things Don could think of, he most wanted a pony. Out there on grandfather's farm for the summer he could have such fun if only he had a small, sleek, brown pony. He could picture it exactly whenever he shut his eyes tight. It would have a white face and white feet. All the rest would be brown.

It would be a friendly pony that liked to eat sugar from your hand. And its name would be "Tony."

But no matter how much Don wanted the pony, or how lonely he was, there was no use wishing. Grandfather could not buy him one.

So when from his tree-house in the orchard Don saw a small brown pony arrive at the Carters, the place which was next to grandfather's, his eyes nearly popped from his head. It was just the pony he had dreamed of having, even to its white face.

After that for a few days Don almost lived in the tree-house, watching the pony in the Carters' field. When on the third morning a boy about his own age came running out to the field, and fed the pony some grass, Don was more excited than ever. He watched the other boy swing up on the pony's back and ride him around the field. When they came around the second time the other boy saw Don in the tree-house. He stopped and looked. Then he called out to him:

"Hello! That's a dandy tree-housel!"

"Hello!" Don replied. "That's a dandy pony!"

Then they laughed, and by that time Don was out of the tree and on his way to the fence which separated the two farms. He climbed up on the fence and swung his feet over.

"What's his name?" he asked.

The other boy answered, "Tony. He was named before I got him, but I like it."

"So do I," said Don. "That's what I'd have named him." And he patted the pony's friendly nose.

"My name's Ben," said the other boy. "Mr. Carter's my uncle, and I've come for the summer."

"I'm glad of that," said Don, and then told Ben his name, and how lonesome it was in the country unless there were other boys, or you had a pony, or something, for company.

"Well, I'll share up on Tony," said Ben. "He's lively enough for two of us."

"And maybe you'll come over sometimes and play in my tree-house," offered Don.

"I sure will," said Ben. "I've always wished I could have a tree-house to play in."

Just then Tony began sniffing at Don's pocket.

Ben laughed. "He thinks you have

some lumps of sugar in your pocket," he said.

Don laughed, too. "I *do* have," he grinned. "I've been watching Tony ever since he came and wishing I could feed him. I've been carrying some lumps of sugar in my pocket, but I didn't expect to get a chance to use them. Here, boy, have some!" and he put the lumps of sugar in his palm for Tony to eat.

"Say," said Ben, "I think we're going to have lots of fun this summer, we three."

"We four," Don corrected, "because I'm sharing my tree-house, too."

MARY ODELL

BOOKS OF THE BIBLE

The four books we shall learn this week are sets of letters written to the same people. We call them *I and II Thessalonians* and *I and II Timothy*. Paul wrote to the Christians in Thessalonica where he had formed a church. The members of the church were troubled about when Jesus would return to earth. In the first letter Paul complimented them on their faith and gave directions as to how they should live. He urged them to be faithful regardless of when Jesus should return. He wrote the second letter because in some way the people were misled or misunderstood what he said in the first one. Again he urged them to be loyal to the gospel. Timothy was a young pastor to whom the next letters were written. The first one reflects the kind of trust and love Paul had for his young helper and friend. It contains guidance on several subjects and says that Christians should treat one another as brothers and sisters in one loving family. The second letter is a farewell message and tells of Paul's suffering and loneliness in prison. Through it runs a note of courage and faith. Learn the names of these four books.

OUR NEED

We need a quiet time each day
A time to read and think and pray,
A time to wonder, dream, and plan
Of ways to help our fellowman
Know God's love and follow His way.
We need a quiet time each day.

RIDDLES

What question can never be answered by "yes?"

Are you asleep?

What is the surest way to double a dollar?

Fold it.

ANSWERS FOR LAST WEEK

Here, *hear*; sail, *sale*; read, *reed*; flea, *flee*; made, *maid*.

W. N. C. Conference

(Continued from page 13)

to be held in Nashville, Tenn. on February 22-24.

All kinds of interesting projects were described by the district presidents in their reports—programs planned to help women grow in understanding of the total mission of the church, issues facing women today and how they should face these social changes, special training in leadership development and ways of "extending the interest of women beyond the local level."

The district presidents were hostesses at a tea one evening, with Mrs. John Ramsey of Charlotte, chairman of the group, in charge.

Prior to each day's executive session, Mrs. Fletcher Nelson led the group in a study of Christian fellowship, using the book, *The Miracle of Dialogue*, by R. L. Howe, as a basis of study.

The entire committee met on January 12 for a session of Self-Study on the meaning of membership in the Woman's Society. This was led by Mrs. Nelson, Mrs. C. G. Norton of Hendersonville, Mrs. Gilreath Adams, Jr., of Asheville, and Mrs. Barnhardt.

FIRST METHODIST CHURCH, GASTONIA

Mrs. Ralph Ward was guest speaker at a dinner meeting of the Woman's Society and the Wesleyan Service Guilds of First Methodist Church, Gastonia, on January 9.

Mrs. Ward has recently retired after many years of work in the Hong Kong and Taiwan area. She told of the Wesley Villages for refugees, the Roof-top schools for children in the crowded area, the development of Methodist work as it endeavors to meet the needs of the people in this part of the world.

Mrs. Ward was introduced by Mrs. Donald Creed, vice-president of the society.

Mrs. H. K. Herrin, hostess president, welcomed the group to the annual meeting. The presidents of the three Wesleyan Service Guilds participated on the program. The members of the executive committee of the Gastonia District Woman's Society were special guests. One hundred and fifty women attended the meeting.

While in Gastonia Mrs. Ward was the guest of Dr. and Mrs. C. C. Herbert, Jr., who entertained at an informal reception at their home, introducing Mrs. Ward to the members of the Commission on Missions of their church and to the officers of the Woman's Society and Guild.

CONFERENCE WESLEYAN SERVICE GUILD MEET

Miss Lucy Gist, director of Bethlehem Center in Charlotte, spoke at the mid-year meeting of the executive committee of the Wesleyan Service Guilds of the Western

North Carolina Conference at Pfeiffer College on January 14-15.

She told of a special Christmas project at the Center, "Project—Attention." The Wesleyan Service Guilds of the district selected 50 elderly women from underprivileged areas and planned a Christmas project for them. Transportation was provided so that all the women might be given a shopping tour of the stores, each provided with funds to buy herself a gift.

The entire group returned to Bethlehem Center for a Christmas dinner, after which the honorees spoke in appreciation of the experience and the gifts.

Miss Gist told of the New Bethlehem Youth Council formed at the Center, to meet on Saturday mornings to create a program for the Center in its activities planned for young people. Every church in the Charlotte area will be invited to participate in the program.

Mrs. Carl M. Worthy of Charlotte, secretary of the Wesleyan Service Guild of the Conference, presided at all sessions. In her message to her officers, she said in part, "We are challenged by the increasing needs in our rapidly changing world. Can we adjust ourselves and equip ourselves to live in this world to serve effectively as good stewards of God's bounty and to continue the mission program that begins with us and has no end?"

Mrs. Leslie Barnhardt of Charlotte, Conference president of the Woman's Society, spoke.

The group recommended that the Guild pledge to missions be increased from \$41,750 to \$50,000.

Mrs. Worthy outlined plans for the Annual Guild Weekend at Lake Junaluska on June 17-18, when they will feature a program on ecumenicity. Speakers for this meeting will be announced later.

Mrs. Willis Campbell of Concord, Conference chairman of Missionary Education and Service, told of plans for the Guild Mission Study weekend to be at Pfeiffer College August 5-6.

Mrs. Elizabeth Wentz of Morven, chairman of Spiritual Life Cultivation, spoke on the development of programs in Bible Study and in Call to Prayer services. Mrs. Elizabeth Manant of Asheville, chairman of Christian Social Relations, spoke on social issues before Guilders in today's world.

Mrs. H. C. Culp of Albemarle and Mrs. Lee Embry of Thomasville, both conference chairmen, spoke on their work.

Many outstanding programs given by Guilders and projects sponsored in local Guilds were described by the district Guild secretaries. Concerns for the present and plans for the future were shared by all who participated in the discussion.

These secretaries include Miss Georgia Haswell, Albemarle; Miss Sallie Herbert, Asheville; Mrs. Fred N. Hall, Jr., Charlotte; Mrs. Thomas Zinavage, Gastonia; Miss Lorene Weaver, Greensboro; Miss Gladys Kivett, High Point; Mrs. L. T. Gibbs, Marion; Mrs. W. L. Hine, North Wilkesboro; Mrs. Carl Barnhardt, Salisbury; Miss Lucy Cobb, Statesville; Miss Ronda Robbins, Thomasville; Miss Alma Browning, Waynesville; and Mrs. Charles H. Hauser, Winston-Salem.

Spiritual Emphasis Week for Youth Held in Albemarle

Five downtown churches in Albemarle sponsored a "Spiritual Emphasis Week" for senior high school students. Central Methodist Church, under the leadership of Rev. W. T. Medlin and Rev. Kenneth Brown, participated in this venture.

For five mornings, January 23-27, senior high students came together at First Presbyterian Church for breakfast and to hear an outstanding Christian witness. These witnesses were Mr. Wade Smith, a Morehead scholar, athlete, and Raleigh lawyer; Dr. Russell Montfort, a Methodist minister in the Western North Carolina Conference; Miss Nannette Minor, "Miss North Carolina 1967;" Dr. John Anderson, executive secretary of the Presbyterian Board of Church Extension; and Mr. Bobby Lane, a basketball player at Davidson College.

"Three hundred senior high school students attended these breakfasts," stated Rev. Kenenth Brown, associate minister at Central Methodist Church. He added, "We hope to have dialogue between these witnesses and students during and after the meetings."

Another feature of this witness venture was its ecumenical nature. In addition to Central Methodist Church, other participating churches included the First Presbyterian, First Baptist, First Lutheran, and Christ Episcopal. Twenty youth from these participating churches jointly shared responsibility for this week—its planning and promotion.

Third Builders Club Call Made

The Methodist Builders' Club of the Western North Carolina Conference issued its third call for this conference year on January 25.

Three projects are highlighted in this call: Old Providence area site in Charlotte; Ridgeview area site between Stanley and Mt. Holly, Gastonia District; and Wedgewood area site, Winston-Salem District.

The first and second calls this year, July 25 and October 25, have reached approximately \$40,000 per call. It is anticipated that this third call will produce a greater income.

Pastors are urged to emphasize this call in their church bulletins, and each pastor and local church director of Church Extension should seek to enroll additional members in the Methodist Builders' Club. Presently the club has 7,500 members but 10,000 members are needed.

Rev. John H. Carper, director of Church Extension, states:

"Lack of funds is our greatest need at present. There are situations in each district where church extension opportunities await the dedicated and continuous outreach of established churches. Through this type of program of outreach three to four new Methodist congregations could be brought into existence within the next twelve months. No greater avenue of evangelism is open to Methodists than through starting and supporting new congregations by mother churches."

For
COLDS
take 666

Charlotte Methodists Finish Workers' School Plans

Over two hundred-fifty Methodists representing Methodist churches of the Charlotte area gathered at Dilworth Methodist Church on Jan. 12 to begin the promotion of their 51st Christian Workers' School, which will be held at First Methodist Church from Feb. 12 through Feb. 17.

Some 1500 laymen, ministers, teachers and directors of religious education are expected to attend the twenty courses offered, which range from "Christian Use of Leisure Time" to "Christian Affirmations Today," and from "Understanding Ourselves" for youth only to "The Church in the Changing City." Although sponsored by the Charlotte District, the Workers' School is open to all who have a desire to further their Christian knowledge.

Rev. Robert H. Stamey, minister of Hawthorne Lane Methodist Church and dean of the school, announced that the opening service would be held on Feb. 12 at 7:15 in the sanctuary of First Methodist Church. Rev. Eugene Peacock, host pastor, will bring the message for this service.

In talking with Dr. Earl Brewer, Candler School of Theology, Emory University, Doug Mayes of WBT, who presented the Jan. 12 program, learned from Dr. Brewer that he believes "The Church is going to die if we don't get on the ball. This is a challenge to the whole Church." Dr. Brewer continued, "It is with these issues that my course will deal: slums, racially changing and economically changing communities." Dr. Brewer will be teaching the course, "The Church in the Changing City."

Dr. David G. Bradley of the Duke Divinity School, told the group assembled that his course on "Religions of Mankind Today" will focus on the question, "Does the Christian understand who he is as a Christian?" He hoped, he said, to answer this all-important question through comparison of Christianity with Islam, Buddhism, Hinduism, and other world religions.

Dr. Mary Alice Jones, prominent educator and author of children's books, complimented the people of Charlotte on their intelligence, saying that she hoped to make use of this in causing those who take her course to think out the answers to questions of theology as well as seeking answers to the controversial problems of today. Her course, "Christian Affirmations Today," will have as texts *The Secular City*, by Cox, *Honest to God*, by Robinson, and Sellers' *Theological Ethics*.

In closing the evening, Mr. Mayes observed, "We have the facts before us, and we have heard from those willing to give of themselves. Our challenge must be how much will we give."

In addition to Mr. Stamey, other officers of the School include: Herbert Hitch, chairman, Board of Managers; associate deans, Mrs. Dix Sarsfield, Miss Kate Crowell, Harold Strader, Kelly Jones, Ernest Page; registrar, Melvin McIntosh; textbooks, James G. White; and secretary-treasurer, Dan Wolfe.

METHODIST NEWS ROUND-UP

DR. HUNT NAMED EDITOR

A Methodist layman, Dr. Rolfe Lanier Hunt, has been named editor of the International Journal of Religious Education. This monthly magazine is the official publication of the National Council of Churches' Division of Christian Education.

Dr. Hunt has been with the National Council for 12 years as a staff specialist on public schools. He came to the NCC in 1954 from the U. S. Office of Education, where he was chief of the Editorial Section.



INSURANCE EXECUTIVE NAMED TO HALL OF FAME

Lloyd Sanders, Franklin, Ind., insurance executive, has been named to membership in the Methodist Hall of Fame in Philanthropy.

Mr. Sanders was formally inducted in ceremonies Jan. 25 during the annual convention of the National Association of Methodist Hospitals and Homes.

He was named to the Hall of Fame because of his work in behalf of the Methodist Home for Aged in Franklin, the Methodist Children's Home in Lebanon, Ind., and the Indianapolis Senior Citizens Residency.



RACE RELATIONS SUNDAY SET . . .

Race Relations Sunday will be observed across the nation Feb. 12.

On that day, members of The Methodist Church will seek to promote better relations between the races, and they will try to raise \$1,000,000 for 12 Methodist-related colleges and one student center.

Many ministers will preach on race relations, and offerings will be taken for the colleges and the student center.

A list of suggested resources for Race Relations Sunday worship has been prepared and is available along with other materials for use on that day from the Methodist Board of Education in Nashville, Tenn.



1967 MISSIONARY NEEDS

Men and women of many occupational skills and Christian vocational commitment are sought by the Methodist Board of Missions in 1967 to carry out a wide variety of tasks in the mission of the church. The needs are outlined by the board in its annual announcement of openings for new career missionaries and deaconesses.

In addition to new career missionaries and deaconesses, the board is also seeking two new types of mission workers: (1) vol-

unteers to serve in Vietnam in relief and refugee work under the Methodist Committee for Overseas Relief (MCOR), and (2) a cadre of 20 highly trained and experienced short-term specialists who will go to a place to do a particular job, perhaps of an emergency nature, and then leave, possibly going on to another place to perform a similar service.

The core of the Methodist missionary force in the United States and overseas continues to be the regular career missionary and deaconess, the board said, and the 1967 listing of openings emphasizes the need for career workers.



RECRUITS NEEDED FOR MISSION

The Methodist General Board of Evangelism in Nashville is recruiting 300 ministers and laymen from across the nation to go for an evangelistic mission in the Pacific Northwest Conference of The Methodist Church April 6-12.

The Rev. Charles D. Whittle of the board staff is spearheading the recruitment effort, and he said interested persons should get in touch with the chairmen of their respective annual conference boards of evangelism to be nominated.

"Churches are invited to send their ministers or laymen and pay their expenses for a roundtrip to Seattle, Wash.," said Mr. Whittle. "Payment will be provided for expenses while there and during the mission throughout the Pacific Northwest Conference."

The Board of Evangelism has undertaken the recruitment at the request of Bishop Everett W. Palmer, Seattle, and the Pacific Northwest Conference, which he heads.

"Bishop Palmer and the conference are especially concerned about the 70 per cent or more of the persons in his area who have no affiliation with any church," said Mr. Whittle.



In 1965 The Methodist Church ranked 36th in the nation in per member contributions for all purposes: \$61.42. Highest in per member giving was the Wesleyan Methodist Church: \$290.48.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR SALE: Used sanctuary pews and pulpit furniture. Reasonably priced. Contact: Mr. Charles Haywood (439-4481), First Methodist Church, Mt. Gilead, N. C.

CAMPBELL COLLEGE

Founded in 1887. A church-related senior college offering a full senior program leading to B.A. and B.S. degrees. Vocational-Cultural courses in Elementary and Secondary Education, Physical Education, Religious Education, Business Administration, Music, Art, Home Economics, etc. Expenses reasonable. Summer School June 14-August 25, 1967. Fall semester opens September 11, 1967. For catalogue and application blanks write to:

Director of Admissions, Campbell College, Buie's Creek, N. C. 27506

Christian Vocate

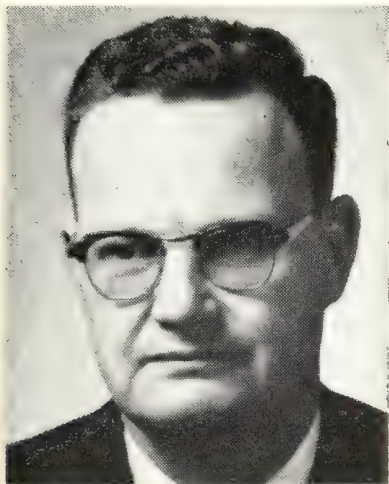
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Volume 112

Greensboro, N. C., February 2, 1967

Number 5



ROY L. TURNAGE, JR.

The Methodist Laymen of the North Carolina Conference

Are Called to Rally, Witness

SEE SCHEDULE ON PAGE 16

The men pictured on this page, and others, are key leaders and speakers in a series of District Rallies sponsored by the Conference Board of Lay Activities.

In a day when men have marched and met for many causes, let Christian people come together by the thousands in witness to their faith in a living Christ, and as evidence of their loyalty to the Church He founded.

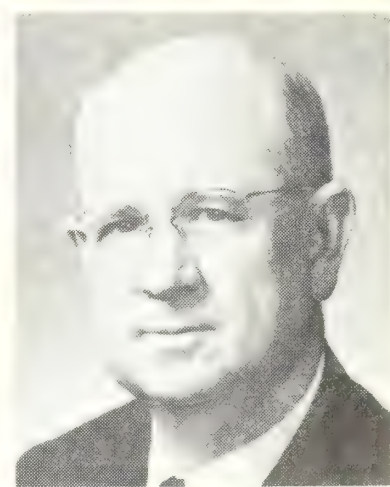
Let these District Lay Rallies be a clarion call to take up moral and spiritual arms in the continuing struggle for the minds and souls and bodies of men.



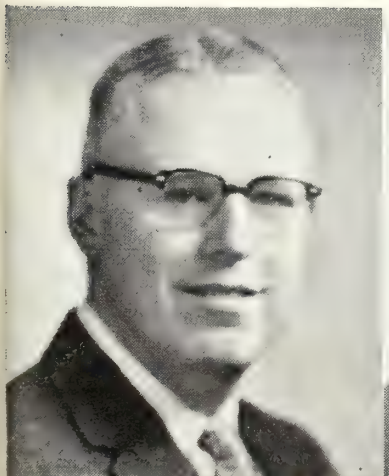
BISHOP PAUL N. GARBER



DR. THOR HALL



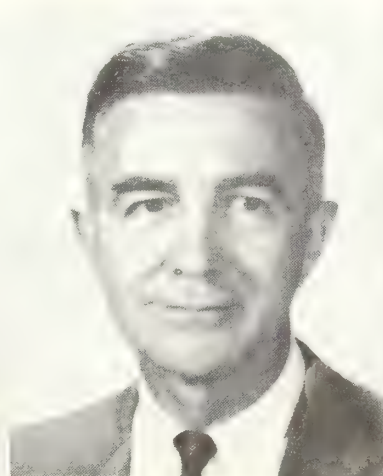
DR. GEORGE A. FOSTER



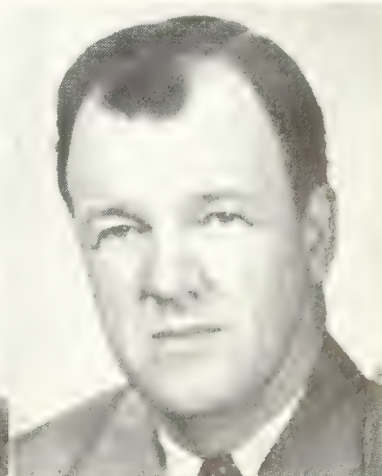
DR. WM. R. CANNON



DR. PAUL HARDIN, III



A. T. HANSON



DR. L. STACY WEAVER

* CAROLINA BRIEFS *

¶ The Rev. Rufus Stark, pastor of the Swepsonville Methodist Church, was chosen Lion of the Year by the local Lion's Club. The award was presented by Mr. Hoyle Farrell at the morning worship service on Jan. 15.

¶ The birth of a daughter was announced on Jan. 22 by Mr. and Mrs. Wayne D. Husted of Columbus, Ohio. Mr. Husted is the son of Dr. and Mrs. Morris L. Husted of Durham. Dr. Husted is a retired Methodist minister. Dr. and Mrs. Husted went to Columbus to visit last week.

¶ Mrs. Ralph Ward, retired missionary now living in Hendersonville, will speak at the 11:00 o'clock worship service on Feb. 12 at Pleasant Grove Methodist Church, Charlotte. Mrs. Ward, wife of the late Bishop Ralph Ward, has recently returned from mission work in Hong Kong.

¶ A dedication service for the new Methodist Hymnals was held at Clover Hill Methodist Church, Casar, on Sunday morning, Jan. 8. These hymnals were purchased by members and friends of the church. Those participating in the presentation and dedication were Mr. Reed Wilson, church lay leader; Mr. G. M. Edwards, Jr., chairman of the Official Board; Mr. James Turner, church school superintendent; and Rev. Elton L. Strickland, pastor.

¶ J. L. (Bill) Nifong, 44, of Wilmington, died on Jan. 24 in Duke Hospital after an extended illness. He was the son of the Rev. and Mrs. D. Moody Nifong of Winston-Salem. Funeral services were held on Jan. 26 at Midway Methodist Church, Davidson County, with interment in the church cemetery there. He is survived by his parents; his wife, the former Shirley Smith of Wilmington; and four children: Mike, Tim, Susan and Phil.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and
Western North Carolina Conferences
of The Methodist Church

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Durham; Carl C. Wooten, Kinston; T. C. Hovle,
Jr., Greensboro; L. W. Routh, Greensboro;
Barney L. Davidson, Fayetteville.

¶ Rev. LaFon C. Vereen, Executive Sec-
retary of the Board of Missions of the N. C.
Conference, will preach at Edgerton Me-
morial Methodist Church, Selma, on Feb.
5 at the morning worship service.

¶ Dr. Thor Hall of the Duke Divinity
School faculty preached at Central Meth-
odist Church, Monroe, on Jan. 29 at the
11:00 o'clock service. The pastor, Rev.
Melton E. Harbin, was in Greensboro for
the dedication of the Educational Building
of Christ Methodist Church.

¶ The Pine Bluff Methodist Church of the
Midland Charge, Salisbury District, has
just completed brick veneering and putting
cathedral glass windows in the church. The
floors are now being carpeted, under the
sponsorship of the WSCS. The pastor of
Pine Bluff is the Rev. Ted E. Hendrix.

¶ Rev. Paul D. Lowder, pastor of Davidson
Methodist Church, has an article, "Four
Forgotten Facts," in the February issue of
Together magazine. In his article the Rev.
Mr. Lowder advises persons to face the
facts of life and highlights how doing so
can add to one's appreciation of living and
strengthen an individual to surmount
hurdles.

¶ Dr. Harry Haines, Director of the Meth-
odist Committee for Overseas Relief, will
preach at Myers Park Methodist Church,
Charlotte, on Feb. 5. He will speak for
both of the morning services and for the
mission study in the evening. Dr. Haines
will remain over until Monday, at which
time he will speak to the mid-year meeting
of the Board of Missions of the WNC Con-
ference.



W.N.C. Conference Ministers On Liquor Issue

During the closing session of the Mission
to Ministers in Charlotte recently a reso-
lution was offered and passed unanimously
reaffirming the traditional abstinence posi-
tion of the Methodist Church. The reso-
lution requested the state legislature not
to enact any laws which would liberalize
state policy with reference to the sale and
use of liquor.

The Greensboro Methodist Ministers'
Fellowship, meeting on Jan. 23 affirmed
a similar position. Notices of action along
the same lines taken by a number of local
congregations have been received in the
ADVOCATE office.

Subscription Scoreboard

Dr. Elwood Carroll has sent in a list of
160 new subscriptions for College Place
Methodist Church, Greensboro. We appre-
ciate the interest and efforts of all who
made this possible, and trust that it will
encourage other pastors and churches to
join the Every Member Plan or the All-
Official Board Plan.

Bishop Garber Says No Place for Pessimism in Methodist Church

"There's no place for pessimism and dis-
couragement in the Methodist Church,"
said Bishop Paul N. Garber in his message
to the Fayetteville District Conference
meeting at Spring Hill Methodist Church
on Sunday afternoon, Jan. 22.

Drawing from experiences during his
visit in the Geneva Area (Europe) last
summer, the Bishop recounted how the
Methodist Church is making tremendous
progress in these war-torn and often Com-
munist-dominated countries. "These peo-
ple," said Garber, "who have every reason
to be discouraged are exemplifying a high
degree of optimism and faith. In the face
of tremendous obstacles they are getting
things done and we ought to be ashamed
of ourselves when we even entertain the
thought that the Methodist Church is los-
ing its power or the idea that God might
be dead."

The Bishop commended the Fayetteville
District by saying "This is a district in
which I love to visit because you are
getting things done."

Bob Allen, of Fayetteville, District Lay
Leader, announced that a series of confer-
ences dealing with "The Layman's Concern
for the Ministry" will be held soon in the
district at Lumberton, Fayetteville and
Lillington. The conferences are designed
to help laymen see more clearly their re-
sponsibility to the minister and the church.

In the area of Christian Vocations and
Christian Higher Education, Miss Judith
Bass, a junior at Methodist College, gave
a "heart-warming" testimony of how the
college, through members of the faculty and
administration, has led her to answering
the call to a full-time church vocation. She
also declared that this college and others
of our Methodist colleges are having a
definite spiritual impact on the lives of
hundreds of other students who will carry
with them into their secular vocations an
effective Christian witness and influence.

From the Pastors Report it was noted
that 161 persons have been received on
profession of faith by churches of the dis-
trict during the first half of the Conference
year.

Bishop Garber conducted a service grant-
ing local preacher's license to John Archie
Farmer, a member of Chestnut Street
Church, Lumberton, and a student at High
Point College. Ten people received re-
newal of local preacher's license. Fourteen
were approved to continue as Approved
Supply Pastors and one person was recom-
mended to be admitted to the Conference
on trial.

The Conference was presided over by
the Rev. Barney L. Davidson, District
Superintendent. The Rev. McGee Creech
was host pastor. Special music was pro-
vided by the choir of Spring Hill Church.



The chains of habit are generally too
small to be felt until they are too strong to
be broken.
—Samuel Johnson

Religion on the Current Scene

CHRISTIAN ACTION LEAGUE HAS MEETING

The Executive Committee of the Christian Action League met last week and adopted the following resolution:

That the Christian Action League favor legislation for a state-wide referendum on the legal sale of liquor, as opposed to local option, on any change in the present liquor laws.

The meeting, which took place at First Baptist Church, Greensboro, Jan. 27, brought together most of the members, and was presided over by the League president, the Rev. S. J. Starnes, former editor of the North Carolina CHRISTIAN ADVOCATE, prior to his retirement.

A steering committee was set up to regulate the activities of the North Carolina Congress Against Whiskey-by-the-Drink, which operates under the auspices of the League. Members of this committee are Harry Bell, High Point; Rev. A. L. Parker, Greensboro; Rev. Gerald Primm, Greensboro; Rev. S. J. Starnes, now pastor of Shiloh Methodist Church, near Burlington; and Rev. D. P. McFarland, Executive Director of the Christian Action League.

WAKE FOREST IS CENTER OF BAPTIST DISCUSSION

The future of Wake Forest College is being widely discussed by Baptists of North Carolina. Since its founding in 1834—four years after the formation of the parent North Carolina Baptist Convention—the college has been closely affiliated with the Convention. Non-Baptists and non-North Carolinians have never been permitted to serve on its Board of Trustees.

Under these restrictions, the college and many of its supporters have been getting more and more restive. Currently it has a campaign under way to raise \$72 million. The Baptist-and-Baptist-only label closes doors of financial opportunity outside church circles. And, as Marse Grant, editor of the *Biblical Recorder*, has pointed out "Baptists simply don't have \$72 million," at least not for this one out of its many institutions and causes.

There have been proposals that the Convention be called into special session next spring in order to take some action toward liberalizing the policy on Wake Forest College. However, the General Board of the Convention recently decided against this, feeling that it would only heat up the controversy and probably end in deadlock.

The college wants to attain university status, and to move ahead in the direction of its enlarged opportunities. This would admittedly be away from its past close relationship to the North Carolina State Convention. The problem is now being widely discussed by our Baptist brethren in North Carolina. Its urgency will probably demand a final solution soon.



The Rev. Frank Turner, pastor of Long Street Methodist Church, East Spencer, is shown being interviewed by Fred Ross, newscaster for Durham's television station WTVD. While continuing his pastoral duties at Long Street Church, Turner has been given an additional assignment by Bishop Earl G. Hunt, Jr. to work in the area of alcohol problems. He will promote an educational program, and will work in close relationship with The North Carolina Congress Against Whiskey-by-the-Drink, of which Harry Bell, prominent Methodist layman of High Point, is co-chairman. The Congress was set up several months ago under the sponsorship of the Christian Action League.

Dr. Santi To Be In High Point

Dr. Emanuele Santi, co-director of the Casa Materna Society of Naples, Italy, will present a musical program at Lebanon Methodist Church, High Point on Wednesday evening, Feb. 8, at 7:30.

Casa Materna is an orphanage for boys and girls located in Naples, Italy. It was founded in 1909 by Dr. Santi's father, Pastor Riccardo Santi. Since that time over ten thousand Italian boys and girls have come and gone from the big Methodist home and school.

Dr. Santi's undergraduate training was in the field of music at the Conservatory of

the University of Naples. After coming to the United States to continue his career in music, his attention turned to psychology and religion. He studied at Columbia University and Union Theological Seminary and is a member of Kappa Delta Pi and Phi Delta Kappa fraternities.

At the local church Dr. Santi will give a musical program on the violin, assisted by the church organist, Mr. Marvin Williams. He will also show color slides of the home and activities of the children. The public is invited to the program.

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Abstinence is the best medicine.—*Tamil*

Our Goals for Advocate Promotion During January and February

- Increase Total Subscriptions from 11,000 to 20,000
- Challenge All of our Churches to go on All-Family Plan
- Expect All others to adopt the All-Official Board Plan

Watch for Promotion Material Through the Mail

EDITORIALS



Every Christian's Ministry

There is a ministry to which every one of us has been called. This is the ministry of friendliness. Perhaps it is the greatest of all. Certainly the fulfillment of such a ministry is within the reach of every Christian.

Some of us may not have the gifts to be a great Sunday school teacher, or to solo in the choir, or to preside at a meeting. But all of us can be friendly. A little girl, who was among a group of adults and very much out of the limelight, finally got the attention of the group by asking "Does anybody want to be smiled at?"

The answer to this is that everybody wants to be smiled at. Everybody wants to be wanted, to be loved, to be appreciated.

Isn't it amazing that we smile so little when a smile can be produced with so little effort? Why is this so? Could it be because we are so wrapped up in ourselves that we just do not take thought for others? Could it be that our self-centeredness has so colored our attitude toward others that the sign in our front yard reads "No trespassing" rather than "Welcome?"

Let us carry this matter into the life of the church. What happens when a congregation is made up of self-centered people, or with people who are satisfied with their existing circle of friends? Such a church will give strangers and visitors a sense of being unwanted.

Whatever else newcomers seek in a church, they want to find a church which really seems to want them. They will drive miles to get to such a church.

A fine, dedicated layman was upset over something that was said about his church. The remark was "that church is cold and unfriendly." He was deeply hurt that anyone would make such a remark about the church which he loved so much and which he had been a part of all his life. The adverse comment had been made by a newcomer to town who had visited the congregation with his family. They had been very courteously and formally greeted at the door, been handed a bulletin, and escorted to a seat. Beyond that, the only further personal contact they had had with anyone was when they shook the pastor's hand as they went out of the church. In evaluating their experience, the members of this family felt unwanted by that congregation.

The layman who was upset about the remark gave the usual rejoinder: "Our

Something to Think About

The preacher's own faith will be greatly strengthened by three things: A personal experience of the love of God, an ability to preach salvation by faith, and evidence of changed lives among his people. . . . There can be no renewal of the Church without a rediscovery of Biblical preaching. . . . If Methodism is to make a significant contribution to the coming Reformation, its preachers must preach New Testament Theology convincingly, and the Church must provide a follow-up which produces righteousness in personal and social dimensions.

DR. K. MORGAN EDWARDS
Prof. of Preaching
So. California School of Theology

doors are open to everybody—to newcomers, just like everybody else. They ought to know that they are welcome. We don't see any need to make a big fuss over them. I figure that if they like us, they will come back. If they don't, then they have the right to go wherever they wish."

This kind of answer may be a way of winning an argument, but it is not a way to win people. And the church's mission is to win people. The Good News which was delivered to us through Christ is that God loves us, He wants us, and He has gone to all possible effort to win us to Himself.

If a congregation is not bearing witness to this, then it is not fulfilling its God-given mission. How does your church measure up? And what are you personally doing about it?

About Methodists And Meetings

A glance at the conference calendar reveals that the North Carolina Conference has an unusually heavy schedule of meetings in February. These include Seminars on Baptism and Church Membership, Methodist Curriculum Seminars, and District Lay Rallies. Also included are two District Conferences, a Cabinet meeting, a Coaching Conference on the Church's Ministry with Youth, and a Christian Vocations Rally.

All of these meetings are of vital importance. It is ardently hoped that our readers will carefully note in the Calendar of Coming Events on page 13 those meetings which they should attend and make every effort to be present.

We make no apology in urging Meth-

odist people to do this. There was a time when failure to attend prescribed meetings was considered grounds for expulsion from a Methodist society. We are glad that that time is past. But most of us have no real excuse for our failure to attend meetings in our local church or on the district level.

Being a devoted Christian and a loyal church member ought to make demands upon our time and energies. The church is the most important organization we belong to, and it should be given a high priority in terms of our service and sacrifice.

And let's not get cynical about "meetings and more meetings." One reason why we don't get more out of the ones we do attend is that we go with little expectation of getting anything out of them. Why not change our strategy? Instead of griping about that meeting, pray a little prayer that God may use it to make you a better informed and more dedicated disciple. It could make a difference in your attitude, and a change in your attitude could change the complexion of the meeting.

Contact Your Legislators

The current issue of *Tomorrow*, the publication of the Christian Action League, carries a complete list of our state Senators and members of the House of Representatives. All Methodist pastors in North Carolina are on the mailing list, and they should receive their copy in the very near future. The list includes the addresses of each elected representative.

Since the state Legislature will go into session very shortly, we would suggest that now would be a good time to contact those who represent you and express your opinions and wishes about many issues which will be brought before this important body. Almost certainly our laws governing the sale and use of liquor will be one of the lively topics of debate.

Remember this: an ounce of influence exerted before any action is taken is worth more than a pound of protest after it is done. It would be most fitting if pastors would carry in their church bulletins the names and addresses of those senators and representatives who represent them, and that they urge their members to write to or speak to their elected representatives concerning their views on the liquor issue and on other important questions.

We can be sure that those persons who have vested interests, and who are looking to monetary gains will be button-holing our lawmakers. It would be tragic if wrong decisions should be made simply because right-minded citizens did not let their opinions be known.

— Letters to the Editor —

To the Editor:

In the coming weeks Methodists of North Carolina will hear considerable verbiage about the State's Alcoholic Beverage Control law. The issue will divide The Methodist Church's laymen into "pro" and "con" groups, each speaking loudly and at times with considerable emotion.

This issue should not divide church members. There are areas where both sides can speak positively. The combined positive force of a united laity can shape and mold the issue so we can all live together with dignity and compassion.

First, the North Carolina General Assembly has a legal responsibility to enact laws controlling the distribution, sale, and consumption of alcoholic beverages. If the General Assembly exercises this legal responsibility, then

Second, the North Carolina General Assembly has the moral obligation to enact into law penalties and punishments for the uncontrolled drinking of alcoholic beverages and sympathy and compassion for the alcoholically sick.

This is a positive approach. It offers relief to the Methodist layman who wishes to drink under controlled conditions, and controlled conditions are preferable to no controls at all. To the non-drinker it offers the protection he wants and needs to insure his family's safety and welfare.

It is on this second point that Methodists people, who are thoughtful enough to accept his neighbor "just as I am" and compassionate enough to see that help is provided for his alcoholic excesses, can join together in a positive approach to this social problem. Prohibition didn't work when it was a law and won't work now. Ever since man squeezed the first grape and liked the juice, alcoholism has been a problem. Methodist people can exercise tremendous influence on members of the General Assembly to not stop with merely legalizing "brown-bagging," which that body will surely do, but to heed their moral obligations to provide strict penalties and punishments for drinking excesses which inflict injury and embarrassment to the non-drinker.

Further, Methodist people should let the General Assembly know that they should enact into law required treatment for the alcoholically sick. I believe anyone convicted for drunken driving, or driving under the influence of alcohol, is alcoholically sick and needs treatment. The hundreds of North Carolinians who have been killed and the thousands whose bodies have been broken and disfigured by drunken drivers is evidence enough to prove the wisdom of such a law.

Another reason the General Assembly should be morally concerned with uncontrolled drinking is in view of a decision of a North Carolina case, the Joe Driver case originating in Durham County. The U.S. Fourth Circuit Court of Appeals, in a unanimous opinion, ruled that a chronic alcoholic cannot be arrested and treated as a criminal, although he may be detained for medical treatment.

I think the so-called "profits" now going to counties which can win ABC elections should be used entirely to provide facilities, personnel, and treatment for the alcoholically sick and relief to their families while receiving treatment.

Finally, Methodist preachers should continue to tell their parishioners about the evils of alcohol and exhort abstinence, urge moderation to drinking Methodists, and have compassion, understanding, and help for the alcoholically sick Methodists.

We cannot legislate obedience to abstinence,

but we can legislate laws under which the "drinker" and the "non-drinker" can live together.

Sincerely yours,
Ralph H. Lewis
Roxboro, N. C.

★

To the Editor:

Your editorial of January 19 entitled "Our Diminishing Supply of Ministers" was just the stimulus I needed to speak up finally. Granted, I, an approved supply pastor, am on the "outside" looking "in," with the high aspiration of membership ultimately in the Western North Carolina Conference, the urge welling up from within has gotten the better of me, nonetheless.

Each year for the past three or four at annual conference I have listened to the laments of some cabinet member or some ministerial qualifications committee member bemoan about the shortage of ministers. As I listen, I wonder if they really are concerned about the shortage—an apparent fact—as certainly someone should be. However, as I listen I have the feeling that pious phrases and pretty pleas are the summation of the concern.

I make the foregoing brash observation purely on biased and perhaps prejudiced thinking and observations of one, who for about seven years, has striven for the high office of membership in the Western North Carolina Conference only to have my very superior and very correct Committee Chairman tell me that I must wait another year. (This advice is given after having met the requirements of para. 325.3 of the DISCIPLINE.)

Now, if some cynicism or satire is showing through, it kept me from weeping long enough to get it said. Somehow The Methodist Church is still the greatest—in spite of me. It is just that I truly wanted to serve it to the best of my capacity because I am convinced that it represents those standards which are of any real and lasting value. It deserves at least this much of me.

I have long been a believer in the philosophy, "If you have not a better way to offer, do not find fault with what we have" and this still goes. Therefore, I would ask is it not possible to assign some conference member as a sponsor or mediator to each prospective candidate to guide him all the way from Local License to Full Membership, after which he could appear before the full board for final approval. As it now stands, I have had three District Superintendents, each of which must be fully informed personally each time a change is made. This repeated informing is an impossible task because of the lack of time necessary for the personal contact and counseling. Further, I have been under the jurisdiction of two District Committees and two Conference Committees on Ministerial Qualifications, each time losing some valuable information pertinent to my status. I have longed for some such aforesaid sponsor.

A case in point with a concern for the need for more ministers can be cited like this: I have a middle-aged layman on my Charge who feels called to preach and can preach. The Quarterly Conference some six years ago recommended him for Local License. Due to lack of guidance, he made no further progress. Knowing that he too could be confronted with like frustrations as I, I simply do not have the incentive or motivation to give him to attempt even the slightest advancement. I simply cannot in good conscience give him any encouraging word. However, if there were someone in the conference to whom he could be as-

signed to see him through, I would gladly do all I could to encourage him.

As I said, I am on the outside looking in but it just might be a point-of-view worth someone's consideration—if, indeed we are short of pastors and I have no valid reason to believe otherwise—for I am convinced God is still able to call all of us He needs; He just might need some help to make us Full Methodist Ministers.

Sincerely,
Clay Manning, Minister
Shoals Circuit
Pinnacle, N. C.

Albemarle District Holds 'Venture in Faith' Rally

The Albemarle District of The Methodist Church comprised of Stanly, Union, and Anson counties held a mass rally in connection with the forthcoming "Venture in Faith," March 12-15.

The rally was held on Sunday afternoon, Jan. 22, at First Street Methodist Church, Albemarle. Leading the service was the Rev. Paul W. Townsend, Albemarle District superintendent. Rev. W. T. Medlin, Jr., District Secretary of Evangelism, outlined the program for "A Venture," which consists of visitation, reactivation of church members, renewal of the individual member's faith, and a serious concern for the unchurched in the district.

Their principal speaker was the Rev. A. Mitchell Faulkner, pastor of First Methodist Church, Lexington, and Conference Secretary of Evangelism. Mr. Faulkner presented a most compelling and challenging message on becoming involved in the work of the church and the true cost of Christian discipleship.

Approximately 200 Methodists from the three-county area were in attendance.

Mrs. A. C. Waggoner Succumbs

Mrs. Sara Jane Power Waggoner, wife of the Rev. A. C. Waggoner, pastor of Mount Tabor Methodist Church, Winston-Salem, died on Jan. 26 at Forsyth Memorial Hospital.

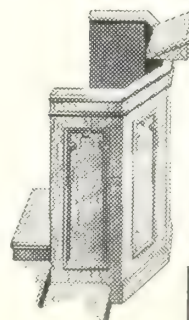
Funeral services were held on Jan. 28 at Mount Tabor Methodist Church. Interment was in the Love's Methodist Church Cemetery.

Surviving are her husband; a daughter, Mrs. John W. Disher of Charlotte; and a sister, Mrs. Edward F. Pritchard of Paris, Kentucky.

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Men must be governed by God, or they will be ruled by tyrants.

—William Penn



Page

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'A Preacher Is Where the Action Is' — Kennedy

One of the most significant meetings of the Missions to Ministers was the gathering of young people interested in Christian vocations, held at Myers Park Methodist Church, Charlotte, on Jan. 17.

Bishop Gerald Kennedy, who presides over the Los Angeles area of The Methodist Church, was the keynote speaker at this dinner for Methodist youth.

Given below are some of the highlights of this stirring address:

The Methodist Church pays me for doing something I'd like to pay them for the privilege of doing. The ministry gets me down on the level of people. In no other field does a person see so much of life—at its best and at its worst. A preacher is right down where the action is. The average preacher sees more real life in one day than other people see in one year.

But the ministry is hard work. I don't know any harder job than being pastor of a church. A preacher is always in the public eye. You have to be decent even when you don't want to be. A fellow likes to let loose once in a while, but as a minister, you can't. You won't make a lot of money at it. If you're going into the ministry to make money, then you're too stupid to be a preacher.

A preacher is the last Renaissance Man—the last complete man—there's no room to be a specialist in this business. At the local church they want a great preacher, an administrator, an educator, a public relations man, a man to raise money, etc. You are always under pressure to do better than you can.

But the glory of preaching is unexcelled.

A preacher is created by God and is commissioned by God to tell everyone some good news. A preacher must be excited and he must excite others. If you're not preaching for the sheer joy of it, for the fun of it, then get out.

Preaching a sermon every week is one of the tasks a preacher must face. But the longer I preach, the more I want to preach. The Gospel never runs out. After 40 years of preaching, I wish I had another 100 years. You won't have time to preach all the sermons you want to preach.

As an administrator you have to run a church. Administration is not too much fun for me. But I've come to see administration as my job to call my people to their ministry—their contribution to the Kingdom. There are some people who say they'd like to see a preacher try to meet a payroll. Well, a preacher has a budget to meet, and a program to develop, and that's as hard as meeting any payroll. Administration keeps you practical—down where the people are. I find laymen are the greatest people in the world. They put up with so much.

Most important of all, a preacher is a pastor to his people. I didn't like to call on people, but I did it. A pastor is called to be close to people in a way no one else can be—at marriage, birth, baptism and death. A pastor's tasks—and opportunities—are to be near, to say, "Can I do something for you."

To have prayer and to visit with people will be your privilege. I can't think of anything I'd want for any young man than that God calls you.

Hospital Chaplain Assists Patients In Search For Truth

By DOMINIC CROLLA

DURHAM, N. C.—It happened too fast for the mother to do anything about it. The car door swung open on the highway, and the child fell out into the path of an oncoming vehicle.

In critical condition, the child was taken to Duke University Hospital. The mother, in a state of shock, watched tensely as the medical team rushed her three-year-old daughter from the emergency room to surgery.

The little girl died within an hour.

In times like these, few people can say or do the right thing to comfort. It takes more than a sedative to calm a bereaved person who may feel guilty of carelessness. Often he must struggle with his conscience to find a tolerable explanation of the tragedy.

At Duke, a helping hand is offered by a hospital chaplain, one of a small band of clergymen which has joined forces with the healing team. The chaplain's ability to minister in a time of crisis has earned him the respect of the medical profession.

During the dark days that follow tragedy, the carefully-chosen words of the clergyman can have some meaning in a grief-stricken household. He recognizes suffering and dying as a religious experience as well as a medical one.

In these times of crisis, the injured, the sick, the dying, and often those close to them, must face great unfamiliar questions. Going through their minds are thoughts like "Is God angry with me?" "What is happening to me now?" "Can I do anything about it?" "Where am I going?" and "Can God let me suffer like this?"

Nobody else can truly answer these questions. But by means of what he calls "pastoral conversation," the hospital chaplain can offer an emotional assist to those struggling for a solution.

"We try to help them make productive use of the religious beliefs they brought with them to the hospital," says Chaplain Aitkin, head of the chaplain service at Duke. "The patient really finds the answers to the questions himself. Whether his answers are satisfactory is another thing. Pastoral conversation helps him come to grips with the problems."

Though he may belong to a particular denomination, the hospital chaplain functions in both an interdenominational and interfaith capacity. He knows no barriers and is as willing to help an agnostic or an atheist as he is a Christian. One moment he may be counseling a Jewish family and the next a Moslem. For all mankind, says Chaplain Aitken, is confronted with the same questions in crucial times. Only the answers are different.

The answers that are contained in the Protestant-Christian tradition are very important to him. They help him make sense of the questions in a very significant way. But the patient and his family, and sometimes even staff members at the hospital, need help to do this.

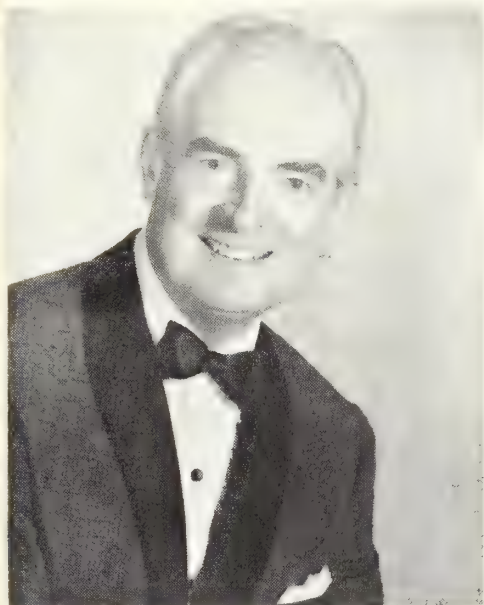
"They often find it more meaningful to
(Continued on page 11)



Pictured above are some of the 400 young people who attended the dinner meeting for Methodist youth interested in Christian vocations. Bishop Gerald Kennedy addressed the group, which gathered at Myers Park Methodist Church, Charlotte, from all over the Western North Carolina Conference.

Fred Waring To Conduct Music Workshop At Junaluska in June

Barry L. Rogers, Associate Executive and Program Director of the Lake Junaluska Assembly, has released the final plans for the Fred Waring Music Workshop to be held at the Assembly this summer. The workshop, scheduled for June 11-16, 1967, will be conducted by Mr. Waring, the famed



FRED WARING

band and choral director of the Pennsylvanians. This will be Mr. Waring's first appearance at Junaluska.

Others who will serve on the workshop staff include Dr. John Raymond, Chairman of the Music Department of Lafayette College; Ray Schroeder, choreographer and producer for the Pennsylvanians; Jim Wheeler, choral director for the Pennsylvanians; Jack Best, minister of music at Manhasset (N.Y.) Congregational Church; Hawley Ades, staff arranger; and others.

Pfeiffer College in Misenheimer, N. C., will offer 2 semester hours of college credit towards teacher certification to those who successfully complete the course.

As a special feature, Mr. Waring and his staff will audition new talent for the Pennsylvanians during the workshop. And as another feature, the closing singing session with Mr. Waring will be held in the Assembly's Stuart Auditorium on Friday evening, June 16, at 8:00. This final program will be open to the public.

Areas of study for the workshop sessions will include tone syllables; rehearsals; program building; rhythm response; repertory exploration; staging and lighting; microphone techniques and tape recording; choral arranging; and recital programs.

Mr. Rogers has also pointed out that enrollments in the workshop are limited to the first 400 persons who submit the appropriate registration fee. Already applicants have been accepted from 8 different states.

For a brochure and further information about registration, write immediately to The Fred Waring Music Workshop, Box 67, Lake Junaluska, N. C. 28745.

Cardinal and Bishop Given Honorary Degrees By Emory

In a dramatic ceremony symbolizing church unity, Emory University conferred honorary degrees on the Primate of the Roman Catholic Church of Belgium and on the immediate past president of the World Methodist Council at Glenn Memorial Methodist Church on Jan. 20.

Cardinal Leo Joseph Suenens, archbishop of Malines-Brussels, and Methodist Bishop Fred P. Corson of Philadelphia received the degrees from Emory's President Sanford S. Atwood at ceremonies concluding Ministers Week at the Methodist-related institution. The degree to Cardinal Suenens was the first awarded by Emory to a high official of the Catholic Church in its 130-year history.

Cardinal Suenens served on the committee which set up the structure for the Second Vatican Council, was one of the four moderators who presided over the Council sessions, and together with Cardinal Montini turned the discussion in the first session toward the dogma of the church, which become the central issue of Vatican II.

Dr. Corson, bishop of the Philadelphia area of The Methodist Church, won national distinction as president of the Board of Education of The Methodist Church and international repute as leader of world Methodism when he served as president of the World Methodist Council.

Ministers Week, which attracts several hundred ministers from across the region each January, had two themes this year: renewal of the church through the ministry and church unity.

Cardinal Suenens delivered three addresses during the week on the subject of church unity, and Bishop Everett W. Palmer of the Seattle area of The Methodist Church delivered five addresses during the week on the renewal of the church through the ministry.

At the opening session Bishop Palmer told the ministers that despite the highest membership on record the church had lost the spirit that enabled the Methodist circuit riders to lay claim to the heart and conscience of this young nation.

He commented that The Methodist Church has grown to over ten million members with over 29,000 ordained ministers but many are "discouraged and distressed and all of us yearn for new life in the church."

"Too much of the time God has been thought of as a commodity to be used, a glorified errand boy. Too often the church has been a mixture of folk religion, self interest and jingoism," he said.

He urged the ministers to remember the commands, "tend my lambs, feed my sheep." "Renewal comes as we share our Lord's concern for persons," he said.

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Students To Seek Answers At State Conference In High Point

"The Church in a Revolutionary World . . . Powerful Enough to Make a Difference?" will be the question to which answers will be sought at the 1967 State Student Conference to be held at Wesley Memorial Methodist Church, High Point, from Feb. 3 through Feb. 5. Although sponsored by the Methodist Student Movement of North Carolina, it is open to all students of North Carolina colleges, and adults who are also involved or concerned with the church's response to a revolutionary world.

The conference will begin with registration on Friday afternoon from 4:00 to 5:00, with dinner at 5:30. Friday night after dinner Dr. Sam S. Hill, Associate Professor and Chairman of the Department of Religion, University of North Carolina at Chapel Hill, will speak on theoretical aspects of the church's role in revolution and renewal.

Other resource persons participating in the conference will be Dr. Thomas A. Langford, Associate Professor and Chairman of the Department of Religion, Duke University; Dr. Thomas E. McCollough, Associate Professor of Religion, Duke University, and Chairman of the Duke University Religious Council; and Dr. Robert T. Osborn, Associate Professor of Religion, Duke University, and Chairman of the Campus-Church Relations Board, Duke University Methodist Center.

"An Event," under the leadership of Dr. Walter Hudgins of Greensboro College, will follow the opening presentation by Dr. Hill. It will involve visual aids, tape recordings and drama.

An informal coffee house will be held both Friday and Saturday nights, with adjournment at 9:30 p.m.

The program will begin at 9:00 a.m. on Saturday with three students giving reactions to the problem presented on Friday night. These reactions will be given in three areas: Vietnam; poverty and affluence; cybernation and automation. Also on Saturday morning, Dr. McCollough will speak on the conference theme, with a response to his presentation by either Dr. Langford or Dr. Osborn. There may be a panel composed of the four resource leaders, but plans for this are not firm.

Saturday afternoon will be a period of small group experience, with 34 groups of 12 persons each. Each group will contain a leader and an expert to guide the discussion.

The movie, "Zorba the Greek," will be shown on Saturday night, followed by a recording by Malcolm Boyd of the section, "Zorba the Greek," from his book, *Are You Running With Me, Jesus?*

The conference will conclude with worship on Sunday morning.

Rev. W. M. Wells, Jr., is state director of MSM. The executive committee is composed of Dennis M. Campbell, president, Duke University; George Blount, UNC-Chapel Hill; Elizabeth Helsing, UNC-G; Beth Ingram, UNC-G, and Douglas Tanner, Duke.



The late Queen Salote of the Tonga Islands was the author of the World Day of Prayer service for 1967 using the theme, "Of his kingdom there shall be no end." Queen Salote ruled her independent kingdom for 47 years. The first observance of the World Day of Prayer each year is held in Tonga and the Queen always led her people in this observance.

WIDE WORLD PHOTO

Where The Day Begins

DENISE GOODMAN, Religion Editor
Dayton Journal Herald, Dayton, Ohio

A special poignancy will flow through World Day of Prayer Services in the Tonga Islands this year as women there begin the global chain of worship and prayer, Feb. 10.

For it was their queen, Her Majesty Queen Salote Tupou, who wrote the worldwide service only months before her death, culminating years of her leadership of this special day of prayer.

World Day of Prayer services have been conducted in Tonga since 1949 and Queen Salote took the personal lead in preparing for the day, translating the service into her native tongue and helping leaders plan local services.

When possible, she spoke at the services which are the first to be offered on this special day since the country is closest to the international date line.

Queen Salote brought a strong Christian commitment to her 47-year rule of these islands and this service reflects her dignity, her sense of the majesty of God and grasp of the eternal.

Speaking to the president and ministers of the Free Wesleyan Church of Tonga before she left for New Zealand where she died, she gave again warm witness to this faith.

Realizing she might never return again to her "Friendly Islands," she told them she had prepared, over a long period of time, for the day when God would call her.

"I shall know why God calls me when the day comes and I have made prepara-

tion for that day. I did not make it on my own strength, but preparation was made through the purifying Blood of Jesus. Whatever the time or place, I shall answer God's call readily with 'Here am I.'

"I have relinquished the family, the country and the Kingdom; these are temporal things and it is only God's doing if I have been of any use to them. In this journey through the dread valley there is no fear or doubt because I know that my Lord is there. These are my riches—the joy and peace of dwelling with Him in these days. And I testify with certainty that my life is firmly fixed in Him."

Queen Salote, who maintained a democratic monarchy based on the British system, belonged to one of the world's oldest dynasties which had its origin in the 10th century.

Tonga has remained an independent kingdom, the only one in the Pacific to do so after the 19th century, and has maintained a Treaty of Friendship and Protection with Great Britain in this century.

Noting that the sounding of the nose flute is an ancient Tongan custom to herald the breaking of a new day, Queen Salote introduces this year's World Day of Prayer Service, saying:

"As we join in a golden chain of prayer with voices of the past that have sounded through the centuries, may the prayers and witness of the women of the world help to usher in God's new day for all people."

The 1967 World Day of Prayer theme, "Of His Kingdom There Shall Be No End" (Luke 1:33), reflects the sense of oneness of all people in prayer which circles the world emphasized in this special observance.

The special day of prayer is observed in some 125 countries and territories around the world. In the U.S., it is sponsored by the Department of United Church Women of the National Council of Churches.

◇ ◇ ◇

I recognize the sublime truth announced in the Holy Scriptures and proven by all history that those nations only are blest whose God is the Lord.

—Abraham Lincoln

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Four Laymen Lay It on the Line

A quartet of outstanding Methodist laymen was called upon, during the recent Mission to Ministers in Charlotte, to tell the preachers "What I want and What I Need in a Sermon." The reaction this editor got from several pastors who were present was that the laymen were much too easy on the ministers. If they did "pull their punches," it must have been due to their innate kindness.

In any case, we believe that it is vitally important that pastors listen to what laymen have to say about their spiritual needs, and about what they want in the sermon. Given below are excerpts from the presentations made by these four competent and dedicated laymen. Stanford Brookshire is mayor of the city of Charlotte, and a member of Myers Park Methodist Church. J. C. Cowan of Greensboro, a member of West Market Street Methodist Church, is executive vice president of Burlington Industries. Hugh Massie, Waynesville, N. C. merchant who is closely identified with the Lake Junaluska Assembly, is a member of the First Methodist Church of Waynesville. A member of Wesley Memorial Methodist Church, High Point, Holt McPherson is editor of the High Point Enterprise. The positions of leadership within the Methodist Church with which these men are identified are too numerous and well known to be mentioned here. Here is something of what they said in Charlotte on January 17.

MAYOR STANFORD BROOKSHIRE

A preacher with training knows more about what I need than I do. A preacher should keep this in mind—like a doctor and a patient. The patient can't be helped if he doesn't take the prescription. I want the sermon to keep in clear perspective man-to-God, and man-to-fellow man. I don't care who or where God is, but I want my faith confirmed in an omnipotent creator, and my faith confirmed in the Bible.

It matters not to me that the books of the Bible were written by fallible men, and that there are possible errors in translation. I need to have constantly confirmed that Christ is the Son of God who came to give us human love and die in an atonement for my sins. I want to gather renewed encouragement and inspiration to better serve God.

J. C. COWAN

A Christian layman is faced with many problems, and he looks to the church to find solutions. He comes to church, not to be entertained, but to hear the truths of the Bible applied to everyday problems. I don't subscribe to the old adage that religion and politics, religion and business, religion and social life, etc. don't mix. The

layman would like to have his minister speak out boldly.

I deplore the extremists and the exhibitionists seeking headlines and television screens. Such persons often counteract what they are trying to do, and they tarnish the image of the pulpit and of the church. By 1970 over 50 per cent of the U.S. population will be 25 years of age and under. We need Christian leadership sensitive to their needs. Cliches and precedents will not be as sacred. The church's stands on moral issues, sufficient for you and me, will not serve the younger generation which will ask: Why?

Our generation is bombarded with more information and propaganda than any other generation. The credibility gap is apparent. One institution the laymen ought to be able to depend on is the church. We recognize that the minister has many calls upon his time: visits, parishioners sick, counseling, community activities, increasing the budget, capital needs; and these are all important and have their place in your busy schedule. But with good planning, some of these tasks can be delegated to laymen.

Your primary responsibility, one which can't be delegated, is as our spiritual leader. The pulpit should be for spiritual messages for the congregation. We are proud of the job you are doing, and keenly aware of the

problems facing the church. We will do our part in finding solutions.

HUGH MASSIE

The preacher needs to let the laymen know what the church is for. His message should include inspiration, should prod me, should convict me and should comfort me. It should also inform me with timely applications of the Biblical truths in modern settings.

Laymen have the feeling that the theological contests hold back the business of God's Kingdom. We know our duty and we need to be stirred up to do it. Our church is great only to the degree it helps others succeed in the business of Christ: making Christians.

DR. HOLT McPHERSON

I want preaching in our language. I want to hear plain speech on Sunday morning. I want to have my batteries recharged each Sunday.

Today's upheaval runs deeper than the Darwinian debate. It affects the character of the nation, on the threshold of greatness; it challenges us from within. Criticism of the church, once a sport of anti-Christians, is now being done by churchmen concerned with the survival of the church.

I hope our ministers continue to risk their own popularity in the espousal of the Gospel. The eyes of the church need ever to be fixed on the world and its role in it.

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They are anxious. Like students of every generation, they want to throw off the shackle of authority and make their personal Declaration of Independence. Yet, like those who have preceded them, they are timid in sacrificing what security they have. They know they do not like the old authoritarianism, yet when it gives way easily, they find themselves adrift with neither anchor nor compass—but plenty of paddles.

What is the church's mission to this ever-increasing, constantly changing, segment of society that we call students? Chapel speakers, Bible study, theological discussions, social action, home-away-from-home, emphasis upon the arts—all have been tried. Each has value. None is adequate.

In the constant re-evaluation of his role, the Campus Minister continually emphasizes one aspect: to be present. Christian presence means availability. The only pressure a student feels from him is that which comes from one who obviously is concerned—concerned enough to be in situations he does not relish—in order to let the witness of his presence be known. This characterizes the Campus Minister: a committed Christian who is present in a free atmosphere with loving concern.

This ecumenical age finds students stretching out to transcend barriers. The old separations seem futile. The new way points toward inclusiveness. That which is secular, outside the scope of orthodox religion, is appealing. Service, study, thrill, risk, and the reward of seeing change take place—all of these can be had in the sphere of the secular.

What is the Christian church's task in this age which is tending at once toward being both ecumenical and secular? Hints at it are seen in the role of the Campus Minister as "present," available with resources of the Christian faith. Faith's roots cannot be severed without damage to the fruits of faith.

The task of us back home is to maintain communication with those at the campus. Let the roots be nourished, that the fruits be good. Pray for and contribute to your campus ministry!

(Mr. Wells is state director of the Methodist Student Movement of North Carolina).



Dr. Charles A. Stuck, second from left, addressed more than 600 laymen and clergymen at the third annual Laymen's Evangelistic Rally at First Methodist Church, Charlotte, on Jan. 18. Others who participated in the program are, left to right: Torrence Aldred of Charlotte, vice president of the Conference Board of Evangelism; Dr. Eugene Peacock, pastor of the host church; Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area; and Robert M. Smith of Mount Airy, Conference lay leader.

Attitudes Toward Jesus Have Changed Little Says Stuck

Mankind's attitudes toward Jesus the Christ today differ little from those of men and women who worshipped, rejected, neglected or crucified the Son of God 2,000 years ago, Dr. Charles A. Stuck of Jonesboro, Ark., told more than 600 laymen and clergymen the night of January 18 in First Methodist Church, Charlotte.

Dr. Stuck is an Arkansas lumberman who quit the business world ten years ago to testify, as a layman, for Jesus' church across the nation and world. He was the keynote speaker for the third annual Laymen's Evangelistic Rally of the Western North Carolina Methodist Conference.

Torrence Aldred of Charlotte, vice-president of the Conference Board of Evangelism and originator of the rally, presided.

Others who participated were Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte area; Robert M. Smith of Mount Airy, Conference lay leader; and Dr. Eugene Peacock, pastor of the host church. William Stephenson, minister of music for the host church, led congregation singing and his choir presented special music.

Dr. Stuck took his topic, "What Shall We Do With Jesus?" from the gospel of Matthew 27:11-26. He said that today, as 2,000 years ago, there are three answers to this question. The first two, he said, are easy: reject Him or neglect Him. The third answer, he said, is the difficult choice: accept Him.

He pointed out that many rejected Jesus in His day, among them the rich young ruler and Peter.

"And," Dr. Stuck said, "I'm sick and tired of people trying to discount the miracles of Jesus Christ and of God. If we start tearing pages out of the Bible, we will have nothing left."

He said Jesus was also rejected because he associated with the downtrodden. And he pointed out that William Booth, founder of the Salvation Army, "was nearly driven from the Methodist Church because he did the same thing."

The people of Nazareth didn't reject Jesus, Dr. Stuck said, "but they did neglect

him. They didn't want to associate with a carpenter's son. He wasn't thought good enough by the chamber of commerce or the country club."

He said even the lepers—Luke 17:11-19, after being healed by Jesus, with one exception, went back into the world forgetting God.

Today, he said, Sunday is a day of neglect as we go fishing, boating or play golf. "In Arkansas, you're not a good Methodist unless you own two cars and a boat."

In accepting Jesus, Dr. Stuck said, we must accept Him as the Son of God. "No one can accept Him for us." He said that "God is always ready to accept the penitent sinner. Jesus takes us as we are."

The concern of community and business leaders, so often then as now, according to Dr. Stuck, was economics and the social status, rather than a desire to better the life of the poor, the sick or the imprisoned.

Dr. Stuck said every Christian should be witnessing for Christ, and "if you run out of something to say, then repeat John 3:16 with these changes: 'God loved you so much that He gave His only begotten Son for you, that believing in Him you shall not perish but have everlasting life.'"

He said the church needs to again use such words as sin, hell and the devil. "My Bible doesn't say everyone is going to heaven." He also said the greatest challenge to the church today is on the college campus where suicide is right behind automobile accidents as the chief killer of students. "The new morality," he asserted, "is neither new nor moral."

He said that increasingly college students are coming out of homes without religious background or an understanding of Jesus Christ "On the campus they meet crackpots and listen to existentialism."

"Acceptance of Jesus today, as 2,000 years ago, must be a personal choice, and brings on a complete forgiveness of all sins," he said.

Cooperating in the Laymen's Evangelistic Rally were the Boards of Evangelism and Lay Activities of the Conference.

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Hospital Chaplain

(Continued from page 6)

talk with a clergyman, whether he is a hospital chaplain, a priest or a rabbi from their own parish or synagogue," he says. Through pastoral conversation with a clergyman, people are generally able to make sense out of what is taking place in their lives.

Hospital chaplains are busy people. They have become the symbols of compassion. At Duke Hospital, there is constant demand for their services. So much so, in fact, that a chaplain is available at all times—day or night. Their average day consists of about 10 visits lasting anywhere from five minutes to an hour.

Mr. Aitken now is in his 11th year as chaplain at Duke. He has three assistants—two Methodists and one Episcopalian. As director of a training program for hospital chaplains, he believes there is a need for more people to function as hospital clergymen.

"Chaplains, through their experiences in hospitals, are contributing significantly to theological education," he maintains.

The Duke training program began in 1957 under the direction of Chaplain Aitken and the late Dr. Russell L. Dicks, one of the founding fathers of the hospital chaplain movement in America. As a member of the faculty at Duke, Mr. Aitken also has the rank of professor of pastoral care. In cooperation with Duke Divinity School, he is responsible for the training of at least 30 theological students each year. Five of these students actually intern at the hospital while working toward the degree of master of theology.

While helping the needy to help themselves is his primary function, Aitken devotes some time to a pet project he has—building a memorial chapel with supporting facilities in the hospital.

"It is one thing being able to counsel people," says. "But they should be given the opportunity to mediate alone in their efforts to find a truth. When built, our chapel will make it possible for them to do this."

Western N.C. Conference Cabinet Sets Goals For New Subscriptions

The Cabinet of the Western North Carolina Conference has set goals for new subscriptions to the North Carolina CHRISTIAN ADVOCATE totaling over eight thousand. It is anticipated that most of this increase will come through churches adopting the Every Member or the All-Official Board Plan.

Reports which have already come in from district superintendents indicate that a good beginning has been made toward reaching the objectives proposed.

Last week the North Carolina CHRISTIAN ADVOCATE mailed to every pastor a supply of brochures to be used in promoting the ADVOCATE. It represented a mailing of some 130,000 copies.

♦ ♦ ♦

Whiskey has many defenders, but no defense.

—A. Lincoln



Asbury Methodist Church, Lincolnton, had a groundbreaking ceremony on Jan. 15. Among those participating in the service were, left to right, Mr. Lowell Smith of Howard Construction Company; George Dellinger, Church School Superintendent; Fred Shuford, Chairman of the Building Committee; Mrs. David Reep and Mrs. Charles Stowe, Superintendents of the Children's Division; and J. P. Greene, Pastor.

Groundbreaking At Asbury

On Sunday morning, Jan. 15, Asbury Methodist Church of Route 3, Lincolnton, broke ground for a new educational building and tower entry to the sanctuary. The pastor, the Rev. J. P. Greene, led the congregation in the litany of groundbreaking at the conclusion of the morning worship service.

The new educational building will contain 10 classrooms, a boiler room, refreshment center, and kitchenette for the nursery. It is designed as a children's building and will be used for classes for Nursery through Junior High. The new tower entry will provide a covered entry to the sanctuary which will be topped by a copper clad spire.

Construction began on Jan. 16, and is expected to be completed in about six months at a cost of approximately \$120,000. J. L. Beam, Jr. of Gastonia is the architect, and Howard Construction Co. of Lincolnton, is the contractor.

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Woman's Activities



W. N. C. Conference

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SOUTHEASTERN JURISDICTION MEETING

The twenty-seventh annual meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction of The Methodist Church will be held at West End Methodist Church, Nashville, on Feb. 22-24.

About 500 Methodist women leaders from nine southeastern states are expected to attend.

The theme of the meeting will be, "Give Us Thy Vision."

Speakers include Mrs. H. M. Russell, Morristown, Tenn., president of the Southeastern Jurisdiction Woman's Society; the Rev. Dr. Eugene L. Stockwell, New York City, an executive of the World Division of the Methodist Board of Missions; and Walter Megronigle, Pittsburgh, Penn., executive vice president of the fund-raising and public relations firm of Ketchum, Inc.

Methodist Bishops H. Ellis Finger, Jr. and Charles F. Golden will be the celebrants for the opening communion service in the Upper Room Chapel of the Methodist Board of Evangelism building. Both of Nashville, Bishop Finger is head of the Nashville Area of the Southeastern Jurisdiction and Bishop Golden, head of the Nashville-Carolina Area of the Central Jurisdiction.

Other features of the meeting include tours and field trips, music by the Jubilee Singers of Fisk University and the choirs of West End Church and Scarritt College, and an afternoon at Scarritt that will include a drama by the Scarritt Players.

Scarritt College is a Methodist institution and has a close relationship with the Woman's Society of Christian Service.

The meeting will begin with registration at 2:30 p.m. Wednesday, Feb. 22, and close with a commissioning and pledge service at 7:30 p.m. Friday, Feb. 24.

Members of the Southeastern Jurisdiction Wesleyan Service Guild and the Southeastern Deaconess Association will attend the closing service and have their separate annual meetings the next two days at West End Church.

The Wesleyan Service Guild, an auxiliary of the Woman's Society, is a Methodist organization for employed women. The Deaconess Association is for Methodist women commissioned to work for the church in any capacity not requiring full clergy rights.

The Southeastern Jurisdiction of The Methodist Church includes 16 annual conferences in nine states and The Methodist Church in Cuba. Officers and other leaders from the 16 conferences are expected to

attend the Woman's Society meeting. Each jurisdiction officer will conduct a leadership workshop for the delegates in her area of work. Mrs. H. M. Russell, president, will preside at the business sessions.

There are 8,689 local Woman's Societies of Christian Service with a total membership of 358,761 in the nine-state jurisdiction. This includes the membership of the Wesleyan Service Guilds.

WORLD DAY OF PRAYER FEB. 10

On Feb. 10, millions of persons in 127 countries will unite in prayer. Sponsored by United Church Women, this World Day of Prayer will join all people together who have a concern for the needs of the Christian gospel.

For 80 years, the first Friday of Lent has been set aside for the purpose of leading these participants into an active experience of prayer.

The prayer service for this year is bound to fill a need for every Christian woman, for it embraces praise and thanksgiving, supplication for forgiveness, and entreaty for God's help for all who suffer and all who are working toward making a better world.

Written in 1965 by Queen Salote Tupou of the Tonga Islands just before her death, the message reflects her strong Christian faith and sense of the eternal.

World Day of Prayer is more than just a program. Methodist women of the WNC Conference will join other denominations in observing this meaningful day.

FIRST METHODIST CHURCH, HICKORY

The Woman's Society of Christian Service of First Methodist Church, Hickory, has launched one of the finest projects of the whole Western North Carolina Conference. They will operate a Child Care Center while the mothers attend a technical school to learn a new skill.

The project is an outgrowth of a program at the Woman's Society meeting in January, and was proposed by Dr. Robert Tuttle, pastor of the church.

Villard Blevins, director of Catawba County Public Welfare Department, was guest speaker. He said in part, "The purpose of the Welfare Department is to try to help people help themselves. To accomplish this, churches and interested people must show love, patience and understanding for these people caught in the hands of poverty."

He told of the department's program of counseling and how caseworkers instruct

women in homemaking, budgeting and other domestic problems.

After his talk, Dr. Tuttle outlined a plan whereby the members of the society might establish a Child Care Center for 20 children, that there be one paid worker and a staff of 30 volunteers for each week in the period of three months required for training. Ten women would be selected by the Welfare Department to attend the school to learn a trade that would enable them to become self-supporting. The church would provide care for the small children.

The trainees would attend Catawba Valley Technical Institute. The project will begin Feb. 1 and last through May 1.

Mrs. Henry Brown, president, announced that members had sent 23 parcels as gifts to the women in Vietnam. This was a December project of the society, whereby material and sewing needs were collected for overseas shipment in cooperation with Church World Service.

MRS. PAUL THOMAS
Chm. Public Relations
Statesville District



N. C. Conference

MRS. H. W. DOUB

EXECUTIVE COMMITTEE MEETING

Members of the North Carolina Conference Executive Committee met in Wilson on Jan. 23 for an all day session. A large group attended and the district recording secretaries were welcomed as special guests. Reports of all officers and chairmen showed that splendid work is being done.

The meeting opened at 10:00 a.m. and was presided over by Mrs. Sam A. Dunn, conference president.

The meditation was given by Mrs. R. L. Bame, conference secretary of Spiritual Life Cultivation. After singing one verse of "All Hail the Power of Jesus' Name" in unison, Mrs. Bame, in a stirring message, emphasized the great opportunities a New Year brings. She said we must first remember that "It will not be a New Year for any one who lives it in the same old way." It is most important that we have newness of growth, new visions, new changes in our own lives and a new year of Christian Service. She closed by urging each one to invite Christ to dwell in our hearts that others may see Him reflected in our lives.

The recording secretary, Mrs. J. E. Davis, passed out registration cards for the Annual Meeting which will be held in New Bern on March 14-17, and urged all societies to elect delegates at once and send in their registrations on time. Local presidents will receive cards and information in a short time.

Mrs. Harold Mann, treasurer, reported a good year in giving, with an increase in pledge and Supply Work. She announced that the Annual Love Gift for this year would be sent to World Missions, designated for the Mary A. Knotts High School in Carribad, India. This is where Miss Ada Luke serves. Many will remember Miss Luke attended our Annual Meeting last year in Burlington and was a member of

the International Team who spent several months in the United States, observing the work of the Woman's Society and Guild. Mrs. Mann read a most interesting letter from Miss Luke, expressing her appreciation for the Life Membership and Pin which the N. C. Conference WSCS had sent her.

Miss Camille Staton, vice president, announced plans for the Annual Meeting in New Bern on March 14-17. Excellent speakers with the theme of "Give Us Thy Vision" will provide a challenging program. The New Bern people are extending many well planned courtesies, including a tour of Tryon Palace.

Mrs. H. C. Turlington, chairman of the Constitution and By-Laws Committee, recommended the following amendment to the By-Laws: "It is recommended that Article 2 be deleted from the By-Laws and included in the Standing Rules." Adopted, this amendment will be voted on at the Annual Meeting in March.

Mrs. Dunn announced that fourteen of the conference officers will attend the twenty-seventh annual meeting of Woman's Society of the Southeastern Jurisdiction which meets in Nashville, Tenn. on Feb. 22-24. About 500 Methodist women leaders from nine southeastern states are expected to attend, including 16 annual conferences. This includes 8,689 local societies with a total membership of 358,761 in the WSCS and Wesleyan Service Guild.

Many outstanding reports, with comparative reports passed, showed a marked improvement in every area of our work. Mrs. R. L. Bame announced that the Spiritual Life Retreat will be held at Louisburg College on June 7-8, the full program to be given out later. Mrs. John W. Crawford, secretary of Missionary Education and Service, announced that the School of Christian Mission will again meet at Methodist College in Fayetteville on Aug. 5-6 and 7-11 with an outstanding program and instruction planned. A full program will be released later.

The committee welcomed a former member, Mrs. Joseph Bryant, recently elected to serve as secretary of Program Materials, who reported on her many plans to serve in this capacity. It is a real joy to have her with this committee again.

Miss Rosalie Holmes, conference secretary of the Wesleyan Service Guild gave a good report of Guild activities. She announced the Annual Guild Meeting will be held in Burlington, March 11-12 with a program of good speakers and many other worthwhile features.

Mrs. Cecil Pate, chairman of Projects, gave an excellent report of the work being done in this field. She presented Miss Bernice Ballance, recently appointed to serve in the Goldsboro area, at Salemburg, who told of the many interesting ways she

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Feb. 20-24: General Board, National Council of Churches, Chicago, Ill.
- Feb. 24-26: SE Jurisdiction Deaconess Meeting, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

- Jan. 10, 17, 24, Feb. 2, 7: Sanford District Methodist Curriculum Seminar, First Church, Rockingham
- Feb. 3- 5: Methodist Student Movement State Conference, Wesley Memorial Church, High Point
- Feb. 4 : Cabinet Meeting
- Feb. 6, 13, 20, 27 and March 6, Elizabeth City District Methodist Curriculum Seminar, First Methodist Church, Elizabeth City
- Feb. 6 : Goldsboro District Lay Rally, St. Paul Church, Goldsboro
- Feb. 7 : Raleigh District Lay Rally, Edenton St. Church, Raleigh
- Feb. 8 : Fayetteville District Lay Rally, Hay Street Church, Fayetteville
- Feb. 9 : Wilmington District Lay Rally, Trinity Church, Wilmington
- Feb. 10 : Sanford District Lay Rally, First Church, Rockingham
- Feb. 12 : Race Relations Sunday
- Feb. 12 : Wilmington District Conference
- Feb. 13 : Elizabeth City District Lay Rally, First Church, Elizabeth City
- Feb. 13-15: Coaching Conference on "Church's Ministry with Youth," Camp Chestnut Ridge
- Feb. 14 : Rocky Mount District Lay Rally, First Church, Rocky Mount
- Feb. 15 : Durham District Lay Rally, Civic Center, Durham
- Feb. 16 : Burlington District Lay Rally, Davis Street Church, Burlington
- Feb. 17 : New Bern District Methodist Curriculum Seminar, Core Creek Methodist Church, 10:00 a.m.-9 p.m., A. F. Fisher, Instructor
- Feb. 17 : Greenville District Lay Rally, St. James, Greenville
- Feb. 20 : New Bern District Lay Rally, Centenary Church, New Bern
- Feb. 20 : Raleigh District Methodist Curriculum Seminar, 9:30 a.m.-4:00 p.m.
- Feb. 20-21: Wilmington District Methodist Curriculum Seminar, Lake Waccamaw
- Feb. 25 : Christian Vocations Rally, N. C. Wesleyan College for Rocky Mount, Elizabeth City, Greenville, Goldsboro Districts
- Feb. 26 : New Bern District Conference, Centenary Church, New Bern, 2-5 p.m.
- Feb. 26-27: Burlington District Methodist Curriculum Seminar, Camp Chestnut Ridge
- Feb. 27 : Goldsboro District Methodist Curriculum Seminar, St. Luke Church, Goldsboro, 9:30 a.m. to 4:00 p.m.
- Feb. 27 : Commission on Promotion and Cultivation, Methodist Building, 10:30 a.m.
- Feb. 28 : Rocky Mount District Methodist Curriculum Seminar, Enfield, 9:30-4 p.m.
- Feb. 28 : N. C. Council of Churches Seminar on State Legislation, Raleigh
- Mar. 5- 9: Durham District Revivals
- Mar. 5- 9: Goldsboro District Revivals
- Mar. 5- 9: Wilmington District Revivals (Second half)
- Mar. 6 : Bishop's Committee on Church Architecture, Duke University, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Feb. 3- 5: Methodist Student Movement, State Conference, Wesley Memorial Church, High Point
- Feb. 5-10: Christian Workers' School, Concord
- Feb. 12 : Race Relations Sunday
- Feb. 12-17: Christian Workers' School, Charlotte
- Feb. 17-18: Testing and Guidance Clinic for High School sophomores, juniors and seniors, Greensboro College
- Feb. 19-24: Catawba County Christian Workers' School, Hickory-Newton
- Feb. 19-23: Christian Workers' School, Kannapolis
- Feb. 23 : Workshop on Mental Health, Albemarle, Thomasville, Salisbury Districts, Salisbury, First Church, 10:00 a.m.-9:15 p.m.
- Feb. 23 : Conference Committee on Pastoral Care and Counseling, 3:00-5:30 p.m.
- Feb. 26-Mar. 2: Christian Workers' Schools, Reidsville, Wadesboro, Monroe
- Feb. 28 : N. C. Council of Churches Seminar on State Legislation, Raleigh
- Mar. 3- 4: Testing and Guidance Clinic for High School sophomores, juniors and seniors, Greensboro College
- Mar. 5- 8: Venture in Faith, Greensboro, Gastonia, High Point, North Wilkesboro, Thomasville, Salisbury and Marion Districts
- Mar. 12-15: Venture in Faith, Charlotte, Winston-Salem, Asheville, Waynesville, Albemarle and Statesville Districts
- Mar. 16 : World Service and Finance Commission

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CHILDREN'S PAGE

MRS. CATHRINE VICK

Dear Girls and Boys:

February is a month that is filled with several important days. It is a time when we remember some special people. It is a time when we think especially of those whom we love. It is a time when a significant part of our church year begins. We call it Lent.

During the days of Lent, we will want to remember Jesus and the forty days He spent in the wilderness trying to decide the best way to tell people of God and His love for them. We will want to pray about the kind of life we want to live, and ask God's help in living it. We will want to be glad for the church and all it teaches us. We will want to love and show our love for God and others in a special way.

When Jesus taught His disciples, He said these words to them, "A new commandment I give to you, that you love one another; even as I have loved you. By this all men will know that you are my disciples, if you have love for one another." John 13:34-35. Keep these words in your heart and mind as you make your Lenten preparations.

AUNT CAY

OBSERVING LENT

It was Tuesday evening and the Stevens family were busy in the kitchen doing the dishes. They sang happily together a favorite folk song. Father washed, Mother and Roger dried, and Linda put away the gay pottery dishes.

"Doing these together makes dish-washing fun," remarked Linda as she came back into the kitchen after putting the shining glass goblets on the shelves of the corner cupboard in the dining room.

"I wouldn't like doing them alone," said Roger. "It would take forever."

"It certainly doesn't take long with four of us at work," laughed Father. "And this way we get a chance to do the different jobs."

"I'm sure I like this way best," said Mother as she polished a yellow plate and carefully placed it on the shelf. "It's fun being together, singing and talking. It would be a lonely job for one person. Just think, it would take nearly four times as long! This way we're through quickly and we can all have a longer evening for whatever we want to do."

"I have a new book from the library,"

said Linda picking up the last of the plates. "I'm going to read that. Eileen got one too. She won't be going to school with me tomorrow."

"But why not?" asked Roger. "You and Eileen are always together."

"She's going to church first," replied Linda.

"That's right," said Father, as they walked toward the living room. "Tomorrow is Ash Wednesday and many churches have services."

"What is Ash Wednesday?" inquired Roger as they gathered comfortably in the living room.

"It is the very first day of that period in the church year known as Lent," said Mrs. Stevens.

"It's always in the spring, isn't it?" asked Linda.

"Yes, it is," said Mr. Stevens, "in the very early spring or late winter. In fact the word 'lent' is the word for spring in another language."

"Lent is a period of forty days, excluding Sundays, before Easter," added Mrs. Stevens.

"Eileen is going to give up candy for Lent," said Linda.

"What for?" asked Roger.

"People have always thought of Lent as a time for living just a bit differently, since Lent is set aside as a particular time for remembering Jesus. Many people give up something they enjoy, to remind themselves of the sacrifice Jesus made."

"I can remember that and still eat candy!" said Roger.

Father smiled. "Perhaps it is a good idea for everyone to find some special way of honoring and remembering Jesus during these weeks before Easter. Perhaps if we should be quiet and each try to think of the best way in which we could honor Jesus, we might find some way in which we feel we would be observing Lent."

As they sat quietly thinking, only the snapping wood on the bright fire broke the silence of the room. Then it was Linda who spoke.

"I should think the best way to remember and help other people to remember Jesus and the way He lived, would be to try to live more as He lived."

"You mean, to show friendliness as He did?" asked Roger.

"Yes," replied his sister. "Maybe we

could find a way to show our interest in people of another country."

"How could we do that from here?" Roger wanted to know.

"Our church school class sent a box at Christmastime, remember? We could find out at the church what kind of gifts are most needed. It might be that a gift of money would be most acceptable."

All was quiet for a moment and then Linda, clapping her hands in excitement, exclaimed, "If we do need money we could save it in a bank all through Lent—putting some in every day."

"I spend all my allowance," said Roger darkly. "I wouldn't have any to put in."

No one spoke for a moment. Then Linda said, "But Roger, maybe you could earn a little money or even give up something and save it that way. I think I'll give up gum and candy. Then I'll put into the bank what I would spend for them. Couldn't you do that?"

Roger did not answer and soon his mother said, "That's a good idea, Linda. I think we can all find some way of adding to the fund if we are really interested in making Lent a time of year when we remember Jesus."

"We can make a little box-bank for the money," said Linda to her brother.

Then Father said, "O God, on this evening we look forward to the days and weeks between now and Easter as a time when we can remember Jesus and honor Him through our daily lives. In this way we shall understand better what living His way means. And when Easter comes we shall have a better understanding of both Lent and Easter."

From:

Thought of God for Boys and Girls

SOUNDS ALIKE

Can you think of these words that sound alike but are spelled differently?

1. What you do with your eyes ;
I am Red or Black
2. I am a man ;
The postman carries me
3. What you do with a pencil ;
I am correct
4. Developed by training or education
... ; Something you eat with meat ..
5. I'm used in golf ;
A refreshing drink

RIDDLE

What word is always pronounced wrong? Wrong.

What falls often but never gets hurt? Rain.

What stays hot in the refrigerator? Mustard.

ANSWERS FOR LAST WEEK

David, Timothy.

Sunday School Lesson

FOR FEBRUARY 12

By RAYMOND A. SMITH

The Necessity For Personal Repentance

Background Scripture: Luke 13 and 14

Lesson Scripture: Luke 13:1-9, 34-35

"Of all the acts of man, repentance is the most divine. The greatest of all faults is to be conscious of none" said Thomas Carlyle. In a collection of statements about repentance the writer was impressed by the fact that most of them emphasize the fact that repentance means more than just "being sorry" for some wrong act; there must also be a change in the *behavior* of the repentant man. The word used in the New Testament for repentance is one which carries with it the suggestion of changing one's mind, or getting a new perspective on life.

The scene of our Scripture opens with a conversation between Jesus and some people who had reminded him of two tragic events that had happened in Palestine that were well known. The first of these was an act of the Roman governor, Pontius Pilate, who had ordered his soldiers to murder some Galileans who were preparing animals for sacrifice in the temple court, thus mingling human and animal blood in the tragic slaughter. The other was a sad accident in which eighteen men were killed in a construction project, the building of an aqueduct, which Pilate had ordered to be carried out, using money he had taken from the temple treasury.

Those who questioned Jesus about these two events probably wanted him to tell them why these particular individuals thus lost their lives. Was it due to some sins they had committed? Remember that there was a deep-seated belief among Biblical people that all suffering was the direct result of sin. If these people were not especially evil why then did they suffer such a fate? How could God be just and thus allow these men to suffer? This may have been the question to which Jesus' audience sought an answer. Jesus replied: "Do you think these Galileans were worse sinners than all other Galileans because they suffered thus? I tell you, no; but unless you repent you will likewise perish" (Luke 13:2).

What interests us in this dialogue is why Jesus did not give his inquirers a more complete explanation of the question they had asked. If he had done this he would not only have relieved *their* minds, but all who have asked similar questions during the sixty human generations since that time would have had an answer to one of the most heart-rending cries of the human spirit: "My God, why?" But our Lord pushed this question aside to answer one more urgent. It was this: Why had God

allowed Israel to escape destruction when, during the long years of their history, they had so often violated his commandments? The miracle lay in the fact that these people who asked the question were still alive!

Now we can see how the parable of the barren fig tree which follows in verses 6-9 is related to the discourse preceding it. God had done everything to make his fig tree (the people of Israel) productive of good. He had sent them his law and his prophets. But now the time was running out. The Kingdom of God is at hand, *now*. The urgent demand upon all is to repent now and avail themselves of God's mercy. This is more important than trying to guess why God permitted this or that to happen! Anyway, the people of Israel had been told earlier, much earlier: "My thoughts are not your thoughts and my ways are not your ways" (Isaiah 55:8) and "You thought I was just like yourself" (Psalms 50:21).

The moving passage in verses 34 and 35 have been called "The tears of God" because Jesus is seen weeping over Jerusalem. They fit into the preceding discussion because the theme is still repentance, even if it is an eleventh hour repentance. The city of Jerusalem had a lot to repent of. Their city, which was holy and sacred to every Jew, had nevertheless been the place where many a prophet of God had died for proclaiming the truth. So when Jesus decided to enter the city and present to them the claims of the Kingdom of God, he did so with full knowledge that this might mean his death. But he did not, on that account, evade this mission. He not only proclaimed the kingdom by words; he proclaimed it with something greater, his death upon the cross. Is the Church, which is his body, worthy of such a Lord?

N. C. Conference

(Continued from page 13)

is serving there. This report showed much efficiency in planning and executing these plans for working there, especially with the youth work. Mrs. D. K. Fry reported on the work of the Raleigh Inner-City Ministry, and stated that although they do not at present have a paid worker there, the dedication of the volunteer workers is outstanding, and the work is being successfully carried on.

The district presidents gave splendid reports, including well attended subdistrict meetings last fall with good programs. Plans for the spring district and subdistrict meetings were announced. A schedule of these will come out soon. Mrs. J. H. Ipock, a former member of this Executive committee, was gladly welcomed as the new president of the New Bern District. Mrs. W. B. Gibbs, of Burlington, sat in for Mrs. P. F. Newton, Burlington District president, who was absent.

At noon a luncheon and fellowship hour was enjoyed at The Heart of Wilson Motel, and the group was joined by Mrs. J. W. Benson of Wilson who had so graciously made all of the arrangements for this meeting. Mrs. Benson has just finished serving for four years as conference secretary of Membership Cultivation.

Testing-Guidance Clinics Set

The Commission on Christian Vocations is again conducting Testing and Guidance Clinics for high school sophomores, juniors and seniors. Clinics yet to be held on the Greensboro College campus are: Feb. 17-18, March 3-4, April 7-8 and April 28-29.

One clinic will be held in Asheville at Central Methodist Church on April 14.

The purpose of this clinical program is to assist high school students to determine their aptitude for various vocations, to guide them in improving the quality of high school work so as to prepare them for college and to help them in college careers; to guide students, whose aptitudes indicate talent for trade skills, into areas of training other than for college degrees.

The guidance service will try also to acquaint students with the many service vocations of the church, community, welfare and other humanitarian agencies, which are badly in need of trained personnel and which offer opportunities to trained youth.

Applications for the Testing and Guidance Clinics may be obtained by writing to Rev. A. J. Clemmer, 3611 Liberty Road, Greensboro.

Missionary Speaks in Raleigh

Rev. Justin Haruyama, Methodist missionary to Japan, spoke to over two hundred women at Edenton Street Methodist Church, Raleigh, on Jan. 16 when the Wesleyan Service Guild and the Woman's Society of Christian Service met together to honor the Wesleyan Service Guild during Guild Month.

Mr. Haruyama, a missionary to Japan since 1961, served in a rural district that has the lowest standard of living in Japan. Born in Brawley, Calif., he received his A.B. degree from the University of California, his M.A. from Columbia University and his B.D. from Duke Divinity School. At Columbia he met and married Sara Hamilton of Troy, N. C. They and their two children will be returning to Japan this month after a one-year furlough, during which time Mr. Haruyama has been doing graduate study at Duke University Divinity School.

Dr. T. Marvin Vick, pastor of Edenton Street, was in charge of the devotional service, and special music was presented by the Woman's Society of Christian Service Choir with Mrs. Louis Wilkerson, soloist.

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North Carolina Conference of The Methodist Church

Conference Board of Lay Activities *Presents* “The Witness of the Laity” *Through* The 14th Annual District Lay Rallies

Monday, Feb. 6, Through Monday, Feb. 20, 1967

Bishop Paul Neff Garber, Resident Bishop of the Raleigh Area
Roy L. Turnage, Jr., Conference Lay Leader

SCHEDULE

<u>DATE</u>	<u>DISTRICT</u>	<u>PLACE</u>	<u>SPEAKER</u>
Feb. 6	GOLDSBORO	Saint Paul Church	Dr. Thor Hall
Feb. 7	RALEIGH	Edenton Street Church	Dr. George A. Foster
Feb. 8	FAYETTEVILLE	Hay Street Church	Dr. L. Stacy Weaver
Feb. 9	WILMINGTON	Trinity Church	Dr. Carl J. Sanders
Feb. 10	SANFORD	Rockingham, First	Dr. Paul R. Ervin
Feb. 13	ELIZABETH CITY	First Church	Mr. A. T. “Tap” Hanson
Feb. 14	ROCKY MOUNT	First Church	Dr. Ben C. Johnson
Feb. 15	DURHAM	Durham Civic Center	Dr. William R. Cannon
Feb. 16	BURLINGTON	Davis Street Church	Dr. Paul Hardin, III
Feb. 17	GREENVILLE	Saint James Church	Dr. Carl J. Sanders
Feb. 20	NEW BERN	Centenary Church	Mr. W. W. “Jack” Rose

“For thou shalt *be his witness* unto all men of what thou hast seen and heard.” —ACTS: 22:15

Christian NORTH CAROLINA **ADVOCATE**

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Greensboro, N. C., February 9, 1967

Number 6



Race Relations Sunday – February 12

Across this nation Methodist churches will observe Race Relations Sunday on February 12. On that day, members of The Methodist Church will seek to promote better relations between the races, and they will try to raise a million dollars for twelve Methodist-related colleges and a student center.

The colleges and student center are:

Bennett, Greensboro, N. C.; Bethune-Cookman, Daytona Beach, Fla.; Chaflin, Orangeburg, S. C.; Clark, Atlanta, Ga.; Dillard University, New Orleans; Huston-Tillotson, Austin, Texas; Meharry Medical College, Nashville, Tenn. Morristown, Morristown, Tenn.; Paine, Augusta, Ga.; Philander Smith, Little Rock, Ark.; Rust, Holly Springs, Miss.; Wiley, Marshall, Texas; Morgan Christian Center, Baltimore, Md.

Methodists of North Carolina are especially interested in

Bennett and in Paine College, to both of which our collections are directed. The only one of the twelve located in our state is Bennett College, which is situated in Greensboro and has an enrollment of about 600. It has rendered a service over the years which is literally beyond calculation. From its portals have gone a host of young women who have enriched our state and nation as they have become teachers and nurses, housewives and church leaders.

Collections taken in our North Carolina churches on Race Relations Sunday will go to help Bennett College continue its important educational task with enlarged effectiveness.

Pictured above is Bennett's distinguished music professor, Lily Keleti, and some of her talented students. The Hungarian-born Miss Keleti is a well-known concert pianist.

* CAROLINA BRIEFS *

† Rev. D. E. Earnhardt asks that any church having a used altar rail for sale contact Union Grove Methodist Church, Route 3, Hillsborough.

¶ Rev. Max Brandon of Morganton preached at Bethlehem Methodist Church, Claremont, on Sunday morning, Feb. 5. Rev. R. L. Oakley is pastor of Bethlehem.

† Rev. and Mrs. Joe A. Law announce the birth of a son, Jeffrey Clarence, on Feb. 2. Mr. Law is pastor of the Shiloh Methodist Church, Granite Quarry.

† The Rev. and Mrs. Charles M. Smith announce the birth of a daughter, Heather McCotter Smith, on Jan. 20. Mr. Smith is pastor of Dellwood Methodist Church in Greenville.

¶ Rev. Leon Russell, district superintendent of the Goldsboro District, and Mrs. Russell have moved into the new District Parsonage. Under construction for the past six months, the parsonage is located at 617 Banks Ave., Goldsboro.

¶ Rev. G. G. Adams, Jr., pastor of Abernethy Methodist Church, Asheville, and Mrs. Adams will serve as counselors for the WNC Conference Youth Caravan to Scandinavian Methodism. Plans call for them to leave New York on June 13 and return to Asheville by August 12.

† Miss Josephine Abrams, nineteen years a missionary in Argentina, spoke at the WSCS general meeting in the Kilgo Methodist Church, Charlotte, on Feb. 8. Miss Abrams is a native of Whitmire, S. C., and serves at the Ward's Mission School in Buenos Aires. She is presently home on furlough.

¶ Cedar Hill Methodist Church on the Ansonville Charge has retired the debt on the recently constructed Educational Building, and a service of dedication has been set for March 12 at 11:00 a.m. Rev. Paul W. Townsend, district superintendent, will be guest speaker for the service of dedication. Friends and former members of the church are cordially invited to attend. The Rev. John A. Petty is pastor.

Religion on the Current Scene

Nearly 60 leaders from 29 religious groups attended a Consultation on the Relevance of Religion in American Life recently. George Gallup, Jr. the well known conductor of opinion polls was one of the speakers. The purpose of the meeting which took place at Buck Hill Falls, Pa., Jan. 18-19, was to explore ways in which the cooperating groups could better express their mission in today's world. The Rev. Dr. Stanley I. Stuber, director of Association Press, New York, was chairman, and Religion in American, Inc. (RIAL) was the sponsoring organization.

The New Bern District Conference will be held on Sunday, Feb. 26, from 2:30 to 5:00 p.m. at Centenary Methodist Church in New Bern.

† Miss Anne Herbert of Sumter, S. C. visited Rev. and Mrs. C. C. Herbert, Jr. in Gastonia last weekend. A graduate of the John Hopkins School of Nursing, she was a missionary to China for many years. In recent years, she has done missionary work in Hong Kong. Miss Herbert spoke to the WSCS of First Methodist Church on Feb. 6.

¶ Miss Marlene Harmon, Gastonia and New York, has resigned from the executive staff of the Methodist Board of Missions to enter the field of higher education. On July 1, she will become dean of women at Southwestern University, a Methodist school with 800 students at Georgetown, Texas. She will also teach. From February through June, before going to Southwestern University, she will be studying at the University of Texas. Miss Harmon is a member of the Bradley Memorial Methodist Church in Gastonia.

¶ Thomas H. Hunt, son of Mr. and Mrs. Thomas J. Hunt of Fayetteville, is one of eight students from North Carolina who have been selected to receive \$14,000 Reynolds Scholarships for study at the Bowman Gray School of Medicine. A member of Hay Street Methodist Church and a licensed Methodist minister in the N. C. Conference, Mr. Hunt is a third-year student at Emory University. The scholarship program will provide \$14,000 during the four years of medical school and in addition the foundation will supplement the internship salary of each scholar during his fifth year of medical education.

¶ Three Laymen's Evangelistic Rallies sponsored by the District Committee of Evangelism have recently been conducted throughout the Thomasville District. Dr. Wilson O. Weldon preached at First Church, Mocksville, on Jan. 24. Bishop Earl G. Hunt, Jr. preached on Jan. 29 at First Church, Lexington, which involved both the Thomasville and Lexington Subdistricts. On Sunday night, Feb. 5, the Rev. A. Mitchell Faulkner, conference secretary of evangelism, preached at Central Methodist Church in Denton. These meetings were held as a prelude to the Venture in Faith, which is scheduled for March in the WNC Conference.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director of Religious Education or Educational Assistant. Please contact Reverend Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

Rev. A. D. Shelton Succumbs

Rev. Archie D. Shelton, 78, of Leaks-ville, a retired member of the WNC Conference, died on Jan. 29 of a heart attack while participating in a local church service.

A native of Virginia, he had been a Methodist minister for 50 years before his retirement four years ago. His most recent churches were Mt. Carmel, Sandy Ridge and Stokesdale Methodist churches.

Survivors are his wife, Mrs. Maude Nance Shelton; son, J. D. Shelton of Albemarle; daughters, Mrs. Evelyn Manley of the home, Mrs. Maxine Williamson of Greensboro, Mrs. Helen Mackert of Arlington, Va. and Mrs. Vista Pegram of California; sister, Mrs. Annie Setliff of Reidsville.

The funeral, held on Jan. 31 at Mount Carmel Methodist Church, Reidsville, was conducted by Rev. Wade Bustle, Rev. S. G. Strader, Rev. J. S. Higgins and Dr. J. Garland Winkler, Greensboro District Superintendent. Interment was in the church cemetery.

IN MEMORIAM

MRS. JESSIE BANDY WILKINSON

The passing of Mrs. Jessie Bandy Wilkinson, on November 23, 1966, has been a great loss to our church and community. Due to ill health she was unable during her latter years to attend worship in the sanctuary regularly as was her custom. She will be greatly missed in the church of which she was communion steward for forty years, the Woman's Society of Christian Service, and the Annie Sherrill Bible Class of which she was treasurer for twenty-five years. Her example of faithfulness and dedication shall continue to inspire and challenge those who knew and loved her.

Respectfully submitted,
MISS GERALDINE SIGMON
MRS. JOE P. SPENCER
MRS. ROBERT ALLEN
Members of the WSCS of
Catawba Methodist Church
Catawba, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and
Western North Carolina Conferences
of The Methodist Church

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Christ Methodist Church Is on the Grow

The city of Greensboro, North Carolina went a long time without a single new Methodist church being organized. Fifty years? We are not sure, but have an impression that half a century may not be far wrong. We hope some better informed person from among our readers will give us the exact figure.

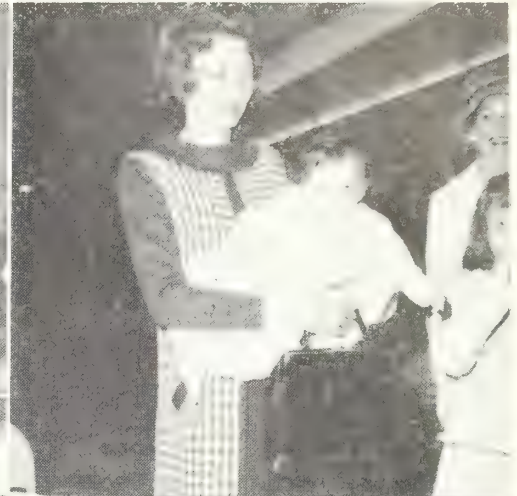
At any rate, after a long, dry spell of non-church extension, Christ Methodist Church came into being on Sunday, July 1, 1956 in the auditorium of Sternberger School. At that time 65 adults expressed their desire to join the new church, and by the time the congregation was officially organized on Saturday evening, August 11, there were 145 members. The charter membership was closed in September with 246 on the rolls.

Now turn the pages of time ten years forward. It is Sunday morning, January 29, 1967. Scores of cars are turning into Wedgedale Drive off of Holden Road and parking beside a spacious building set among tall pines. The cars keep coming. They bring together a host of people who represent a congregation of over a thousand members.

This is Christ Church after ten years, and these happy people have gathered to dedicate their \$200,000 first unit. Bishop Earl G. Hunt, Jr. is here to preach and to lead in the service of dedication. The Greensboro District Superintendent, Dr. J. G. Winkler, is also a participant in the ceremonies. The church's founding pastor, Rev. M. E. Harbin, and his successor, Rev. Charles G. Beaman have come back for this memorable occasion. Kenneth G. Fansler, director of music and education, 1957 to 1964, has returned to participate.

The fellowship hall, now used as a sanctuary, is crowded to capacity, as the service begins, and late comers are seated in the passage way outside.

Preaching on Acts 2:42-47, Bishop Hunt uses eloquent words to paint a picture of the New Testament church. He points



Top left: Bishop Hunt is shown greeting members and visitors at Christ Church following the service of dedication. Top right: The youngest person present among the overflow congregation was Amy Ballinger, who is in the arms of her mother, Mrs. Max D. Ballinger. Mr. Max Ballinger, Greensboro attorney, and the three other Ballinger children—Max, Jr., eight years; Anne, six years, and Jonathan, two years—were also present for the memorable occasion. Bottom left: Mr. Ben L. Smith, Jr., former chairman of the Building Committee, and Mr. Elvin R. Parks, chairman of the Trustees, who together presented the building for dedication. Bottom right: Rev. George W. Thompson exchanges congratulations with Mrs. Joseph L. Perkins, Jr., one of the many talented and active members of this fine congregation.

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out wherein its strength lay—its sense of fellowship, its sense of awe and wonder; how it dealt with human need in its day; its joyousness in a day of fear and tragedy; its deep and vital experience of knowing God in a personal relationship. Then he challenges his attentive congregation to join in a greater effort to reach three neglected groups in our society: the working man; the academic community; and the people of arts and letters.

As the sermon comes to a close, Elvin R. Parks, chairman of the Trustees, and Ben L. Smith, Jr., former chairman of the Building Committee, come forward and the building is presented for dedication.

The whole service took only an hour, including a great anthem by the choir under the direction of choirmaster M. Thomas Cousins, and including portions of the service led by ministers mentioned above and

also by the Rev. George W. Thompson, pastor, who was in charge, and by the Rev. P. DeArmon Hunter, Jr., Minister of Education.

Something of West Market Street Church was there. This great congregation sponsored Christ Church, bought and paid for its strategically located 12 acres of land, and gave to it the bulk of its early membership. The late Dr. Charles P. Bowles was the West Market Street Church senior pastor at the time, and the bulletin used for this service recognized his vital contribution. It was dedicated to him. The tribute which it offered read in part: "He was the motivating spirit that encouraged 145 young adults at West Market Street Church to establish a new Methodist church in Starmount Forest." Mrs. Charles P. Bowles was an honored guest at the dedication service.

EDITORIALS



Our Misused Ministerial Manpower

A problem which we must increasingly face and solve has to do with a better use of the church's manpower. Perhaps the most pressing facet of the problem centers around our use of ministerial personnel.

The ministry has been and is a highly specialized profession. It is a calling which is directly related to the life and work of the church. Yet, it was never intended to encompass all of the life and all of the activity of the church. We mean to say that there are many lines of work within the church, many tasks, which are not uniquely the job of a minister. Yet, little by little, these non-ministerial duties have come to be shifted off from the laity on to the ministry.

We are not concerned with fixing the blame for this, nor even in examining the steps by which this has taken place. But we are concerned to emphasize the fact that this has come about to an amazing degree, to the hurt of the church and to the crippling of the minister in the fulfillment of his calling.

There are many Methodist pastors who are devoting hour upon misspent hour in cutting stencils and running mimeograph machines, in making routine telephone calls to promote attendance, in looking after financial affairs, in supervising the maintenance of the church, in performing a legion of miscellaneous tasks that some of his laymen are as qualified to carry out as he is.

The trouble is compounded by the fact that our laymen often consider these non-ministerial duties as properly a part of their pastor's work. Even when they may realize that the pastor ought not to be saddled with them, they sometimes insist upon his doing them simply because nobody else wants to be bothered with them. It is no doubt also true in some instances that pastors have come to accept and like the doing of these non-ministerial functions. They may have a flair for administration, or may enjoy directing the choir, or even acting (in all but name) as chairman of the Official Board.

One reason for the apathy of our youth toward a ministerial career may lie precisely at this point. They observe how busily engaged the pastor is with much that is trivial and much that has no direct relationship to his calling as the spiritual leader of a congregation. The challenge of a life given over to

such a spiritual leadership is dissolved as they see the contrast between a lofty call to the ministry and the lowly role to which the pastor is reduced in his actual day by day schedule of work.

Our ministry must be rescued from this deadening over-involvement with the temporal affairs of the church. The pastors alone cannot bring this about. The situation demands a gracious and firm willingness on the part of the laity to re-assume the role in the life of the church to which they are called as Christians, as members of the congregation. Only then can the pastor really enter into his true calling and begin to fulfill his unique ministry. Only then can he ration the hours necessary for study and meditation and prayer. Only then can he have the time to build imagination, sound reason and crystal clarity into his sermons. Only then can he reserve the hours to make his pastoral duties a significant part of his ministerial career.

Perhaps the most important event within a charge this year could be a meeting of the pastor with the members of his Pastoral Relations Committee, or with his whole Official Board, in which this problem could be discussed with candor and understanding. The true role of the pastor could be reinterpreted. The responsibilities which rightfully belong to the laity could be delineated. Then, in mutual understanding and by common agreement, the pastor could be released to fulfill the role of spiritual leader to which he has been called and for which he has given precious years of preparation.

A Guest Editorial

Editorial Note: Due to other commitments in North Carolina, this editor did not get to the Board of Missions meeting in Louisville, Jan. 17-20. Here is an interesting comment from the editor of the *Arkansas Methodist*, who was present.

"I WAS NOT DISOBEDIENT TO THE HEAVENLY VISION"

by DR. ALFRED A. KNOX

One of the speakers at the annual meeting of the Board of Missions last week in Louisville was Dr. Colin Morris, a British missionary who is the head of the new United Christian Church of Zambia and the only non-African officer of that group. His address was very warm and personal as he told of experiences during the rise of the nationalist movement in the country which was

Something to Think About

Many Christians have enough religion to make them decent, but not enough to make them dynamic.

—J. KENNETH GRIDER

formerly Northern Rhodesia. He spoke of the many dramatic moments when church leaders had to take their stand for what they considered right, even when the implementation of such convictions brought criticism from both sides in the struggle for national integrity. Then the little Briton planted his feet firmly on the platform of the Louisville Civic Auditorium and said, "I did what I did because I was a minister under orders. I had committed myself unconditionally to my church so there was never any feeling that I was inviting martyrdom or achieving special recognition. My church is my life and I cannot be absolved of that commitment."

This editor regarded that as a wonderful testimony from a dedicated minister who has been recognized by a newly-created church as its president in a nation with a black majority. What he was saying sounded to us a great deal like the word of Paul when he stood before King Agrippa and said, "I was not disobedient to the heavenly vision." It seems that it bears testimony to the kind of relationship every minister should enter when he hears the call to preach or when he accepts ordination and hears those words which have always inspired awe in us: "Take thou authority to preach the word."

At Louisville, Dr. Morris did not enjoy the usual ministerial dispensation to say his piece and then sit down. A panel of three outstanding persons had been invited to "react" to his word, and react they did. One of them at least, M. M. Thomas, a layman from India, protested rather warmly against the public confession of that speaker that he was not "disobedient to the heavenly vision." He insisted that it smacked too much of individual religion and that it "was not relevant." In his answer to Mr. Thomas, Dr. Morris precipitated a good deal of applause when he said he was "sick and tired of hearing the word 'relevant'."

We are sure that Dr. Colin Morris would be among the first to suggest points at which the Church needs to set its own house in order—in fact he did so in a most effective way at the World Methodist Conference. However, we will always remember the way in which he declared that he was "not disobedient to the heavenly vision." The strength of the Church has always been and will always be in ministers who have taken their ordination this seriously.

Ground-breaking Ceremony Is Held at Westminster

"The congregation of Westminster Methodist Church is fulfilling the promise of historical heritage with a look to the needs of the future," Bishop Paul N. Garber said during a ground-breaking service on Sunday, Jan. 22.

The church launched the construction of a new educational building on Carey Road, with the ceremonial turning of the first shovel of earth.

"The new educational building means continued growth for Methodism in this area," the bishop said.

At the conclusion of services in the chapel, the bishop and officials of Westminster led the ground-breaking. Assisting the bishop were Rev. Willis R. Stevens, Greenville District Superintendent; Rev. G. R. McKenzie of the church; R. Howard Smith, chairman of the Building Council; Jesse Pugh Wooten, chairman of the board of Trustees; Dr. J. H. Rose, Jr., chairman of the board; Carl C. Wooten, charge lay leader at Westminster; and Warren Hargett, architect.

Bishop Garber gave a brief history of Methodism in America prior to the ceremony. He compared membership in 1773—1,160—with 10,000,000 Methodists today.

Special guests for the occasion included Rev. James A. Auman, executive director of the Association of Methodist Colleges; District Superintendent and Mrs. Willis R. Stevens, Robert A. Curtis, general contractor, Mr. and Mrs. Robert C. Curtis, and members of Queen Street Methodist Church.

The educational building will include 11 classrooms and a church school office. It will be a two-story colonial building of masonry construction and will cost \$122,582. Warren E. Hargett is the architect for the building, and Curtis Construction Company is the general contractor. Other contractors are Stapleford Plumbing and Heating, heating and air conditioning; Electric, electrical installations.

Planning for the new building began in



The first shovel of earth was turned Sunday for a new educational building for Westminster Methodist Church, Kinston. Participating in the ceremony are (left to right) Dr. J. H. Rose, Jr., R. Howard Smith, Rev. G. R. McKenzie, Jr., Bishop Paul N. Garber, Carl C. Wooten, Rev. Willis R. Stevens, and Jesse Pugh Wooten.

PHOTO BY GEORGE DENMARK, JR.

1964 when a building council was appointed with Dr. Robert E. Kitson as chairman. Later due to Dr. Kitson's transfer R. Howard Smith was appointed chairman.

The congregation voted in February of last year to proceed with plans for the addition. A campaign to raise \$44,000 to retire all building debt was launched and by May 1 of last year \$42,000 had been committed.

Members of the congregation have expressed the opinion that erection of the new educational building is a significant milestone in the history of Methodism in Kinston.

Campaign Underway Among Duke Divinity School Alumni

The big push among the alumni of the Divinity School of Duke University got underway in late January, and will continue through all of February.

The campaign among the alumni of the Divinity School for \$100,000 to build and furnish the Commons Room in the proposed expansion of the Divinity School facilities has resulted in pledges in the amount of \$60,000 during its Major Gift phase.

The campaign's encouraging response has come from areas where Divinity School alumni are concentrated, the four conferences of North and South Carolina and Virginia. Results have verified the prediction of Bishop W. Kenneth Goodson of the Birmingham Area, an alumnus of the Divinity School and general chairman of the campaign, made at its beginning—"The

alumni in North and South Carolina and Virginia will raise 85% of the campaign goal and you can count on the rest of us scattered here and there to come through with the remainder." More recently he added, "While it is true that \$45,000 of the \$60,000 to date has come from the three states closest to Duke geographically let it be noticed that other areas are being heard from now. Those boys out there want a part in expressing their gratitude, too."

During the next several weeks the General Solicitation in Virginia, North Carolina, and South Carolina will be in progress. The big push hopes to enlist every alumnus in the area in a significant commitment to the campaign and push the total pledged to a figure that will insure the success of the endeavor.

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A Pastor Speaks to N. C. Lawmakers

Gentlemen:

I am the Rev. J. P. Greene, Pastor of Asbury Methodist Church in Lincolnton, and I represent the Central Lincoln Group Ministry which is composed of 10 Methodist churches in Lincoln County. I want to express my personal appreciation, and the appreciation of the group which I represent, for this opportunity to meet with you who are our elected representatives and express our views on one of the subjects which will occupy much of your time in the upcoming session of the State Legislature.

The views I express are my own and, generally speaking, those of my fellow Ministers in the Group Ministry, and of a majority of our church members. I do not pretend to speak for all of them, or that all of them would concur with what I say, but I am convinced that a preponderant majority would express similar views. There are a number of subjects I would personally like to be heard on, but I will confine myself primarily to one, namely: the matter of laws regulating the sale and use of alcoholic beverages in North Carolina.

The issue is not whether we shall have laws relating to this subject. The state has assumed the prerogative of attempting to regulate the manufacture, sale and use of alcoholic beverages through legal processes. Therefore it seems to me that the only real issue is, *What Kind of Laws We Shall Have*. And it is to this topic I shall address myself.

AN ISSUE OF PUBLIC CONCERN

It is not my purpose, nor the purpose of those I represent, to attempt to force our private moral convictions on others by law. If I am to be free not to drink as a matter of conscience then I must also insist that that freedom be open at the other end. But since the manufacture, sale, and public use of alcoholic beverage become matters subject to regulation by law, they are no longer matters of private conscience, but matters of public concern. And since they are matters of public concern we feel that we have a right and a responsibility as citizens to work for the kind of legislation which will best meet the public need without being ridiculed and subjected to derogatory name calling by the news media as so often happens when Ministers speak out on public issues.

We have no ax to grind, no personal financial interest which will be benefitted one way or another with the passage of any particular legislation. Our concern for this matter arises out of a social consciousness of our responsibility for the welfare of so-

ciety as a whole, and the welfare of our families and ourselves as we participate in the activities attendant to our way of life.

ARGUMENTS ADVANCED BY "WETS"

Having established our right and responsibility to act on these matters, I would like first of all to speak briefly to the points made by those who favor further loosening of the laws governing the manufacture, sale, and use of alcoholic beverages. Then I will give the reasons for our position on this matter.

Control

It would seem that the major theme of those who are in favor of wider distribution and use of alcoholic beverages is *Control*. This is a strange argument coming from the same people who have always said control won't work. To quote them, "You can't legislate morality." Prohibition was an effort at Control. The present ABC system is an effort at control.

For years the liquor forces have sung the same tune: controls won't work, people are going to drink, no matter what the law. Now they represent themselves as converts to the idea of strict enforcement of the law: if they can get the kind of law that will be profitable to them. If the ABC system has failed to control the sale and use of alcoholic beverage under the laws we have, what reason is there to think they will do a better job when there are more laws to enforce and more places to police.

Tax Revenue

The second argument advanced by those who favor a more widespread distribution of alcoholic beverage is economics: revenue, business, progress and prosperity. This is the same argument that was used to gain acceptance of liquor stores, and if it failed to produce the utopian society then, what reason is there to expect things to be different with whiskey by the drink, by the bag, by the jugs or by the barrel. Any reliable, impartial professional study will reveal that the costs to any municipality incurred through increased consumption of alcoholic beverage is several times that of the revenue collected from it. And the wails of our newspapers that business is shunning Charlotte and North Carolina like the plague because we don't have whiskey by the drink sounds rather ridiculous when we read in the same papers the ads of these same businesses seeking employees who are "sober and reliable individuals."

The sale and use of alcoholic beverages are profitable to the individuals who merchandise it and distilleries which produce

it, but it is extremely costly to those who consume it and the society which has to bear the burden of six million alcoholics and the hundreds of thousands of injuries and deaths it causes each year.

Lower Taxes

A third argument often advanced in favor of it is the claim that it brings about the lowering of taxes. This argument has been used like the proverbial carrot before the horse's nose, just something to keep the people going a little farther. A good example of the falsity of this claim is Baltimore County in Maryland. I was there a year ago and happened to read this piece of news in the local paper. The county government was asking an increase of 38 cents per hundred valuation on a tax rate that was already \$2.47 per hundred. This is a county that not only has liquor stores, but also barrooms, distilleries, race tracks, and pari-mutuel gambling, any of which is supposed to be the economic salvation of a community. Does it not occur to you gentlemen to question why?

REASONS FOR HOLDING THE LINE

Now let me take a few minutes to set forth some positive reasons why we oppose any change in the law that would permit or encourage wider distribution and use of alcoholic beverages, and why we urge you as our elected Representatives to work and vote against all proposals which would bring this about. The order in which I list these does not indicate a priority of importance for each stands in its own right.

Traffic Safety

Traffic safety: We oppose any loosening of the liquor laws as a matter of traffic safety. It is a well established fact that alcoholic beverages plays a major role in the cause of automobile accidents. Study after study has revealed a direct correlation between the increased consumption of alcohol and the increase in automobile accidents.

The simple fact is that alcohol is an intoxicant, and public drinking produces public intoxication. And the vast majority of people who go to public places to drink, drive their automobiles there, and drive them away from there in some degree of intoxication. Our people have a right to travel the streets and highways without encountering the additional menace of drunken party goers, conventioners, business people, or whoever they may be. The ever rising death rate on our highways will not be diminished by legislative smoke-screens such as the Automobile Inspection law, but only as we take firm and positive measures to demand the right to travel free of the dangers of drunken drivers, and other serious offenders.

Freedom From Special Pressures

Secondly, we oppose the loosening of liquor laws in order that our children, and the children of others, may grow up free from the coercion of social pressures to

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adopt a custom which has burdened our society with six million known addicts. I am sure that all of you are aware of the fact that children and youth tend to adopt the customs of society as a whole as they seek to gain their own freedom in adolescence. Our responsibility in this matter is to seek a principle by which we will govern ourselves which promotes the general welfare and not the profit of special interests. In spite of the arguments to the contrary, more outlets for alcoholic beverages produces more drinking. If this were not so, those who make and sell it would have no interest in seeing more outlets established.

Giving legal sanction to the public consumption of alcoholic beverages in any form is tantamount to saying to our children and youth that it is right to do so, and it encourages more and more of them to adopt a custom that is degrading and destructive to human personality and human life. The liquor and beer industry already have a stranglehold on the advertising media through which they are able to bring tremendous pressure to bear on our youth to adopt drinking habits as the modern, up-to-date, acceptable way of life. We don't believe that any legislative body has a moral right to give any industry the legal right to enslave a segment of the population for profit or for any other reason.

Economic Factors

A third reason we oppose any changes in the present liquor laws is economic. As tax paying citizens we have a vital interest in the cost of government, and of the social programs which we feel a social responsibility to maintain. I do not have statistics to support this, but I think it is an established fact that the consumption of alcoholic beverages in any form, whether legal or illegal, is an economic liability to any community. And because of this we feel that the increase in the cost of government would automatically rise with the increase of sales of alcoholic beverages.

The sale of alcoholic beverage may be profitable for those engaged in it, but it is an economic burden on the community as a whole; and a burden we feel the Legislature should not impose on us through its power of Legislation. We therefore recommend that this group oppose any and all legislative proposals which would increase the distribution and consumption of alcoholic beverages.

This statement was made to N. C. State Legislators from the Lincoln County area on Jan. 12, 1967.

Devotional Booklet By Tuttle Is Released

The *Upper Room* has just published a 34-page booklet written by Dr. Robert G. Tuttle, pastor of First Methodist Church, Hickory. Entitled "Toward Christian Maturity," it deals with personal problems encountered by the Christian in his quest for a mature faith in God.

It may be secured from *The Upper Room*, 1908 Grand Avenue, Nashville, Tenn. 37203, at a price of 15 cents per copy or \$8.00 per hundred.

Board of Missions Meets at Louisville

One hundred forty-four members and 356 guests of the Board of Missions came together in Louisville, Ky. for its annual meeting, Jan. 17-20. Before adjournment it made pronouncements on most of the political and social problems of the world today. It had something to say about the situation in Rhodesia, in South Africa and the territory of South West Africa. Concerning Vietnam, the board stated "More candor is an indispensable step in securing enlightened public reaction in the U.S. and in securing peace in Vietnam." It urged that the war be carried out in as humanitarian a way as possible and that it be phased out as soon as conditions warranted.

After heated debate it voted overwhelmingly not to favor a proposal that Board of Missions funds be withdrawn from American banks which lent money to the government of South Africa. A latter resolution was passed criticizing U.S. banks for making such loans.

Leaping into the field of world trade and development, the Board declared that the U.S. should undertake a new and larger world development program of economic and technical aid, possibly amounting to "one or two per cent of this nation's gross national product," and suggested that such funds be administered through the United Nations.

Turning to the domestic scene and to the situation within The Methodist Church itself, the Board expressed concern over sluggish membership growth and the decreasing number of new churches being organized. It noted that in 1966, Methodism had a net gain of only 27,390 members, the smallest increase in years. It was further pointed out that should the downward trend continue, it is likely that the denomination would show a net loss in the next year or two. The Board was informed that the number of new congregations organized is decreasing, and in 1966 numbered only

100 on a goal of 400 projected for the year.

How did the Board propose to meet this alarming trend? By organizing a Department of New Church Development. Last year, it organized five new churches and aided 28 annual conferences and 65 districts in the field of new church development, through workshops, seminars and consultations.

A four-year national Methodist program to train ministers and laymen for more effective service in the mushrooming urbanized areas of the nation was suggested. To be known as MUST II (for Methodist United Service Training), authorization for a beginning in the training program was authorized after approval by the Advance Committee and by the executive committee of the Board.

In speaking about this program, Bishop W. Ralph Ward, president of the National Division of the Board declared: "I would like to express the hope that others across the church would pick up the principles of MUST II, and that with modification—perhaps, curtailment at one point, amplification at another—it would be reshaped, creatively designed to become the first quadrennial program of The United Methodist Church."

The Board announced a record income of \$40,205,904 in receipts during the 12 months ending May 31, 1966.

The Woman's Division, which met earlier in Cincinnati, voted to spend \$13,666,000 in fiscal 1967-1968. Included in the expenditures approved for next year by the Woman's Division were \$12,232,000 for regular appropriations of a recurring nature and \$1,434,000 in special, non-recurring grants.

At one of two public meetings at which some 1,300 persons were in attendance, the Board heard the Rev. Colin M. Morris, president of the United Church of Zambia. At the second public meeting ten missionaries and deaconesses were commissioned.



These ten missionaries and deaconesses of The Methodist Church were commissioned by Bishop Roy H. Short (front center) at Fourth Avenue Methodist Church, Louisville, Ky., during the 27th annual meeting of the Methodist Board of Missions. Bishop Short is president of the Board and bishop of the Louisville Area.

Scouting Rounds A Guy Out

"Scouting rounds a guy out . . . gives him self respect. Shows him that how far he can go is a lot farther than he thought."

Even to the White House. The late President John F. Kennedy was a member of Troop 2, Bronxville, N.Y., in his youth and later a leader of the Boston Council.

In addition, three more of our recent presidents had an active record with Scouting.

President Lyndon B. Johnson was an active Scout leader with the Capital Area Council at Austin, Texas; a member of the National Council from 1959 through 1963, and in 1963 he helped to organize Post 1200 in Washington, D. C., which was chartered to the House of Representatives for page boys working in the U.S. Congress. On July 23, 1964, he was presented Scouting's highest honor, the Silver Buffalo Award for distinguished service to boyhood.

Dwight D. Eisenhower has been a member of the National Executive Board since 1948, and Franklin D. Roosevelt was one of the organizers and president of the Greater New York Councils.

Boy Scout Week is being observed across the nation February 7 through February 13 with 5.8 million boys and leaders taking part in the 57th anniversary celebration.

On Scout Sunday, February 12, many Methodist churches across North Carolina will have special services to honor Scouts



BOY SCOUT WEEK FEB. 7-13
GROWTH OF A LEADER

and Scout leaders in their congregations. Scouts of Jewish Faith will attend Scout Sabbath services on Friday evening and Saturday morning, February 10 and 11. Scouts of other faiths are encouraged to attend their own churches in uniform with their parents on Feb. 12.

Although Scouting is international, inter-faith and interracial, 72 per cent of the boys in Scouting in the United States are Protestant, according to University of Michigan studies. Approximately two million boys are members of Scout units sponsored by Protestant churches. These churches have appointed 455,000 men and women to give leadership to the church-sponsored Cub packs, Scout troops and Explorer posts. Many churches use Scouting as an integral part of their youth program to reach boys with an active physical program but one which also instills in them the virtues of reverence, courage, self-reliance, patriotism, tolerance and kindred virtues.

In addition to the church sponsorship of units, schools, PTA's, service clubs, fraternal orders, veterans and other civic organizations sponsor Scouting units.

1967 will be a special year for the Boy Scouts of America. The XII World Scout Jamboree is to be held August 1-9 at Farragut State Park, Idaho. Scouting associations from 100 countries will send representatives to this jamboree, the first to be held in the United States.

President Johnson, who is Honorary President of the Boy Scouts of America, referred to this forthcoming meeting in his message Feb. 1 in connection with Boy Scout Week.

He voiced the hope that the 1967 World Scout Jamboree "will quicken among boys of many nations the desire for understanding and passion for peace upon which rests the future of all men."



AWARDS PRESENTED

God and Country awards were presented to three Boy Scouts of Troop 96 of the North Kannapolis Methodist Church at a recent worship service. The God and Country Class was begun by the Rev. Kenneth Moore, former pastor of North Kannapolis Methodist Church, and completed by the present pastor. The scouts are (left to right above): Ricky Stevens, son of Mr. and Mrs. R. U. Stevens; David Coble, son of Mr. and Mrs. G. F. Coble, Jr.; and Tommy Poole, son of Mr. and Mrs. Fred Poole. Standing behind the scouts are: Mr. Jack Bost, scoutmaster on the left, and Rev. Earl C. Black, the present pastor.



CUB CHARTER PRESENTED

Tom Forney and J. M. Jordan presented the charter for Cub Scout Pack 410 to Palm Tree Methodist Church, Lenoir, on Sunday morning, Jan. 15. This pack was organized on Dec. 2 with Mrs. James McMurry as den mother and Bobby Keeter as cub master. The pack now has nine members. A committee was nominated to supervise the work in the local church with Hubert Hudson as chairman. Taking part in the presentation of the charter are, left to right, J. M. Jordan, Tom Forney, Rev. Merrill Perkins, pastor, Mrs. James McMurry, Bobby Keeter and Hubert Hudson.

Texts From Asbury's Journal

by HOMER KEEVER

(Last in a Series)



SCOUTING AWARD PRESENTED

Edward S. Stanton of Plymouth received the God and Country Award in Scouting on Dec. 18 in Plymouth Methodist Church. The Rev. Carl W. Barbee, under whose direction Eddie had completed the necessary requirements, presented the award. Son of Dr. and Mrs. A. M. Stanton, Eddie is a Star Scout in Troop 284.

German Theologian Will Be Visiting Professor at Duke

One of Germany's noted younger theologians will join the faculty of Duke University next fall as visiting professor of systematic theology.

The appointment of Dr. D. Jurgen Moltmann, now at the University of Bonn, was announced Jan. 31 by Duke Provost R. Taylor Cole.

During his 1967-68 academic year stay, Dr. Moltmann will teach three courses in the Duke Divinity School. One will be offered in the fall semester, the other two in the spring term.

The first course, on "Theology of Hope," is termed by a divinity school spokesman as "an inquiry into the foundation and consequence of a Christian eschatology."

The spring semester courses are entitled "Contemporary Christology: A Constructive Statement for the Current Theological Situation" and "The Doctrine of God: Representative Views of the Current Theological Debate."

Author of a number of books, essays, and articles on theological subjects, Dr. Moltmann's latest book, "Theology of Hope," published in 1964, is already in its sixth printing.

Other works familiar to members of theological faculties here and abroad are his "Lordship of Christ and Social Reality According to Dietrich Bonhoeffer," published in 1959, and "Predestination and Perseverance," a 1961 work.

Wednesday, Feb. 18, 1784. Being sent for, I went to Mr. Bostwick's on Dan River. Sunday, 22. Preached the funeral of Absalom Bostick's daughter. Monday, 23. Preached twice; began to fear I should stop again—my foot swelled, and my toe inflamed. Tuesday, 24. Rode forty miles—next day preached to fifteen people. Thursday, 26. Rode to Hillsborough. The snow was deep—the street dirty—my horse sick—the people drinking and swearing.

JOURNAL OF FRANCIS ASBURY

In mid-February of 1784, Asbury spent nearly two weeks at Madeira's in the northwest corner of Guilford County, laid up with a sore toe—engaged, among other things, in reading Baxter's Saint's Rest and regretting that he could not go on to the Yadkin Circuit.

On Wednesday, lacking one day of two weeks after he had stopped there unable to go on, he was sent for to come to Absalom Bostick's. (Asbury put a "w" in the name and made it "Bostwick.") It is a good guess that Bostick sent for him because his daughter was sick or dying. And it reminds one just a little of the time that the centurion sent for Jesus.

Man to Be Reckoned With

Absalom Bostick was a man to be reckoned with in those days. His land grants were on the the Dan River. As a slave owner in 1790 he was one of the largest if not the largest, in Stokes County. At the time he sent for Asbury the section in which he lived was in Surry County, and Surry County stretched all the way from Wilkes County in the west back to Guilford and Rockingham in the east and from the Virginia line down to Rowan and Iredell in the south.

Five years after Asbury was sent for to come to his place, in 1789, Bostick was one of Surry's representatives in the House of Commons of the North Carolina General Assembly. Each county then got two members of the House of Commons and one senator. It was a principle of one county, three votes, regardless of size; and Eastern North Carolina, in control of the Assembly, meant to keep things pretty much as they were—no new counties, no extra votes. But in 1789 a move was on where the Cape Fear Valley would give the West enough votes for one county a year in exchange for votes putting off the placing of the capital in Wake County. It did not work but for two years, that coalition, but one of those years it was Surry's turn to be divided and get six votes instead of three. Or maybe Bostick was a good enough politician to make it Surry's turn instead of some other county. At least, Surry was divided and Stokes County formed.

Elected to House From Stokes

From then on for several years, Absalom Bostick was usually elected to the House of Commons from the new county of Stokes.

Usually George Hauser, from down Bethania way, was the other one. The Moravians, in their journal, once took note of the fact that a meeting had been held the day before and Hauser and Bostick picked. They expressed themselves as pleased. Mr. Bostick was the man for them. Even when he sent for Asbury, he was a man to be reckoned with; and Francis Asbury went. He stayed to preach the daughter's funeral on Sunday.

Just where Mr. Bostick lived on the Dan River is one of those things that can be worked out by those who will take the trouble to study the Surry County deeds; or maybe the historians of Stokes County already know. It need not have been a long ride to his home. The Meadarises, where Asbury had been staying, lived near where the present Guilford, Rockingham, Stokes, and Forsyth meet at a common point; and the Dan River flows southeast across Stokes to within less than ten miles of where Asbury was staying, then about Pine Hall flows east, giving it a north side. It is not too much further, not more than 15 miles as the crow flies, to the section around Danbury, where the river again has a north bank.

Well Developed Methodism

Just how much the call of Mr. Bostick to Asbury meant that Methodism was developing along that part of the Dan is questionable, but the fact that later the conference had a Bostick as a member indicates that it was already developing or that Asbury's trip started it. It is part of a picture of a well-developed Methodism in the western part of the Guilford Circuit in 1784.

Asbury stayed at Bostick's from Wednesday until Monday—or so his journal would indicate—and then rode from there to Hillsborough by Thursday, and that in spite of the fact that his toe was still bothering him and the snow was deep. His picture of Hillsborough was far from flattering, but then so were his comments on many another place.

Hanson To Speak At Lay Rally

Dr. A. T. "Tap" Hanson will be the featured speaker at the fourteenth annual Lay Rally of the Elizabeth City District to be held at the First Methodist Church, Elizabeth City, on Monday evening, Feb. 13. Dr. Hanson, who spent the early years of his professional life in the field of education, is currently vice president in charge of human relations with the W. C. Bradley Co. in Columbus, Ga.

The program, with John N. Turner, district lay leader presiding, will begin at 7:00 p.m. Dinner will be served at the church from 5:30 to 6:30.

In addition to Dr. Hanson's address, the program will include the consecration of lay speakers by Bishop Paul N. Garber, and music by the Louisburg College Choir under the direction of Miss Sarah Foster.

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ON A WIDE CIRCUIT

By W. W. REID

Battle Lines on Poverty Grow Wider

Since President Johnson picked up the challenge flung to the American people by President Kennedy—that poverty be wiped out in America and (hopefully) in the world—much has been written and spoken on all phases of the subject. It seems one of the few things in which the church and the state see eye to eye.

Currently, the churches are deep in study of their place in "the war on poverty." Though to many the diagnoses of "poverty" seem better than the cures suggested (or being experimented with), this is probably normal. Within church circles, a number of good books have been produced—among them four from Friendship Press: *Can't We All Be Rich?* by David M. Graybeal; *Wealth and Want in One World*, edited by Muriel S. Webb; *Need Is Our Neighbor*, by Bryron L. Johnson; *Cooperation in Compassion*, by Harold E. Fry.

Outside and on the fringe of the church there are more books on poverty than one can read. But of the host we would call attention to three: *The Christian Case Against Poverty*, by Professor Henry Clark (Associated Press); *There Shall Be No Poor*, by Rabbi Richard C. Hirsch (American Hebrew Congregations); *Dissenter in a Great Society*, by William Stringfellow (Holt, Rinehart, and Winston).

Professor Clark gives a broad analysis and summary of the development of biblical and Christian attitudes toward poverty—from the Old Testament, through the days of Jesus and the first disciples, down to recent points of view and statements by ecclesiastical bodies. Four chapters give: an historical view of poverty and wealth; the philosophical outlook on poverty in the post-reformation era—including the ideas of Thomas Malthus, Adam Smith, Charles Darwin, and leading clergymen of all faiths in the 1800's; the "new kind of poverty" in America—resulting partly from automation and as yet not compensated for by social legislation; and a summarizing "Christian approach to the war on poverty."

This last, Prof. Clark admits, "requires a lively imagination, one which is capable of interpreting new facts and envisions new possibilities in a most fruitful way." In a word, we can eliminate poverty only by recognizing it as it raises its head in ever-new social and economic conditions, knowing the cause, and then having the goodwill to do something about it. Basically, one cannot be in "good economic health" if any other man is in poverty.

There is much in common in content and objective in both Prof. Clark's book and in that of Rabbi Hirsch. The latter details the relevance of Jewish teachings and traditions to the facts that the Christian faces in overcoming American poverty especially. Rabbi Hirsch studies causes and attitudes of the Jewish people toward poverty; relates the efforts of American governmental agencies and of religious groups to alleviate and eliminate the social, moral, and economic causes and problems, and makes recommendations for study and action. These recommendations are made to Jewish congregations, but are of equal value to Christians.

In Rabbi Hirsch's book, Vice President Hubert H. Humphrey makes an observation in line with the central theses of both studies: "Even if government achieves all its programs, there are still tasks for individuals. The impersonal hand of government cannot replace the helping hand of a neighbor. The war on poverty is a call to action for both government and private citizens, a call based not on human needs alone, but on ethical imperatives." In his introduction Mr. Stringfellow poses: "America has the technical capacity to abolish poverty; the question is: does it have the moral capacity to do so?"

"Poverty is a paradox in America because we have the means to banish poverty," the author continues. "This nation has the natural and synthetic resources, productive potential, economic incentive, technological sophistication, and ideological rational requisite to house, clothe, feed, educate, employ, and admit to political responsibility all its citizens. Yet poverty persists. . . . Poverty in America is to be unwanted, unwelcome, and apparently unneeded in a society of one's own citizenship and birthright. It means the despair of any human hope that something will happen in the discernible future that might significantly change the day-to-day existence of those men, women, and children who are poor."

Unique Youth Service Held

A unique youth service was held in the Walstonburg community on Sunday morning, Jan. 29.

This was an union service including Howell Swamp and Spring Branch Free Will Baptist churches, Rev. Bill Futch, pastor; Walstonburg and Tabernacle Methodist churches, Rev. H. H. Cash, pastor; and the Walstonburg Christian Church, Rev. Roland Jones, pastor.

Young people from the five participating churches conducted the entire service, held in the Christian Church. The church was filled to capacity with young people and adults from the community.

At 7:30 in the evening 85 young people from the five churches gathered in the Methodist Youth Center for a recreational program. The three pastors were in charge of the activities, with Rev. Bill Futch in charge of the refreshments.

Among Our Colleges

PROFESSOR WRITES STUDY UNIT

Dr. Garland Knott, Methodist College Chaplain and assistant professor of religion, is author of a three-session study unit on "The Easter Faith" in the current issue of *Program Quarterly*, a publication for small Methodist churches which have only one youth group.

LOUISBURG COLLEGE HOMECOMING

Homecoming at Louisburg College was held on Saturday, Feb. 4. Highlighting this annual event was the crowning of the Homecoming Queen, the presentation of her Court, varsity basketball between Louisburg and Chowan College, and the homecoming dance.

INSTRUCTOR WINS ESSAY PRIZE

David W. Southern, instructor of history at N. C. Wesleyan College, has recently been awarded the \$100 prize in the William P. Lyons Master's Essay Competition for 1966 for his thesis entitled "Yankee Progressive and the Negro Question, 1901-1914."

Announcement of Southern's award will be made in a forthcoming issue of the *American Historical Review*, and his essay will be released in book form by the Loyola University Press sometime within the year.

CANNON FOUNDATION GIFT TO DUKE

The Cannon Foundation, Inc., made a gift of \$250,000 to Duke University in January.

The funds are to be used for furthering the educational and development program of the Duke Medical Center.

The Cannon Foundation of Concord is a philanthropic foundation which primarily supports hospitals, orphanages, community funds, youth agencies, religious activities and educational institutions.

GC STUDENTS MAKE WHO'S WHO

Twelve members of the senior class at Greensboro College have been selected for "Who's Who in American Colleges and Universities." They are:

Sarah R. Carpenter, Durham; Edward H. Smith, Jr., Greensboro; Mary M. Womeldorf, High Point; Mary S. Page, Yanceyville; Elizabeth H. Winder, Elizabeth City; Janetta S. Eller, Salisbury; Jane E. Smith, Kannapolis; Emma S. Hadley, Asheboro; Dorothy M. Mayfield, Salisbury; Mrs. Nancy Sasser Kivett of Greensboro and Willard; Carol P. Thorneloe, Forest City, and William S. Feezor of Asheboro.

CHURCH RELATIONS CHAIRMEN APPOINTED AT WESLEYAN

Roy Turnage, Jr. of Ayden and the Rev. D. J. Reid, pastor of First Methodist Church, Henderson, will serve as co-chairmen of the Church Relations Committee of the newly formed Development Council

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for N. C. Wesleyan College, Rocky Mount. Mr. Turnage has been lay leader for the N. C. Conference since 1963.

L. L. Gravely, Jr., chairman of the Council, explained that Co-Chairmen Reid and Turnage will assist in keeping the college and The Methodist Church closely associated in seeking prospective students of high caliber, in the development of financial support and in the growth of services which the college can make available to the church.

♦

DR. SCHORES NAMED TO POST

Dr. Daniel M. Schores, Jr., associate director of field education at Duke University Divinity School, has been named to a high office in the American Association of Theological Schools. He has been elected to a two-year term as secretary-treasurer of the Association's directors of field education.

Some 75 theological seminaries in the U.S. and Canada are represented in the field educators' body. The association will hold its 1971 annual meeting at Duke.

A Methodist minister who has served pastorates in Goldsboro, N. C., Owensville and Cabool, Mo., Dr. Schores was named "Rural Minister of the Year" in 1964 by Emory University. In 1965 he was awarded life membership in the Methodist Rural Fellowship.

Ten Dollar Club Emphasis Urged

Church extension will be highlighted in the 836 Methodist churches of the Raleigh Area on Sunday, February 12. Special emphasis will be placed on the securing of members for the Ten Dollar Club, which is the financial lifeline of the Church Extension program in the North Carolina Conference.

Rev. LaFon C. Vereen, Executive Secretary of the Board of Missions, reports that six churches have been helped by the Ten Dollar Club this year, for a total amount of \$85,000.

In a recent letter Bishop Paul N. Garber stated:

"It is thrilling to know that since 1954 we have organized 105 new congregations and our Ten Dollar Club program has helped in erecting 68 new buildings for these new congregations. Through these churches 5,254 members have been added on Profession of Faith; 9,391 members by Transfer of Membership; and 2,760 from other denominations. This is a record seldom equalled in Methodist annals."

Rev. Mr. Vereen has sent a letter to each of the ministers in the conference asking them to highlight church extension next Sunday. Bulletin inserts may be secured by writing to the Board of Missions, the Methodist Building, 1307 Glenwood Ave., Raleigh 27605.

A STATEMENT

Regarding The Decision Of The Trustees, Methodist Home For Children, Raleigh, To Sign The Civil Rights Compliance Statement

In regular session on January 31, 1967, the Trustees of the Methodist Home for Children by a majority vote agreed to sign the statement of compliance with Title 6 of the Civil Rights Act of 1964, as required by the North Carolina Department of Public Welfare. In order to understand this decision, one needs to have the following information.

This decision was made after a long period of study and debate concerning the meaning and implications of the Civil Rights Act and the way in which it affects the operation of the Methodist Home for Children. The major concern of the Trustees has been to preserve the ability to serve each child according to his individual needs and to remain an agency responsive to the will of the North Carolina Annual Conference. To many of the Trustees the compliance statement seemed to involve governmental control to which they were strongly opposed.

The fact is, that nowhere in the Charter, By-Laws, or any statement of policy under which the Methodist Home for Children has been operating in the past is there any statement which suggests racial discrimination. The policies of admission and service have been based upon a desire to serve the needs of individual children who must be cared for outside of their own homes and for whom the Methodist Church has accepted responsibility. The Methodist Home for Children has not followed a policy of discrimination in the past. It has served children of Indian ancestry as well as white children. In fact, there are several Indian children being served now. The welfare of the individual child must be put above every other consideration.

The Methodist Home for Children does not anticipate any change in its admission policy, which is stated as follows: "The Executive Committee will review carefully each application and the needs of the child concerned in the light of the ability of the Home to meet this child's needs. Admission will be approved only when, in the judgment of the Executive Committee, the best interest of this child is to be served by his admission to the Home."

Every application for a child to be admitted to services at the Methodist Home must be approved by a pastor serving a regular pastoral appointment in the North Carolina Annual Conference of the Methodist Church. In most cases these applications are for children who have come to the attention of the local Methodist Church and for whom the local Methodist Church feels some responsibility.

On January 1, 1967, the Methodist Home was serving 156 children in Group Care program on the campus in Raleigh, four in Foster Homes, and six were being assisted in post high school education. Of this total of 166 children in the various services of the Methodist Home, 35 were in the legal custody of a County Welfare Department, which means that the County Welfare Department has legal responsibility to make plans for the child. The Methodist Home does not accept legal custody for any child. Every child is admitted on the basis of an agreement with the person or agency having legal custody which gives the Home complete control of the child so long as he remains at the Home.

The responsibility for paying the cost of caring for children at the Methodist Home has been accepted by the North Carolina Annual Conference of the Methodist Church, which makes an annual appropriation for this purpose. The Home receives special gifts from Methodist Church groups and interested individuals. The Duke Endowment assists with

a contribution towards the expense of the children who are either orphan or half-orphan. At the present time only one child receives any direct support from any Welfare Department. This is only \$3.00 per month for spending money. A few children are entitled to Social Security benefits from their parents' accounts. In some cases parents and relatives contribute something toward the cost of care for a child, as they are financially able.

The income dollar for operating the Home in 1966 came from the following sources: 52 cents from the appropriation by the Annual Conference; 6 cents from the Thanksgiving Special Offering; 25 cents from the Home's Endowment and invested funds; 4 cents from the Duke Endowment; 6 cents from sponsors (local WSCS, Sunday School Classes, Men's Clubs, etc.) and 7 cents from miscellaneous sources (including parents, relatives, Social Security and gifts); 1/100 of 1 cent from a Welfare Department.

Obviously the Methodist Home for Children does not depend upon money received from any governmental source to provide its services to children.

Under present governmental regulations the State Department of Public Welfare and all County Departments of Public Welfare are forbidden to provide any form of cooperation or service to a non-complying institution. Children cannot be referred to the institution for service. The welfare departments cannot release any information concerning a child or his family. No welfare department can permit a child, for whom it has legal custody, to be placed in such institution.

The Methodist Home seeks to provide the best service possible to each child according to his needs. To do this it is necessary to be able to work cooperatively with the Welfare Departments, the Domestic Relations Courts and other agencies that may be involved with the child and his family. One result of signing the compliance statement is that the barriers to cooperation between the Methodist Home on the one hand and the Welfare Departments on the other hand have been removed.

There are 29 private and church related child caring institutions in the State of North Carolina. Before the decision of the Trustees of the Methodist Home 23 of these institutions had already signed a compliance statement. Now only 5 institutions remain on the non-complying list. The Methodist Home can now work in harmony with the large majority of child caring institutions in the state.

One argument which influenced the decision of the Board of Trustees is that the law of the Nation must be obeyed whether we agree with it or not. This is the only way to preserve the stability of government. The Civil Rights Act of 1964 is the law of the land. The Methodist Home for Children has no choice but to abide by the law, and to operate within its limits.

Signed,
DREWRY J. JONES
President, Board of Trustees
J. W. LINEBERGER
Superintendent

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Woman's Activities



N. C. Conference

MRS. H. W. DOUB

SECRETARY OF PROGRAM MATERIALS

This week we are so glad to honor our recently elected secretary of Program Materials, Mrs. Joseph R. Bryant of Ahoskie. She is no new comer to our Executive Committee as she served so well as president of the Elizabeth City District for four years.

Hazel Cousins Bryant, daughter of Mrs. N. W. Cousins and the late Mr. Cousins was born and grew up in Enfield. She finished high school there and graduated from Flora McDonald College. She attended Scarritt College for a year of graduate study, and then was employed as director of the Wesley Foundation at the University of North Carolina in Greensboro, until her marriage to Joseph R. Bryant of Rich Square.

Mr. and Mrs. Bryant make their home in Ahoskie where Joe is in the insurance business and both of them are very active in all church and civic affairs in their community. Joe is chairman of the Finance Commission, and Hazel is chairman of the Commission on Education in the Methodist church and also teaches the Young Adult S.S. Class. She is leader of a Junior Girl Scout Troop and very active in P.T.A.

The Bryants have three fine children, Dan, 13 is in the seventh grade, has a paper route and is a member of the glee club and band. Peggy, nine, is in the fourth grade and a proud Girl Scout. Robert, the youngest is three and is a very busy and wide-awake member of this family, which also includes Grandmother Cousins who lives with them.

Hazel comes to this new line of work with a wealth of experience in the Woman's Society work. Aside from being district president, she has served as local president, secretary of Spiritual Life Cultivation, and at present is a circle chairman. District-wise she has served as a subdistrict leader and Program Materials secretary. Wide awake and bubbling with energy, she does everything well and we feel so fortunate to have her lead us in the area of Program Materials. It is most important for every Society and Guild to keep this ever before our women. She will be in charge of the Book Room at our Annual Meetings of the WSCS and the Wesleyan Service Guild and is so ready and willing to help anyone secure these materials. She says her one drawback is the great difficulty to get orders filled promptly. Be sure to stop in the Book Room and see all the materials she will have available, and meet a most interesting booster of Program Materials.



MRS. JOSEPH R. BRYANT

DURHAM DISTRICT EXECUTIVE COMMITTEE

The executive committee of the Durham District Woman's Society of Christian Service, of The Methodist Church met Jan. 28, at St. Paul Methodist Church in Durham.

Mrs. J. C. Wingate, district president opened the meeting, and Mrs. Walter J. Seely led our devotion. Each of the district secretaries gave a report on their work, and made suggestions on how our over-all program could be improved.

Mrs. Wingate brought the following dates to our attention:

March 14-16, Annual Conference of the North Carolina Woman's Society of Christian Service at New Bern.

April 5, Durham District Meeting at Parkwood Methodist Church, Speaker, Rev. George Megill.

April 9, Orange subdistrict meeting, Aldersgate Methodist Church in Chapel Hill.

April 15, Rally for Christian Vocations, Louisburg College.

April 15, Granville subdistrict meeting, Butner Methodist Church.

April 16, North Durham subdistrict meeting at St. Paul Methodist Church in Durham.

April 23, South Durham subdistrict meeting, Duke Memorial in Durham.

April 30, Person subdistrict meeting, Allensville Methodist Church.

June 7-8, Spiritual Enrichment Days at Louisburg College.

Aug. 5-6, 7-11, School of Missions.

May 7-10, 1970, Eighth Assembly, Houston, Texas.

The meeting was closed with a covered

dish luncheon for the twelve members present.

MRS. ROBERT D. HUNT
Chm., Public Relations
Durham District



W. N. C. Conference

MRS. JOHN C. WRIGHT

WESLEYAN SERVICE GUILD OF SOUTHEASTERN JURISDICTION TO MEET

The annual meeting of the Wesleyan Service Guilds of the Southeastern Jurisdiction will be held at West End Methodist Church, Nashville, Tenn., Feb. 24-26.

Mrs. C. H. Boyd of New Bern, Jurisdiction Guild secretary, has announced the program of the two-day meeting. Registration will be held at the West End Church on Friday from 4 to 6 p.m. The opening session will be a Commissioning Service and Pledge Service at 7:30 p.m. at the church, with Bishop Ellis Finger presiding. The Guilders will unite with the members of the Woman's Society for this service.

Saturday's schedule includes a Guild Committee breakfast meeting at 7:30 a.m., followed by the opening session at 10 a.m. The morning's program features a meditation by Mrs. Milton Randolph of the staff of *The Upper Room*, music by the Vanderbilt University Choir and an address by Dr. Dorothy L. Brown.

The afternoon program will include tours of Methodist projects in and near Nashville. At 6:30 p.m. a communion service will be held in the chapel of *The Upper Room*, after which the Guilders will go to Scarritt College for a session on, "Dialogue in Mission at Scarritt," followed by a play by the college drama club.

Sunday's schedule will begin with a worship service at West End Church at 8:30 a.m. and close at noon. The group will go to the Board of Evangelism for their closing worship session with Dr. Richard Bauer as speaker.

Mrs. Carl M. Worthy, secretary of the Wesleyan Service Guild of the Western North Carolina Conference will lead the WNC delegation.

ONE OF TEAM OF TWELVE WRITES

Mrs. Ruth Kuhlmann of Brazil was one of the Team of Twelve women from other nations who spent five months visiting various parts of the United States early in 1966 as a World Understanding Team sponsored by the Board of Missions of The Methodist Church.

Mrs. Kuhlmann wrote to Mrs. Leslie Barnhardt of Charlotte, conference president, describing some of her activities since she has returned to her native land. Her letter shows that world understanding is a two-way channel—from another land and culture to ours—and from us back to the people across the sea.

She says in part, "My life has been like a whirlwind since I arrived. To begin with, I had to put our home in order, or rather in *my order* . . . I now feel freer to go out

on speaking engagements and church work (sometimes for a week)."

She describes a visit by Miss Violeta Briata of Uruguay, also a member of the Team of Twelve, Mrs. Glenn Laskey, president of the Woman's Division, and two other representatives of the Woman's Division, and told how "it was a pleasure and honor to show them around."

She adds, "But what have I been doing that really shows my trip to your country was a valuable experience? Almost as soon as I came back, I went to Sao Paulo to attend a meeting of the Committee on Church and Society of which my husband is a member. Now I am a little more capable to help him work for this committee whose main purpose is to make the church aware of what it is supposed to do but is not doing."

"Then I started accepting speaking engagements in churches and WSCS. Of course, I always tell about the role of women in churches and society and about the church having to get involved with the world. Last week I spent five days in Sao Paulo attending classes with people from all over Brazil. We were invited by the Board of Christian Education to study with Miss Mary Alice Jones how to write material for Church School. And learn I did! Now I am supposed to write for adolescents, which is quite a task. I had to come back to Rio before classes were over because I had been invited by the Bishop of my conference to be a speaker for the first Conference Assembly of Methodist Women. We had almost 2,000 women at Bennett College, and we discussed family planning and the home and church relationship. As a result of this, I now have more work to do with church women and so maybe in the future we will be *making decisions with the men!*"

She adds, "This month I am also speaking for the young people of the district and beside these meetings, classes and speeches, the work goes on at the Center and the house needs as much attention as ever. But, as we say in Portugese, this is what gives flavor to life and we like ours well flavored."

Mrs. Kuhlmann was speaking of the Instituto Central Do Pova in Rio de Janeiro, Brazil. This is a project of the Woman's Division, the People's Central Institute, which in 1966 celebrated 60 years of pioneer work in social service. Mrs. Kuhlmann sent to Mrs. Barnhardt a copy of the anniversary observance showing pictures of the center and giving a short history of its achievements.

She added a personal message to Mrs. Barnhardt, "I have fond memories of the days we spent in Charlotte with you, and wish our paths would cross again. But even if they don't, I hope we can keep in touch by writing once in a while."

Many Western North Carolina women will remember the Team of Twelve. They visited in many parts of the conference, spending most of their time in Charlotte and in Asheville at Brooks-Howell Home for Retired Workers.



Hope and strive is the way to thrive.

—Proverb

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Feb. 20-24: General Board, National Council of Churches, Chicago, Ill.
- Feb. 24-26: SE Jurisdiction Deaconess Meeting, Nashville, Tenn.
- Mar. 15-16: Annual Meeting, Commission on Chaplains, Washington, D. C.
- Mar. 28-31: Council of Bishops of The Methodist Church, Buffalo, N.Y.
- Apr. 3- 5: Annual Meeting, General Board of Evangelism, Seattle, Wash.
- Apr. 5- 7: National Methodist Convocation on Medicine and Theology, Mayo Clinic and Methodist Hospital, Rochester, Minn.
- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Feb. 6, 13, 20, 27 and March 6, Elizabeth City District Methodist Curriculum Seminar, First Methodist Church, Elizabeth City
- Feb. 10 : Sanford District Lay Rally, First Church, Rockingham
- Feb. 12 : Race Relations Sunday
- Feb. 12 : Wilmington District Conference
- Feb. 13 : Elizabeth City District Lay Rally, First Church, Elizabeth City
- Feb. 13-15: Coaching Conference on "Church's Ministry with Youth," Camp Chestnut Ridge
- Feb. 14 : Rocky Mount District Lay Rally, First Church, Rocky Mount
- Feb. 15 : Durham District Lay Rally, Civic Center, Durham
- Feb. 16 : Burlington District Lay Rally, Davis Street Church, Burlington
- Feb. 17 : New Bern District Methodist Curriculum Seminar, Core Creek Methodist Church, 10:00 a.m.-9 p.m., A. F. Fisher, Instructor
- Feb. 17 : Greenville District Lay Rally, St. James, Greenville
- Feb. 20 : New Bern District Lay Rally, Centenary Church, New Bern
- Feb. 20 : Raleigh District Methodist Curriculum Seminar, 9:30 a.m.-4:00 p.m.
- Feb. 20-21: Wilmington District Methodist Curriculum Seminar, Lake Waccamaw
- Feb. 25 : Christian Vocations Rally, N. C. Wesleyan College for Rocky Mount, Elizabeth City, Greenville, Goldsboro Districts
- Feb. 26 : New Bern District Conference, Centenary Church, New Bern, 2-5 p.m.
- Feb. 26-27: Burlington District Methodist Curriculum Seminar, Camp Chestnut Ridge
- Feb. 27 : Goldsboro District Methodist Curriculum Seminar, St. Luke Church, Goldsboro, 9:30 a.m. to 4:00 p.m.
- Feb. 27 : Commission on Promotion and Cultivation, Methodist Building, 10:30 a.m.
- Feb. 28 : Rocky Mount District Methodist Curriculum Seminar, Enfield, 9:30-4 p.m.
- Feb. 28 : N. C. Council of Churches Seminar on State Legislation, Raleigh
- Mar. 5- 9: Durham District Revivals
- Mar. 5- 9: Wilmington District Revivals (Second half)
- Mar. 6 : Bishop's Committee on Church Architecture, Duke University, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Feb. 5-10: Christian Workers' School, Concord
- Feb. 12 : Race Relations Sunday
- Feb. 12-17: Christian Workers' School, Charlotte
- Feb. 17-18: Testing and Guidance Clinic for High School sophomores, juniors and seniors, Greensboro College
- Feb. 19-24: Catawba County Christian Workers' School, Hickory-Newton
- Feb. 19-23: Christian Workers' School, Kannapolis
- Feb. 23 : Workshop on Mental Health, Albemarle, Thomasville, Salisbury Districts, Salisbury, First Church, 10:00 a.m.-9:15 p.m.
- Feb. 23 : Conference Committee on Pastoral Care and Counseling, 3:00-5:30 p.m.
- Feb. 26-Mar. 2: Christian Workers' Schools, Reidsville, Wadesboro, Monroe
- Feb. 28 : N. C. Council of Churches Seminar on State Legislation, Raleigh
- Mar. 3- 4: Testing and Guidance Clinic for High School sophomores, juniors and seniors, Greensboro College
- Mar. 5- 8: Venture in Faith, Greensboro, Gastonia, High Point, North Wilkesboro, Thomasville, Salisbury and Marion Districts
- Mar. 12-15: Venture in Faith, Charlotte, Winston-Salem, Asheville, Waynesville, Albemarle and Statesville Districts
- Mar. 16 : World Service and Finance Commission



MRS. CATHRINE VICK

Dear Girls and Boys:

Tomorrow, February 10, people all over the world will be going to church to pray. This is a special day that we observe each year on the first Friday in Lent. It is called The World Day of Prayer. Long before any of us get up, the people of the Tonga Islands will begin their observance. They will pray in their own language and think about all the other people in the world who are a part of God's Kingdom that has no end. As the sun moves around the earth, other people will gather together to offer their prayers and gifts. The people who love God and know of His love for them gather together to pray.

Men, youth, and children unite with the women to pray. People in hospitals, in convalescent homes, and in homes where the aged live will be offering their prayers. When we pray for others and are concerned about them, we want to share what we have with them. Offerings of money will be given to help: people around the world who want to get an education in Christian schools; people have Christian literature to read in their homes; provide day care centers for migrant children; provide helps for leaders of the Indians in our country.

This special day is a time when we remember Jesus' life and teachings and when we can join with others in asking God's help to live in His spirit and share His love with others. You may not be able to attend a special service but wherever you are you can remember this day and offer your prayer to God.

AUNT CAY

JEREMIAH TRUSTS GOD

Jeremiah was a boy who lived in a small village near Jerusalem. Jeremiah's father was a priest in the Temple at Jerusalem, and Jeremiah had learned many things from his father. He trusted in God.

One day Jeremiah saw God in a vision. God told Jeremiah that he wanted him to be a prophet or preacher to the people. This frightened the boy, and he said to God, "I am only a boy, and I do not know how to speak."

God spoke to Jeremiah again and said, "Do not say, 'I am only a boy,' but go to all to whom I shall send you and speak what I shall tell you.

Do not be afraid, for I will make you strong."

Jeremiah trusted God and did as God told him. And these are some of the things Jeremiah said to the people.

"The people who are really great are those who know God and who let His spirit of kindness, justice, and righteousness decide how they will act. They will be like a tree planted by water. It has deep roots and is strong."



PRAYERS FROM AROUND THE WORLD

The children's service for the World Day of Prayer is composed of prayers written by children around the world. Here are some that are included in the service.

Zambia: Dear God, please help us to find room for the hungry children who are at our gates so early this morning and heal the lepers so that people will not run away from them. I, myself, will try hard to please you today. Amen.

Hong Kong: Dear Heavenly Father, It is evening and we pray that our hearts be quiet and listen to Thy message. If we have hurt YOU today or done wrong to others, please forgive us. . . . Though we are happy here we still remember many children who are roaming the streets. Please save them, too. Amen.

Malayan Federation: Dear Jesus, who watched the children playing in the market place, help us to play without quarreling and, when we cannot win, help us to be good losers. May we take no mean advantage of those weaker than ourselves. Bless the children who are lonely, and especially those who are crippled and cannot play games. Amen.

Puerto Rico: Dear Jesus, we thank Thee for teaching the way of love as Thou lived it here on earth among enemies as well as friends. Teach us to live with and love our enemies, too, until someday they will become friends and all the world will be friends, loving one another. Amen.

Taiwan: Heavenly Father, please make wars stop so that people may be safe and happy. We pity the soldiers who have to get killed, but even some of our little friends who did not fight at all got very hurt, too. Please make people be kind to one another in the world. Amen.

BOOKS OF THE BIBLE

The next four letters in the New Testament are called *Titus*, *Philemon*, *Hebrews*, and *James*. Titus, like Timothy, was one of Paul's closest friends. This letter which bears his name gives guidance for the church on the Mediterranean island of Crete. It holds up the highest standards of life for all who have faith in Christ. The letter to *Philemon* is one of the very short books of the Bible. It is a personal note from Paul and was written while he was in prison. He had become acquainted with a run away slave, Onesimus, who belonged to Philemon. Onesimus became a Christian and decided to return to his master. Paul sent this note with him asking Philemon to receive him as a fellow Christian, "no longer a slave but more than a slave, as a beloved brother." The letter to *Hebrews* was written by an unnamed Christian for Christians at Rome. It teaches that Jesus is the Jewish Messiah and that He is also the Savior of all men who have faith in Him. The eleventh chapter tells the story of how men were saved by their faith and how Christians are saved from their sins by faith in Christ. The letter of *James* is addressed to Christians among the Jews who had scattered all over the empire. Its aim was to strengthen them in time of trouble and to insist on goodness in every aspect of life. Two well-known verses sum up its message: "Be doers of the word, not hearers only," and "Faith, if it has no works, is dead." Learn the names of these four books.



MAKE A VALENTINE

You could make a valentine with Bible verses. Many of our verses are about love. They make good messages. Pick out several verses to use. Some you might select are: Matthew 19:19b; I John 4:11; Psalms 33:5b; Proverbs 17:17a; John 15:17a; I Corinthians 14:1a; I John 4:16b. You can think of others.

To make the valentine, cut a heart out of a square of red construction paper. Next, out of a square of white paper cut another heart. Paste the white heart on the red heart. On the white one, print the Bible verse you have selected with a red pencil or crayon.



RIDDLES

Why is a robin on a fence like a penny?
Because the head is on one side and tail on the other.
Why is your father lazier than you?
Because he is longer in bed.
I can run but I can't walk. What am I?
Water.



ANSWERS FOR LAST WEEK

See, sea; male, mail; write, right; bred, bread; tee, tea.

Sunday School Lesson

FOR FEBRUARY 19

BY RAYMOND A. SMITH

God Yearns For the Lost

Background Scripture: Luke 15

Lesson Scripture: Luke 15:11-24

It is St. Luke who gives us the three wonderful parables of the "lost things"—the lost sheep, the lost coin and the lost son. In these stories the central theme is God's concern for all men, not just good men, or wise men, but wayward men, confused men and weak men.

The setting for this teaching is given in the first verse of Luke's gospel, where we read: "Another time, the tax gatherers and other bad characters were all crowding in to listen to him; and the Pharisees and the doctors of the law began grumbling among themselves: 'This fellow,' they said, 'welcomes sinners and eats with them'" (New English Bible). Jesus then uses the three stories to make it plain to all his critics that he serves a God who seeks out and wants to bring back into communion and fellowship with him even those whom others have rejected, or those who, in fact, have rejected themselves and are, in St. Paul's words, "without God and without hope in the world."

In the first of the three stories we see a shepherd who had a hundred sheep, one of which went astray. The shepherd leaves the ninety-nine in the pasture and starts out to find the lost one. When he finds it he calls in his friends and has a celebration: "Rejoice with me! I have found my lost sheep." In the case of the next story a woman loses a small coin and after a long and tiring search, finds it. She likewise is so happy that she has "a party" to which she invites her friends to share her joy. We practical-minded Americans of the 20th Century might think this woman was foolish. Maybe the coin wasn't worth enough to pay for the refreshments! Scholars have suggested, however, that the coin might have been one of a necklace of ten pieces given her as a wedding gift by her husband. If this is true the coin had a value that could not be measured by a commercial scale! This might give us something to think about. Isn't it a pretty serious thing to write some one off as "worthless"?

The story of the lost son has sometimes been given the title: "The Story of the Waiting Father." This suggests that it is not the prodigal son, nor even his older brother (as some have suggested), who is the central figure in the parable. It is the father who cannot dismiss his wandering and wayward son from his mind. Nor can the son completely forget his father and his home. Various phrases have been used to describe the crisis in the soul of the prodigal that finally drove him homeward. The King James Version says, "When he came to his senses." It would seem that

the King James Version is still the best rendering. It suggests that the prodigal's experience in the "far country" does not really represent what he wants to make of his life. There is another self, an imprint made on his soul by his father and his home, which is his real self. It is to this self that he returns before he returns even to his father. May it not be this way with each of us? There is always something missing from our lives. They are not what we wish they were. There is the prayer which is eternally true: "We have done those things which we ought not to have done; and we have left undone those things which we ought to have done, and there is no health in us."

Some writers have pointed out that the father in the story did not go seeking his son, as the shepherd sought the sheep and the woman the coin. One writer implies that the true father would have done this,

as in the novel "Cry the Beloved Country" where the father seeks the son in the low dives and night-spots of Johannesburg until he finds him. But in Gunther Bornkamm's fine book entitled "Jesus of Nazareth" he reminds us that the father was present in the son's memory of his home where even the hired servants had enough and to spare. It was when he realized not only that he had come to the end of his rope that the son decided to return, but that he had despised his father's goodness.

There is the story of a man who made a radical change for the better in his way of living. Some friend asked him if he had done this because he feared he might go to hell if he died. The reply was "No, that was not it; I changed because I could no longer hold out against the overwhelming love of God." That's our lesson in one sentence!

Six Christian Workers Schools Set

Methodists in western North Carolina will return to religious school training during February and March for instruction in teaching and leadership.

Christian workers schools are scheduled in six cities during Feb. 12-March 2. Both young people and adults will attend.

The largest school will be in Charlotte where over 1,200 persons will attend day and night classes in First Methodist Church during Feb. 12-17.

Dr. Carl H. King of Statesville, executive secretary of the Board of Education, Western North Carolina Conference, said the other five schools will be:

Kannapolis Christian Workers School, Feb. 19-23, in Trinity Methodist Church, Kannapolis; Newton Area Christian Workers School, Feb. 19-23, in First Methodist Church, Newton.

Anson County Christian Workers School, Feb. 26-March 2, in First Methodist Church, Wadesboro; Rockingham County Christian Workers School, Feb. 26-March 2, in First Methodist Church, Reidsville; and Union County Christian Workers School, Feb. 26-March 2, in Central Methodist Church, Monroe.

Dr. King said all schools are co-sponsored by the Conference Board of Education and local participating Methodist churches.

Classroom instruction includes various

Bible courses, Methodist and Christian histories, the Christian training of children of all ages, the way to a Christian home and marriage, church structure, prayer, music and drama, and specialized subjects such as Methodist Men, the Youth Fellowship and the Official Board.

College Choirs Sing at Rallies

Choirs from three Methodist colleges will sing at the eleven Annual District Lay Rallies being held throughout the North Carolina Conference this month.

The Louisburg College Choir, under the direction of Miss Sarah Foster, sang at the Goldsboro District Rally on Feb. 6 and is scheduled to sing at the Elizabeth City District Rally on Feb. 13 and at the Burlington District Rally on Feb. 16.

The N. C. Wesleyan College Choir, directed by Mr. Lawrence Gupton, sang at the Raleigh District Lay Rally on Feb. 7. It is slated to sing on Feb. 9 at Wilmington; Feb. 14 at Rocky Mount, and Feb. 20 at New Bern.

Mr. Allen Porter will direct the Methodist College Choir in singing at the following lay rallies: Feb. 10, Sanford District Lay Rally at Rockingham; Feb. 15, Durham; and Feb. 17, Greenville. On Wednesday night, Feb. 8, the choir sang at the Fayetteville rally.

Our Goals for Advocate Promotion During January and February

- Increase Total Subscriptions from 11,000 to 20,000
- Challenge All of our Churches to go on All-Family Plan
- Expect All others to adopt the All-Official Board Plan

Watch for Promotion Material Through the Mail

METHODIST NEWS ROUND-UP

ALL-FAMILY PLAN CONTINUES GROWTH IN SOUTH CAROLINA

Our sister publication, the South Carolina *Methodist Advocate*, reports further gains in Methodist churches which are on the All-Family Plan. The total is now 314 churches. South Carolina Methodists have been promoting this plan for several years with steadily increased success.

★

EMORY RECEIVES \$600,000 GIFT

Emory University has received a gift of \$600,000 to endow a Chair of Family Planning and Maternal Health in the department of gynecology and obstetrics of its medical school. Established by Mrs. Cordelia Scaife May of Ligonier, Pa., the Chair will be concerned with research, training and service responsibilities directly related to the field of family planning.

★

POTTS RETURNS FROM ROUND-THE-WORLD TOUR

Dr. J. Manning Potts, new Executive Director of Lake Junaluska Assembly, recently returned from a tour of visitation which took him around the world. In Tokyo he attended retreats for chaplains who are working in Vietnam, and met with leaders of the United Church of Japan and the editors of the Japanese editions of *The Upper Room*.

★

PHILIPPINE METHODISTS TO TRY FOR A BISHOP

Methodists of the Philippines will try again to elect a bishop when they meet for a special session of the Philippine Methodist Central Conference Feb. 17-19 in Manila. Three years ago the Central Conference re-elected Bishop Jose L. Valencia to his fourth term, but failed after 50 ballots to elect a successor to retiring Bishop D. D. Alejandro.

★

IOWA METHODISTS BATTLE PARI-MUTUEL BETTING

The Iowa legislature is expected to consider a bill to authorize state controlled pari-mutuel betting on horse races in the near future. The Methodists of the state have launched a spirited opposition to the bill which is being backed by the Iowa Horse Racing Association. Both annual conferences have made official pronouncements based on the belief that gambling "is a menace to personal character and social morality."

★

FIRST EUB MERGER VOTES

The first annual conference votes on the proposed merger of The Methodist Church and the Evangelical United Brethren Church are now in. They came from two Latin American Conferences, that of Argentina and of Chile. Both conferences approved the proposed union by almost unanimous votes.

Between now and July 1, 87 Methodist annual conferences and 32 EUB conferences will vote on the issue. Also, votes will be taken in 41 additional Methodist annual conferences which are overseas.

REACTION TO CONFERENCE ON THE DRAFT

A recently held, widely publicized conference on the draft which took place in Detroit has drawn sharp criticism from some Michigan Methodists. Although the conference did not have the official backing of any denomination, there was widespread misunderstanding on this point. Pastors and others who participated actually did so only as individuals. Central Methodist Church, Detroit was the scene of the meeting which drew persons from a wide spectrum and geographical area.

★

PROTEST OVER DISMISSAL OF DEAN

The dismissal of Drew Seminary dean Charles Wesley Ranson has raised a storm of indignation among the students and faculty of the well known Methodist theological school located at Madison, N.J. Dr. Ranson was dismissed by Dr. Robert Fisher Oxnam, president of Drew University. Dr. Oxnam is a son of the late Bishop G. Bromley Oxnam.

Faculty members of the seminary have attributed the action to a breakdown in communications and confidence between the two individuals involved. Supporters of Dr. Ranson deplored the "summary dismissal" and expressed shock "that he would be removed apparently without a hearing. . . ."

★

NEW "UNOFFICIAL" JOURNAL

A new magazine to be called *Good News* was due to bring out its first issue about Feb. 1. Its purpose, states the magazine's sub-title, is to provide "a forum for scriptural Christianity within The Methodist Church." Bishop Gerald Kennedy has written a lead article entitled "The Evangelicals' Place in The Methodist Church Today."

The editor-publisher in the new venture is the Rev. Charles W. Keysor, who worked for 15 years as a journalist prior to entering the ministry. A graduate of Garrett Theological Seminary, he has also been managing editor of *Together Magazine*. He is now pastor of Grace Methodist Church, Elgin, Ill.

◇ ◇ ◇

Adversity is a grindstone that puts an edge on us.—*Proverb*

David McPherson Dies in Vietnam

Specialist 5 David M. McPherson drowned accidentally in Vietnam on Jan. 14. According to reports he was swimming with some of his friends and suffered cramps. Companions were unable to reach him after he called for help.

He was the son of the Rev. Luther McPherson, pastor of the Plateau-Wesley



Chapel Charge, Newton, and Mrs. McPherson.

David was born in High Point, March 1, 1946. He attended school in Canton, and went to Brevard College where he made a splendid record. Throughout his educational career he was active in various school and church organizations. He was an Eagle Scout, and active in youth work. He played on the soccer team at Brevard College.

Before leaving for Vietnam David went by to see Bishop Earl G. Hunt, Jr., and expressed to him his desire to enter the Methodist ministry upon his return. He was an outstanding young man from every standpoint. He requested the Christian Advocate to be sent to him in Vietnam.

He had only been in Vietnam since June, 1966. He was stationed at Ft. Gordon, Ga., for basic training and was assigned to Ft. Eustis, Va., for advanced training.

David is survived by his parents, one sister, Jane, and two brothers, Bob, and Luther P. of Prince Frederick, Md.

Services were held for David on Jan. 24, at Wesley Chapel, by the Rev. Cecil G. Hefner, district superintendent, and Dr. W. Jackson Huneycutt, pastor of First Methodist Church, Morganton. His body was laid to rest in the High Point cemetery.

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Christian ADVOCATE

Volume 112

Greensboro, N. C., February 16, 1967

Number 7



That the Blind Might Sing

A Braille edition of the new Methodist Hymnal has been published by The Methodist Publishing House in cooperation with the American Printing House for the Blind. It has about 1,400 pages set in eight volumes.

* CAROLINA BRIEFS *

¶ Rev. George C. Megill, missionary to Brazil from the N. C. Conference, preached at Farmville Methodist Church on Feb. 5.

¶ After undergoing surgery, Miss Mary Jane Hefner, daughter of Dr. and Mrs. Cecil Hefner, remains a patient at Baptist Hospital in Winston-Salem.

¶ Heather McCotter Smith, infant daughter of Rev. and Mrs. Charles Smith of Greenville, has been admitted to Duke Hospital with a heart condition.

¶ The Rev. Dr. James A. Gaiser, a district superintendent of the Western Pennsylvania Conference, preached at Duke Memorial Church, Durham, and Mt. Bethel Methodist Church, Bahama, on Sunday, Feb. 12.

¶ Dr. Paul Ervin, president of the Judicial Council of The Methodist Church, spoke at the morning worship service of First Methodist Church, Elkin, on Feb. 12. The Charlotte attorney's address was given in connection with Race Relations Sunday.

¶ The Pfeiffer College Concert Choir will give a concert at First Methodist Church, Elkin, on Sunday evening, Feb. 26, at 7:30. Members of the WSCS will serve supper for the Choir before the concert, and a reception will be held at the conclusion of the program.

¶ On Jan. 22, Dr. J. V. Early, pastor of First Methodist Church, Rockingham, had the privilege of baptizing his granddaughter, Miriam Ashley Early, who is the daughter of Mr. and Mrs. J. Virgil Early, Jr. of Winston-Salem. Miriam was born in Winston-Salem on April 29, 1966.

¶ Rev. Howard Allred, minister of Epworth Methodist Church, Concord, was the guest minister for the Danville Sub-district of the MYF in a youth revival held from Feb. 12 through Feb. 15 in Calvary Methodist Church, Danville. Youth from seventeen Methodist churches participated in these services.

¶ Mrs. Gerald O. Schoonover of Lake Junaluska was recently chosen "Woman of the Week" by the *Asheville Citizen*. Mrs. Schoonover is organist and choir director of First Methodist Church in Waynesville. In addition to her many other activities, she has helped plan three interdenominational choir festivals for Waynesville and is now working with her committee on a fourth one for April.

¶ At a church conference held on Jan. 29 the members of First Methodist Church, Cherryville, voted to buy property and begin a program that will result in a new church home. The site decided on contains thirteen acres, and will be purchased at a cost of \$39,000. The conference was presided over by the pastor, Rev. John A. Lowder, and the report of the Survey Committee was given by its chairman, Robert Kirby.

¶ Dr. and Mrs. Eugene M. Riel of the staff of the Clara Swain Hospital in Bareilly, India, were guests of Christ Methodist Church, Greensboro on Feb. 4 and 5. They spoke at a special meeting sponsored by the Commission on Missions on Saturday night and at the morning worship service on Sunday. Dr. Riel is head of the Department of Dentistry in the hospital, and Mrs. Riel is head of the Department of Physical Therapy.

¶ Abernethy Methodist Church, Asheville, will dedicate 310 copies of the new Methodist Hymnal during morning worship on Feb. 19. Many of the hymnals have been given as memorials while others were presented by families, classes and groups within the congregation. Participating with the pastor, Rev. G. G. Adams, Jr., will be Mrs. John D. English, chairman of the Music Committee, and Harold Shipley, chairman of the Board of Trustees.

¶ The Midland Charge, Salisbury District, held a joint service on Feb. 5. The Rev. Charles E. Shannon, district superintendent, delivered the morning message, after which the congregation enjoyed dinner in the fellowship hall of the church. The service was held at Mill Grove Church with Saint Paul and Pine Bluff participating. The Youth Choirs of each church supplied music for the service. The pastor of the Midland Charge is the Rev. Ted E. Hendrix.

¶ Forty-two members of the Senior Youth Fellowship at Central Methodist Church, Albemarle, journeyed by chartered bus to Gatlinburg, Tenn., the weekend of Feb. 10-12. The group spent Saturday skiing, and on Sunday attended the Methodist Church. The young people were accompanied by the following adults: W. Kenneth Brown, Minister of Education at Central Church, and Mrs. Brown, Mr. and Mrs. W. T. Hester, Mrs. Edgar Lefler and Mrs. B. L. Harwood.

¶ The Senior High Methodist Youth Fellowship of Central Methodist Church, Albemarle, has presented the play, "In The Middle," for various groups in the Albemarle District. The cast of forty-five young persons has worked diligently on this timely and exciting play. Features of the play are folk singers, who present some of the current protest songs, and unusual dialogue. The play was directed by W. Kenneth Brown, Minister of Education at Central Church, and Mrs. W. T. Medlin, Jr. Any churches interested in a presentation of this play may contact Central Church for possible open dates.

OPPORTUNITIES

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¶ For the second time in four months, Asbury Memorial Methodist Church, Asheville, has been recognized by *The Methodist Story* magazine in its "It Worked for Us" section. This article in the February issue describes a series of long-distance calls which were made to five men with unusual stories to tell as part of the School of Missions program last year.

¶ Mrs. R. R. Allen, wife of the Fayetteville District Lay Leader, was the speaker at the World Day of Prayer service held at Highland Presbyterian Church, Fayetteville, on Feb. 10. Rev. Sam D. McMillan, Jr., pastor of the Saint Matthew's Methodist Church, was speaker at the World Day of Prayer service held the same day at the Village Presbyterian Church.

¶ The Gastonia District held a workshop on Christian Vocations for youth on last Sunday afternoon at First Methodist Church, Gastonia. The program was highlighted by an inspirational address by Bishop Earl G. Hunt, Jr. The 2:15 p.m. to 5 p.m. meeting also included group meetings for various vocational interests. Held in conjunction with the workshop was a meeting for local church chairmen of the committee on Christian Vocations.

¶ Dr. Robert B. Pierce, minister for Methodism's most famous downtown church, the Methodist Temple in Chicago, will lead a revival in First Methodist Church, Charlotte, Feb. 19-24. Dr. Pierce will preach during the 11 a.m. and 7:15 p.m. worship services Sunday, Feb. 19, then will preach during the 7:30 p.m. services Feb. 20-24. Dr. Eugene Peacock, pastor for First Church, said the revival will be for persons of all denominations and the unchurched, as well as for Methodists of the Charlotte District.

¶ A fellowship breakfast was held by the Men's Club of Marvin Methodist Church, Stony Point, on Sunday morning, Feb. 5, at 7:00 o'clock. The meal was prepared by Messrs. Harold Sloan, Hollis Dagenhart and Marvin Waugh. Mr. Ted Stough, an outstanding layman from Race Street Methodist Church, was guest speaker. Mr. Stough chose for his topic "The Will of God." He commended the club for its endeavors and emphasized the importance of club sponsored projects to keep the members interested.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

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Missions Group Hears Dr. J. Harry Haines

When the Board of Missions of the Western N. C. Conference met in Charlotte on Monday, Feb. 6, it was reminded again of the fact that these are new times in which we live. Dr. J. Harry Haines, who heads up the Methodist Commission on Overseas Relief gave the details.

In a luncheon meeting at Myers Park Methodist Church, he reminded the board members, the executive committee of the conference WSCS, and other visitors, that America is no longer looked upon as the home base. It is a part of the mission field.

The whole structure and mission of the Methodist Church is under study as evidenced in the recent session of the Consultation on the Structure of the Methodist Church Overseas held in Wisconsin.

Moreover, Haines stated, the overseas churches are rapidly moving toward full autonomy, and toward larger participation in united churches on national levels. New fields of service, however, are opening up, such as the islands of the South Pacific, where there are already a million and a half Protestants. The MCOR head pointed out that there are more Methodists per capita in the Fiji Islands than anywhere else in the world.

Turning to the situation in Vietnam, Haines stated that in his opinion we could not wisely now withdraw from Vietnam. However, we will be involved there for the



At left: Dr. J. Harry Haines explaining the Vietnam situation at a luncheon meeting in Charlotte. Mrs. L. E. Barnhardt, standing at mike, is presenting members of the Executive Committee of the conference WSCS. Others, seated at table, left to right, Mr. and Mrs. McConnell of Mooresville, whose daughter is in missionary service in Vietnam; Dr. Haines; Dr. J. Clay Madison, president of the conference Board of Missions; Mrs. Madison; and Dr. Horace McSwain, Executive Secretary of the conference Board of Missions.

next twenty-five years. The people will need a great outpouring of compassion. The door for service is open for 10 Christian workers by July and 10 more by next January. If we have a permanent cease-fire, we will need 100 workers immediately.

Vietnam, he asserted is a land of great tragedy, where they have been fighting almost constantly for 24 years, where one million have lost their lives, where in some places six civilians have been killed for

every Vietcong, where there are more than a million refugees. We are going to have to find some Christian answers and some new ways to give a Christian witness.

♦ ♦ ♦

N. C. Wesleyan Receives \$100,000 Scholarship Fund

North Carolina Wesleyan College, Rocky Mount, has received a bequest of over \$100,000 from the estate of Mrs. Anna Puett Bonney to establish a scholarship fund in memory of her late husband, C. L. Bonney.

It is the largest bequest received by the young Methodist-related liberal arts college which was founded in 1956.

In her will, administered by the Peoples Bank and Trust Co. as executor, Mrs. Bonney stipulated that the remainder of her estate, after certain bequests to relatives, be held by the college. The income from this endowment would finance "C. L. Bonney Scholarships" to assist "needy and deserving students of high scholastic standing."

Mrs. Bonney, a native of Dallas, N. C., attended the University of North Carolina at Chapel Hill. After graduation she came to Rocky Mount as a math teacher in the city schools. Here she met and married C. L. Bonney, a widower. He was a native of Princess Ann County, Va., who moved to Rocky Mount to be associated with one of the early Ford dealers. Later he established and conducted a prosperous automobile distributorship until his retirement in 1928.

The Bonneys were long active in community and church affairs. They were members of the First Methodist Church. Mr. Bonney served for many years as Finance Chairman of the local Board of Aldermen. He was a member of the Kiwanis and the Benvenue Country Club. As an avid sportsman, he belonged to the Durant Island Club for which he served as manager until his death on April 6, 1965. The Bonneys had a daughter who was killed in an auto accident in New York in 1963. Mrs. Bonney died in Rocky Mount Jan. 14, 1967.



Broad Street Church, Mooresville, Moves Ahead on Building Program

Broad Street Methodist Church, Mooresville is steadily moving toward construction of a new educational building. Over two years ago a planning committee was set up, and on March 29, 1965 the Quarterly Conference adopted its proposal.

This called for construction of a building to be located adjacent to the present sanctuary, and the subsequent tearing down of a structure now used for the church school. The space thus made available would then be used for parking area.

In addition, the committee's report called for a long range program involving the removal of the present parsonage and the provision of parsonage facilities elsewhere.

A building committee was elected on April 25, 1965 composed of the following:

Cecil Newton, chairman; Gray Chester, Rufus Gudger, Olin Lyles, Carl (Jack) Carter; and, as alternate members, John Roberts and Herman Newton.

An architect, Tom Hutchenson of Statesville, was employed and he has worked closely with the building committee in the designing of a suitable building. Floor plans and other specifications submitted by the architect and the building committee have recently been laid before the Official Board, a congregational meeting, and the Quarterly Conference. In each case, they were approved without a dissenting vote.

The estimated cost of this building and improvements related thereto is \$150,000. Grading and construction is expected to begin as soon as sufficient funds are in hand.

EDITORIALS



A Stand Against The Current

As we go to press, the National Conference on Church and State is taking place at Los Angeles. The conference is sponsored by Americans United for Separation of Church and State, with headquarters in Washington, D. C.

In an ecumenical age, the voice of Americans United seems often to be raucous and out of tune with the times. Most of us are inclined to reject with hasty impatience a position which threatens the spirit of sweetness and agreeableness which exists among the denominations, including the Roman Catholic Church. Americans United, however, insists on pointing out current dangers involved in church-state relations.

We have strong convictions on the rightness of true unity among all Christians. Also, we believe that all Christians should work for wider understanding and closer relationships with one another, on all levels of church life. But, we are also convinced of the importance of our traditional separation of church and state, in which neither church nor state can dominate the other, and in which no single church is to gain a favored position in our national life.

Americans United has released a position paper to be used in connection with its Los Angeles conference. Elsewhere in this issue, on page 8, we are printing excerpts from their statement. Perhaps its view may contain a necessary corrective.

Looking To Dallas, 1968

In this issue we are carrying reports of two meetings having a bearing upon action to be taken at the next General Conference. First, a Committee on the Ministry met late in January at Lakeland, Florida. (See page 8.)

Then the Methodist Council of Secretaries convened at Chicago January 31 and made recommendations concerning the structural organization of the church. (See page 7.) Both meetings included representatives of the Evangelical United Brethren Church.

A great deal of planning and preparation needs to be carried forward between now and the spring of 1968, when the elected delegates of our church will meet in General Conference at Dallas, Texas. It is important that ample publicity be given to all ideas and points of view that are being advanced. This

is necessary in order that these ideas may be widely discussed over the church. Delegates should be permitted to go to Dallas with more background information, more time for study, than was afforded when they gathered at Chicago last November.

Not only so, but the rank and file of The Methodist Church, both laity and clergy, should have every chance to know what is being set forward as far in advance as possible. Then, they should have the opportunity to register their opinions in places where such action counts.

Nobody wishes to have questions vital to Methodism's future decided in an ecclesiastical equivalent of the smoke-filled room. This best can be accomplished by wide, free and frank discussion at all levels of church life. We shall attempt to keep our readers informed about what is being planned and proposed as we point to the General Conference of 1968 and union with the EUB Church.

More On Our Wasted Manpower

Last week we had something to say about a widespread misuse of ministerial talent. What about laymen? How many Methodist laymen do we have in North Carolina who are loaded with capability and have nowhere to take it?

We are thinking particularly of that increasing group of men and women who have entered retirement while still in the vigor of excellent mental and physical health. Many of these people have developed skills and abilities which would be of inestimable value to the church. Also, we have the feeling that numbers of them would gladly devote full time or part time to some challenging church-related mission.

Some of these might be willing to go on short-term overseas assignments. Others would find themselves able to associate themselves in a Group Ministry program or an Urban ministry project. Still others could be incorporated into some exciting and imaginative mission enterprise right in their home town.

We are fast moving from the concept of a static church in which 10% of the lay members do 90% of the work, to a conviction that every church member should be vitally involved in a service role of some sort. The "clubby," cozy posture of the church is giving way before a mounting conviction that the

church, if it is to fulfill the role to which it has been called by Christ, must involve itself more directly in the trouble and tragedy of these days. This involvement must be spelled out in terms of lives offered as well as in money spent.

Every annual conference should compile a master file on its lay personnel, listing qualifications and interests of each person available for service of some kind, and the conditions under which that service would be offered. Then, the annual conference should initiate a plan and should coordinate a program for the effective use of these gifted and dedicated lay volunteers.

The fact that this has never been done before is irrelevant. These are unique times in which we are living. Times which call for imaginative thinking and venturesome planning.

What Pastors Are Saying In Church Bulletins

THE I IS MISSING

Last Sunday we were coming back into Asheboro when we passed another Methodist church. As we looked at the sign we noticed that rather than reading METHODIST CHURCH, the sign read METHOD ST CHURCH. We remarked about it, and one of the family said, "The thing that's wrong with that is that the 'I' is missing."

That's what's wrong with many of our organizations. The real "I," the real person is missing, and my church, my class, my circle, my MYF group will never be the force it should be until I have given it my all.

Ask yourself, "Will 'I' get fully involved in my church and its program?" Methodism needs the dedicated individual—the "I"—if you please.

CHARLES D. WHITE
First Church, Asheboro



STATISTICS ARE STARTLING

The crowded planet on which we live is seventy percent non-white in population. Ninety-four percent are non-American. Yet we Americans receive almost half the income of the world. We are further privileged: the life expectancy of ninety-five percent of the world's people is forty years, and ours is much longer. Fully half of the people on earth have never heard of Jesus Christ, or what He taught, or for what He lived and died. Now, as the boys say who fly our planes, "fasten your seat belts:" the average American family spends less than four dollars per year to share its Christian faith with the rest of the world. They give less to the total program of the church and kingdom than they spend maintaining their automobiles, or club membership, or hobbies, such as sailing, golf, bowling, and travel.

How much can we afford *not* to give?

KIMSEY KING
Ahoskie Methodist Church

LETTERS

TO THE EDITOR



PRAY FOR WORKERS

To the Editor:

In reading your editorial, "Our Diminishing Supply of Ministers," the thought came to me, that to the best of my remembrance, not one single person from our church has gone into the ministry since I became a member in the fall of 1907. Prior to 1907 I had been a member of Adley Methodist Church for four years. This doesn't speak well for our church, for which I am truly sorry.

Rev. Jack Caudill married a member of our church, Elizabeth Alexander; but Jack was brought up in Miller's Creek Church, under the guidance of that saintly man of God, Rev. J. L. A. Bungarner.

Another of our fine girls, Gaynell McEntire, married a Lutheran minister.

Won't you please pray with us that at least one of our fine boys will soon decide to study for the ministry, and one of our girls enter full-time Christian service?

Sincerely,
EDITH PERRY PREVETTE
Wilkesboro Methodist Church



CAN'T WASH HANDS

To the Editor:

"Now let us be reasonable," says the moderate drinker. "Let's put it under license and control." Our answer is: Put it under license and put it in control. That is what happened under the old system.

How are we going to give you, the moderate drinker, the right to buy and drink it by the dram and not make it general? The law of Demand and Supply is reversed with the liquor industry and other industrial institutions.

In the supply of necessities of life, the demand will cause an increase or decrease of supply. In the alcoholic industries supply seeks an increase of demand.

Then there is the fact that every right or privilege carries with it an equal responsibility. If I vote to give you the privilege of drinking at the bar, and another drinks at the same bar a sufficient quantity to make him a dangerous driver on the highway, and he proceeds to kill one or more innocent people, then you, I, the maker, and the seller, are responsible.

We may like Pilate wash our hands, but all the water in the world won't wash away that responsibility. You say the illegal traffic will supply the demand if we do not license and control it. The illegal suppliers carry the responsibility, and I am not sharing it with them.

As a boy of seven, I signed the pledge and for eighty years the liquor traffic and I have been at odds and, by the grace of God, we will remain that way as long as we both exist.

Sincerely yours for a sober America,

REV. C. M. WHITE
Candler, N. C.

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Dr. Chappell To Be At Candler

Dr. Clovis G. Chappell, renowned minister and author, will be the preacher for the "Venture in Faith" emphasis at Francis Asbury Methodist Church, Candler, from March 5 through 8. Dr. Chappell will begin



DR. CLOVIS G. CHAPPELL

his series of sermons on Sunday morning, March 5, at the eleven o'clock worship hour and preach each evening at 7:30 o'clock through March 8.

In a poll conducted by the Christian Century a few years ago, Dr. Chappell was chosen as one of the ten most effective preachers in America. He also is the author of thirty-three books, including *The Cross Before Calvary*.

A retired member of the WNC Conference, Dr. Chappell is now a resident of Waverly, Tenn.

A cordial invitation is extended by the Rev. Jack B. Yarbrough, pastor, and the congregation of Francis Asbury Church, to all residents of Buncombe County and surrounding areas to hear Dr. Chappell in this series of services.

Newberg To Join Wills Program

Dwight E. Newberg, Burlingame, Calif., joined the staff of The Methodist Church's General Board of Lay Activities in Evanston, Ill., Feb. 1.

Mr. Newberg's appointment was announced by Dr. Robert G. Mayfield, general secretary of the board, who said he would work in the Section of Stewardship and Finance with special responsibilities in the field of wills and special gifts.

A special agent of the Federal Bureau of Investigation for 25 years, Mr. Newberg has had a wide background in local church activities and in fund-raising efforts of various sorts.

The new board staff member is a native of Chicago, Ill., and was graduated from Kansas State Teachers College at Emporia. He has done graduate work in law in Kansas City, Mo.

Showmanship in Preaching Urged

"Use showmanship in your preaching," ministers attending the Broadcast Clinic at Hinton Rural Life Center, Hayesville, were urged.

They were also told that television has made the average person accustomed to professionalism, and thus this same person expects the same professionalism in preaching, either over the air or in the pulpit.

Nelson Price, director of the Department of Radio and Television and General Services for TRAFCO, came from New York to lead the all-day event held on Jan. 30.

Afternoon assistance came from two radio station managers, Paul Ridenhour of WKRK, Murphy, and Max Blakemore, WCVP, Murphy.

Participants in the Broadcast Clinic were warned that the fifteen-minute religious radio program was on the way out, being replaced by one to five-minute programs.

Both Mr. Ridenhour and Mr. Blakemore urged clergymen to give thought in preparing religious programs, to offer stations a good selection of clergymen as speakers and to make the programs non-denominational as often as possible.

The Broadcast Clinic was sponsored by the Hinton Rural Life Center with Dr. Harold McSwain, director, in charge. Methodist clergymen, and also pastors from several other denominations in the mountain communities of western North Carolina, South Carolina and northern Georgia were present.



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North Carolina Conference Laymen Swarm

Lay activities in the North Carolina Conference is a vigorous, going concern which bears the imprint of year after year of effective leadership. The latest evidence of this is demonstrated in the series of District Lay Rallies now in process. This is the fourteenth consecutive year that they have taken place.

We attended the one for the Raleigh District on last Tuesday night. Due to previous commitments, we could not be present for the dinner meeting at 5:30 p.m.

When we arrived at Edenton Street Methodist Church, Raleigh at about a quarter till seven, the church was fast filling up. There was no last minute frenzied hustle, no confused bustle. Before the clock could chime the hour, Marvin Burke, Edenton Street's minister of music had launched the capacity congregation into group singing. Then came words of welcome from Dr. J. E. Legates, Raleigh District Lay Leader. Graham Grissom read the scripture and led in prayer.

The North Carolina Wesleyan College Choir then lifted almost forty voices in a tremendous performance as it sang three numbers under the skillful direction of Lawrence Guppton. The men—over seven hundred of them—loved it!

District superintendent Nick Grant was then presented for a roll call of the charges represented. As he called each church or charge by name, the men from it stood, and the number was called out: First Church, Cary, 28; Garner, 19; Norlina, 11; Fairmont, 43; Longview, 16. So it went all the way to Zebulon, 12. Almost every charge in the district was represented.

The popular district superintendent then performed another function. He announced the winner of a plaque which is given annually to the church having the best attendance record at the annual lay retreat in August. This year it went to the men of Jenkins Memorial Church, Raleigh, and two of their representatives proudly came forward and received the trophy.

The conference benevolence program was next presented. Dr. W. W. Austin, Raleigh, a lay member of the Commission on World Service and Finance, carried out this assignment better than any preacher could have done it. Just being a layman was fifty per cent of his effectiveness, but the other fifty per cent came from the fact that he knew his figures.

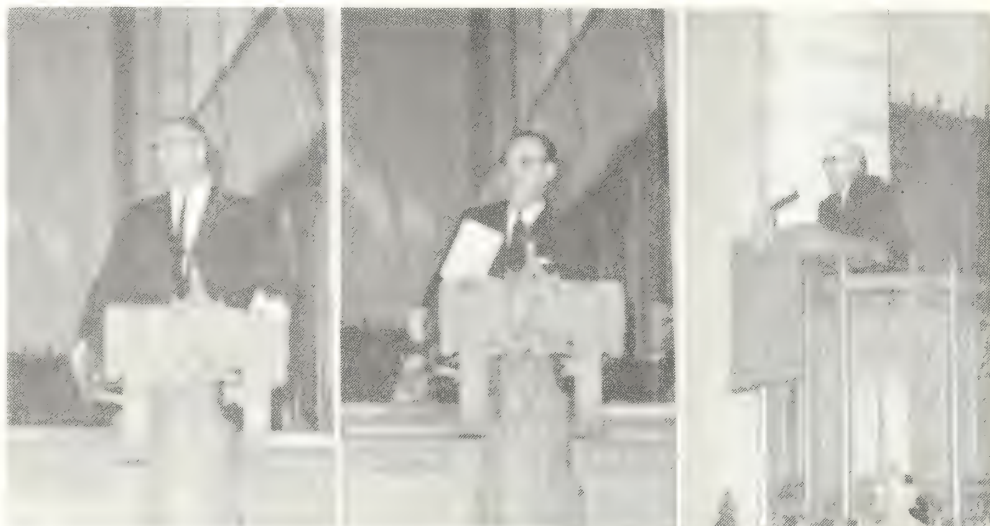
The conference lay leader, Roy Turnage, chief designer and coordinator of the lay rallies, was called upon for two significant acts. First, he lifted up a very wonderful book, *Heaven is My Home*, by Dr. F. Olen Hunt. The book is just off the press, and should be read by anybody who reads the North Carolina CHRISTIAN ADVOCATE, and by a lot who do not!

Then, Roy Turnage lifted up the cause for which an offering was to be received. After casting an observing eye over the congregation, he gave the figure of \$500 as the minimum with which he would

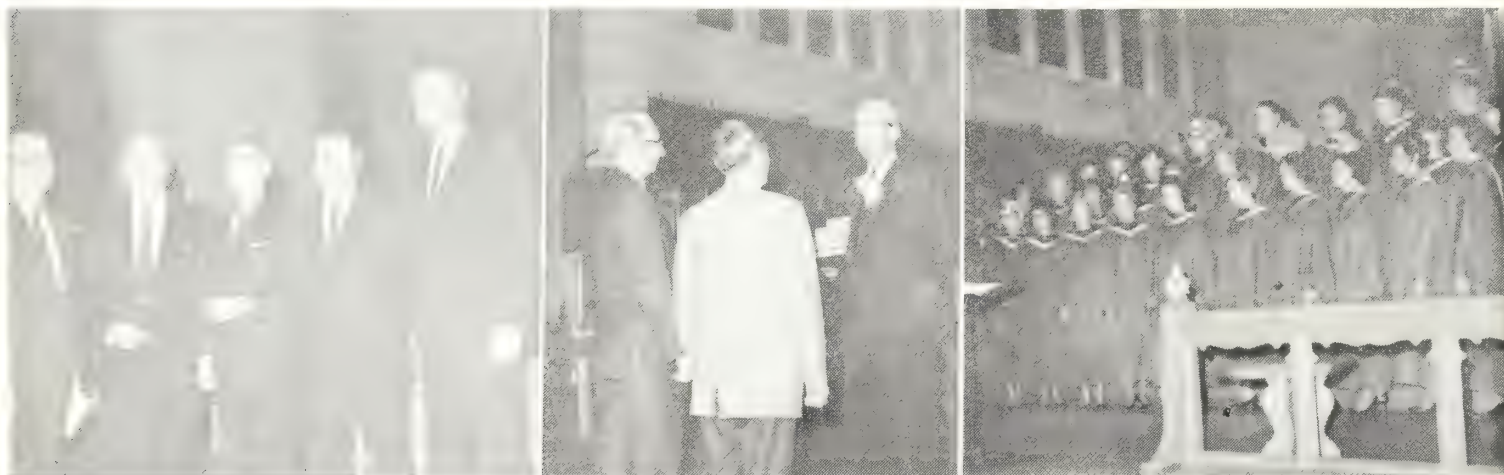
be satisfied. The offering raised by these laymen was to go for ministerial scholarships.

The writing of all of this is taking longer than the doing of it. With no lag, no dull moments, John M. Meares, educational assistant at First Church, Cary, arose and introduced Dr. George A. Foster, pastor of Trinity Methodist Church, Tallahassee, who had come up from Florida to get something said to these laymen that would be helpful and would be remembered. He did both with a warmth and an eloquence which had everyone laughing one moment, then dead serious the next as he drove home a telling point. He pulled no punches but he made no enemies as he challenged the men to meet with honesty and courage the difficulties of our times: Vietnam, a burgeoning federal government, civil rights problems, lethargy in the church, and many others.

Dr. Foster chided those who have twisted the meaning of "the priesthood of



The ADVOCATE camera caught Dr. J. E. Legates (left), District Lay Leader, as he presided at the Raleigh District Lay Rally; Roy Turnage, Conference Lay Leader, as he was presenting Dr. F. Olen Hunt's new book, "Heaven is My Home"; Bishop Garber (right) as he led the consecration service for Certified Lay Speakers.



Left: Roy Turnage, at left, and Dr. J. E. Legates, at extreme right, with three key leaders of Raleigh Methodism. Center: Dr. Nick Grant awarding plaque to representatives from Jenkins Memorial Church, Raleigh. Right: the North Carolina Wesleyan College Choir, as it sang for the Raleigh District Rally.

all believers" to make it sound like "leave me alone to make my own decisions." He pointed out that the well known expression of Martin Luther's really means that we are to be the priests of each other. Every Christian is on mission. Where he is, that is his mission station. Where he lives is the place where he should stand and be a disciple of Jesus Christ.

Bishop Paul N. Garber, episcopal head of the Raleigh area, was presented for the closing portion of the meeting, including the consecration of lay speakers. It was pointed out that this was the one hundredth lay rally which Bishop Garber had attended since assuming administrative supervision of the North Carolina Conference.

The senior bishop of the Southeastern Jurisdiction, who is also an honorary member of the Western North Carolina Conference, gave a telling and forceful statement on why the North Carolina Conference should not be pessimistic about its situation. He documented his position by some interesting statistics on what had happened in the conference over the past fifteen years. Some of his facts are these: a net gain of 35,000 in membership, from 169,000 to 204,000; an expansion in districts from seven to eleven; 108 new congregations organized—one-eighth of those now in existence; an increase in ministers from 396 to 729; the establishment of a retirement home; the creation of two new colleges.

The Raleigh area episcopal leader added that all of these achievements could not have brought about without the dedicated support of the laymen. He further declared: "I am inspired by what the laymen are doing in this conference. As I go about over the conference it is a great experience to see the results of their labors as they support our pastors in the work of the Kingdom."

"I don't have much use for a negative, pessimistic attitude. We do not need to be discouraged," Garber declared. He then called attention to the spiritual tone of the conference, which the laymen had helped to set.

There were 45 or 50 persons consecrated by Bishop Garber as Certified Lay Speakers. The benediction was spoken by District



LEADERS FOR FAYETTEVILLE RALLY

The leaders for the Fayetteville District Lay Rally pause for a moment prior to the beginning of the rally held at Hay Street Methodist Church, Fayetteville, Wednesday evening, February 8. They are, from left: Bob Allen, Fayetteville, District Lay Leader; Roy Turnage, Ayden, Conference Lay Leader; the Rev. Barney Davidson, Fayetteville District Superintendent; Bishop Paul N. Garber; Dr. L. Stacy Weaver, president of Methodist College and the principal speaker for the rally; Nelson Gibson, Gibson, speaker for the Conference Commission on World Service and Finance and past Conference Lay Leader; and Dr. C. D. Barclift, host pastor.

Superintendent Grant just as the clock was reaching for the hour of nine.

It had been an interesting and inspiring two hours—even to a veteran attender-of-meetings.

As we go to press, most of the eleven lay rallies are history. The ones remaining are these: Durham District, Wednesday night, Feb. 15, Durham Civic Center, with Dean W. R. Cannon of Emory's Candler School of Theology as speaker; Burlington District, Thursday, Feb. 16, at Davis St.

Church, Dr. Paul Hardin III, speaker; Greenville District, Friday, Feb. 17, St. James Church, with an address by Dr. Carl J. Sanders; and the New Bern District, scheduled for Monday night, Feb. 20 at Centenary Church with "Jack" Rose bringing the address. Bishop Garber is on the program for all of them. If I were a layman in the North Carolina Conference, I'd want to make my own district rally, and maybe two or three others for good measure!

Council of Secretaries Holds Significant Meeting

Top executive secretaries of The Methodist Church and the Evangelical United Brethren Church, meeting in Chicago on Jan. 31, called for "redesigning the structure of the new United Methodist Church." Dr. Don A. Cooke, Evanston, president of the Methodist Council of Secretaries, presided over the joint meeting. Two members of the Joint Commissions on Church Union were present as invited guests. They are Bishop Reuben Mueller, Indianapolis, chairman of the EUB Commission, and Dr. Charles C. Parlin, New York, vice chairman and secretary of the Methodist Ad Hoc Committee on Union.

The most significant action taken by the group was the adoption of a resolution addressed to the Joint Commissions on Union of the two church bodies. The content of the statement was as follows:

Whereas we believe that there is a need for redesigning the structure of the new United Methodist Church and that 1968 would be the best time for such action, and

Whereas we believe the sentiment in both the Evangelical United Brethren Church and The Methodist Church is ready for restructuring,

Now Therefore we request the Joint Commission to set up a committee on

redesigning the structure of the church, to develop succinct statements on mission (purpose) and to draft a plan of structure to enable the church to accomplish this mission, that a broad plan be brought to the 1968 Uniting General Conference with details to be completed as soon as possible.

In further action, executives of the two denominations set up a six-man consultative committee—three from each denomination—"to develop a preliminary study on the mission and structure of the church." The three EUB representatives are Dr. Paul V. Church, executive secretary of the General Council of Administration; Dr. John F. Schaefer, general secretary of the Board of Missions; and Dr. Joseph H. Yeakel, executive secretary of the Board of Evangelism. All are from Dayton, Ohio. Those on the committee from the Methodist Council of Secretaries are: Dr. Howard Ham, Nashville, general secretary of the Board of Education's Local Church division; Dr. Tracey K. Jones, New York, head of the World Division of the Board of Missions; and Dr. Robert G. Mayfield, Evanston, who heads up the Board of Lay Activities. The committee is to report at the next meeting of the joint meeting of the denominational executives at Dayton, Ohio on March 29.



Dr. George A. Foster (right), after bringing the keynote address at the Raleigh District Rally is shown sharing something of interest with Dr. F. Olen Hunt. Could they be coin collectors?

Americans United Speaks on Church-State Relations

An initial observation with which most would agree is that there appears to be an increasing disposition on the part of both the state and the church to become associated with each other in a variety of endeavors. We ourselves note this disposition with the deepest concern. We believe that such an accommodation, even when it is called by the name of "cooperation," will not benefit mankind in either the short or the long run.

The multiplicity of church-state associations is impressive. Higher institutions of learning owned and operated by religious groups are now offered substantial Federal assistance for construction purposes, and in a variety of other forms as well. Some of the institutions receive these funds. Welfare and relief programs of the churches long regarded as volunteer Christian witness are being substantially assisted by the state. Church programs designed to cure or alleviate poverty are financed with government funds. Much of the distribution of U. S. surplus foods abroad is being handled by churches. The U. S. Agency for International Development has used its facilities and finances to assist church institutions. Under the Federal Elementary and Secondary Education Act various forms of assistance are being provided for church schools. Urban re-development procedures are being utilized to enhance church institutions at the expense of the public.

These examples are sufficient to indicate that we are faced with a massive challenge to the traditional separation of church and state which has been a hallmark of American policy for the past 150 years. There are, we believe, at least four motivations for this challenge to our tradition in church and state: (1) A desire on the part of the state to use the church for its purposes. (2) A desire on the part of some churchmen for the financial aid of the state. (3) An inclination by some churchmen to expand church programs beyond the point where members are willing to provide support from voluntary gifts. (4) An ambition among some clergymen to use the coercive apparatus of the state to advance religion.

We believe that these motivations are, without exception, mistaken and self-defeating. It will not be to the ultimate good of the state to bring the church into its bureaucratic apparatus. Though this may be initially appealing because it offers the prospect of "saving money" or of "using existing facilities," the long-time effect of

such a church-state combination will be damaging to both parties. Surely, no church has ever thrived spiritually when it drew its financial support from the state. Under such a condition the church has tended to lose its spiritual vitality. It has tended to degenerate into a political entity competing with other such entities for the financial support of the state.

The temptation of the religious community to use the coercive apparatus of the state is greater today than it has ever been in our history. It is the old temptation to take a short-cut. It is the temptation to substitute for the slow procedure of winning allegiance the deceptive speed of regimentation and the public tax. Involvement with the state leads the church into involvement with a plethora of secular concerns many of which bear little relation to its historic mission. In this process the church is itself in danger of becoming secularized and of losing the respect of the lay community.

We warn the churches of the consequences which inhere in the church-state course which they appear to be taking. A church whose institutions are supported by the exactions of the tax collector will not long retain the affection of the people. A church which uses its spiritual influence to achieve official preferment will kindle against itself the fires of anti-clericalism.

We appeal to the Protestant churches to hold fast to their historic position rejecting state aid for their institutions. We warn them that they will not be in position to resist the impact of public control upon institutions which attends the reception of public funds. We appeal to Protestants to refuse adamantly the patronage of the state in church aid programs which already exist, and to battle indefatigably against the extension of government aid to churches. We call upon Protestant and Roman Catholic leaders alike to desist from political posturing and to concentrate on the spiritual needs of men which loom larger today than ever before. Let the church be the church.

We warn the state against its increasing disposition to use the church in its operations. Though the programs involved may be commendable, we believe that they can be carried out in other ways than by ironing the church into the welfare apparatus of the state. Religion is one area where the intervention of the state has proved consistently mischievous. Government ought to keep its hands off the churches and its nose out of religion. Religion thrives best without the financing or management of the state, and no government has ever prospered when it began to tamper with religion.

These recommendations have the ring of urgency. We have deliberately made them so. We are deeply convinced that the present stability and the future hope of mankind rests in important measure upon the positions advanced in this statement.

Study On Ministry Continuing

The 17-member committee which began a four-year study of the ministry at the request of the 1964 General Conference has recently been joined by nine representatives of the Evangelical United Brethren Church. Together they constitute a joint committee, as provided by action of the Methodist and the EUB general conferences in Chicago last November.

The Plan of Union which came before the general conferences in Chicago had a section on the ministry. This section was referred to the committee mentioned above, of which Bishop James W. Henley, Lakeland, Fla. is chairman.

This joint committee held its first meeting at Lakeland, Fla. on Jan. 20-22. Much ground-work was laid in an informal and relaxed setting. Members spent most of the time exchanging information about sections on the ministry in their respective *Disciplines* and going over references to the ministry in the Plan of Union.

Bishop Henley appointed a three-man sub-committee to write legislation needed to implement the report when it is submitted to the 1968 Methodist General Conference in Dallas. Persons named to it are Dr. Paul A. Washburn, Dayton, Ohio, executive secretary of the EUB Commission on Church Union and two Methodists, Dr. D. Frederick Wertz, Williamsport, Pa., president of Lycoming College, and Dr. Gerald O. McCulloh, Nashville, of the Board of Education.

Meetings of the full committee are scheduled in Chicago March 10-11 and Sept. 29-30 to consider the legislation. Bishop Henley stated, "We hope to have a final draft of our report ready for distribution by early next year."

The joint committee agreed to retain major recommendations in the fourth draft of the former Methodist committee's report. These include:

1. Retention of the two ministerial orders of elder and deacon (the EUB Church has but one order).

2. "Associate member," a new category of annual conference relationship for those who advance from the ranks of lay (approved supply) pastors and qualify for deacon's orders.

3. "Approved supply pastor," under the plan, pertains to a layman with authority to preach and handle certain parish responsibilities.

4. "Counseling elder," a new role for elders chosen for special assignment to assist approved supply pastors in their personal, educational and professional development.

Bishop Henley said the full report will "discuss briefly the nature and meaning of the ministry, major problems, and proposed methods of dealing with issues in the theological and historical context of the Church as well as in the practical consideration of the Twentieth Century situation."

Editorial note: The above is an official statement, in part, from the staff of Americans United for Separation of Church and State. It was issued in connection with the organization's sponsorship of its 19th National Conference on Church and State in Los Angeles, Feb. 14-15.

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► Among Our Colleges ◀

WESLEYAN GIVEN SHELL GRANT

N. C. Wesleyan, Rocky Mount, is one of four colleges in the state which recently was awarded a 1967 Shell Assist grant from the Shell Companies Foundation of New York. In addition to Wesleyan and High Point College, Davidson and St. Andrews Presbyterian each received \$1,500.

The grant is for use in faculty development and assistance in the fields of chemistry, physics and mathematics. It is to help with the little expenses seldom covered by major grants.

◆

PEARSALL TO HEAD COMMITTEE

Thomas J. Pearsall, one of the founding trustees of North Carolina Wesleyan College, Rocky Mount, and a prominent business and political leader, has accepted chairmanship of the Special Gifts Committee of the college's Development Council.

L. L. Gravely is chairman of the Development Council and H. H. Strandberg is vice chairman. Dr. Allen F. Cordts, director of development for the college, acts as secretary. Other appointments to complete the organization are expected to be announced soon.

◆

HIGH POINT RECEIVES GRANT

A \$1,500 Shell Assist Donation from the Shell Companies Foundation, Inc. will be used for special projects at High Point College.

The gift was made in the form of three \$500 grants by Shell to be used for three different purposes. The three areas in which the money will be used are for the sponsorship of a Seminar for Trustees in April, for special graduate or post graduate work this summer for members of the faculty, and for professional development of individual members of the college faculty.

◆

HOMECOMING PLANNED AT HIGH POINT

Homecoming at High Point College will take place on Friday and Saturday, Feb. 17 and 18.

Activities will begin at 8 p.m. on Friday night with a concert featuring the Four Freshman in Memorial Auditorium. The Four Freshman, rated sixth among vocal groups in the nation, will present a program of their top hits. This concert will be open to the public.

During the concert intermission the Homecoming Queen will be crowned by Dr. Wendell Patton, president of the college.

Plans for Saturday call for Loyalty Fund meetings, class reunions, an alumni reception and a banquet in Harrison Hall at 5:45.

Climaxing High Point College Homecoming weekend will be the basketball game between High Point's Purple Panthers and the Lenoir Rhyne Bears.

◆

ANONYMOUS GIFT MADE TO WESLEY FOUNDATION IN CHAPEL HILL

An anonymous gift of \$5,000 has been made to Wesley Foundation at the University of North Carolina in Chapel Hill

through the Board of Education of The Methodist Church in Nashville, Tenn.

According to the Rev. Robert L. Johnson, Methodist chaplain and director of Wesley Foundation at UNC, the money will be spent this year for an expanded ministry in the area of the fine arts.

Mr. Johnson stated that \$1,000 of the new \$5,000 grant is being used to provide thirteen eight-foot principal pipes for the Schlicker organ installed in the Wesley chapel last fall. Other plans call for adding new hymnals to the chapel and inviting noted Maine sculptor Clark Fitz-Gerald down this month to do a piece for the chapel.

Several other possibilities for use of the money are being discussed.

◆

STUDENT WINS GOOD REVIEWS

A Pfeiffer College voice student, Edwin Barlow, 21, Andrews, N. C., has won highly favorable reviews for two concerts recently given with the Charleston, S. C., Symphony Orchestra.

A baritone and a member of the junior class at Pfeiffer, he was named the 1967 winner of the orchestra's "1967 Young Artist Competition." He gave two concerts with the symphony in the historic Dock Street Theater in Charleston on Feb. 6. and 7.

Barlow will be presented in a recital at Pfeiffer on March 12 as a part of the college's 1967 Arts Festival.

The son of Mr. and Mrs. Grady Barlow, Andrews, he began his first formal voice training during his freshman year at Pfeiffer with Dr. Richard H. Brewer of the college faculty as voice teacher.

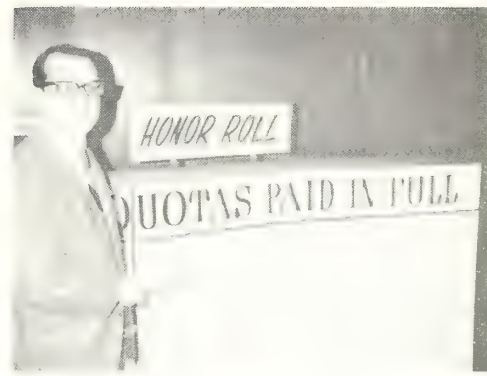
◆ ◆ ◆

Veteran Retired Preacher Dies

David English Camak passed away at Greer, S. C. on Jan. 25 after serving as a Methodist preacher, active and retired, for sixty-four years. He came up to the Western North Carolina Conference in 1934 after a distinguished career in his native South Carolina, where he founded what is now the Spartanburg Junior College.

Born on a cotton farm near Winnsboro in 1880, he worked his way through Wofford College, which conferred upon him the D.D. degree in 1919. Besides his achievements as an educator and a pastor, he was a successful author who wrote two books of note. *June of the Hills*, published in 1927, a story centered about Lake Junaluska, won several awards. In 1960 he was awarded the Thomas Wolfe Memorial Award for his book, *Human Gold from Southern Hills*.

Funeral services were held in Memorial Church, Greer, with the Rev. Hawley Linn and Dr. H. Lester Kingman officiating. Among his living relatives are his widow, Mrs. Lottie Blair Camak, two daughters, Mrs. Harry Daniel of Greer and Mrs. Joseph LaRocca of Athens, Ga., and one son, Pascal Meadors Camak of Wilmington, N. C.



Rev. Jack Hunter, pastor of Millbrook Methodist Church, Raleigh, is happy that his church has paid its quota in full to the College Capital Funds. Millbrook has been added to the list of 156 churches on the Honor Roll as of Feb. 1.

Five Churches Make Honor Roll

In recent weeks five churches in the North Carolina Conference have completed payment of College Capital Fund quotas and become Honor Roll Churches. According to the Rev. James A. Auman, executive director of the Association of Methodist Colleges, this brings a total of 156 churches on the Honor Roll as of Feb. 1.

Two of the recent churches to pay their quotas in full are in the Raleigh District: Millbrook, with the Rev. Jack Hunter, pastor, and Louisburg, with the Rev. Norwood L. Jones, pastor. In the Durham District, McMannen, Rev. Vassar W. Jones, pastor; Burlington District, Saxapahaw, Rev. J. V. Bone, pastor; and in the Rocky Mount District, Bailey, Rev. G. H. Tyson, pastor.

In addition many other churches have made sizeable contributions for a total of \$30,631 received in college capital funds during the month of January.

In the three Methodist colleges located within the bounds of the North Carolina Conference there are now 2300 students enrolled, with 75 of these being recruits for church vocations.

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As MSM Met at Wesley Mem., High Point

By REV. WILLIAM R. RAGSDALE

(Mr. Ragsdale, a minister in the WNC Conference who is currently a student in the Duke Divinity School, wrote the following report on the State Student Conference held at Wesley Memorial Church, High Point, Feb. 3-5. The conference was sponsored by the Methodist Student Movement.)

What happened? Asking such a question of some people who were at the conference is analogous to the story of the five blind men and the elephant. In this story each of the men gave a different answer, but they were each talking about the same thing from their own perspective.

RESPONSES VARIED

Likewise, when asked what happened at the conference people give various responses each of them related to the main emphasis of the conference.—“The meals sure were good.” “I think the ‘happening’ Friday night was interesting.” “You should have seen the home we stayed in.” “How did you like the coffee houses?” “It makes me sick to see so much money tied up in a building like this.” “I think the United States should get out of Vietnam.” “I met a real knock out yesterday.” “The meaning of the phrase ‘Black Power’ has been misinterpreted by white people.” Such comments are indicative that the people were involved regardless of the issue.

ALL QUESTIONS NOT ANSWERED

This does not mean that the major concerns—the Vietnam War, cybernation, poverty, Black Power, and the student ecumenical movement (the UCM) were answered for everyone. It was rather that these issues were lifted up as expressions of Christian concern and responsibility. Indeed, it is here that a phrase from Sister Corita’s print used in the publicity for the conference comes home to roost. “Get With The Action.” But where is the action? Is Christian action limited to only those concerns lifted up in the conference? Turning to the worship and movie on Saturday evening we find the answer to these questions and the main thrust of the conference.

SIN OF APATHY

The worship and movie both pointed to Christian freedom and responsibility for and in all of life. The confession of sins indicated our repentance of indifference and apathy. “Knowing that life is given to us only in the present, we desperately cling to our false image about the past, and our imagined fantasies concerning the future. Knowing that we are received in being, we have not chosen to be. Knowing that we are mission, we have not elected to be called.”

INVOLVED IN LIFE

The movie, “Zorba the Greek,” is a witness in the Word that “we are valued as



Conversation, coffee and cokes were in order during free-time.



Two large and attractive book and pamphlet display tables were popular attractions for browsers.

we are. Life is good as it is given. The future is open.”

Lines from Malcolm Boyd’s prayer on “Zorba the Greek” are a reminder of what it means to be the church, which, needless to say, was the thrust of the conference. “I mean, Zorba is human, Lord, and he does good and bad human things. But he seems to love life, bounces back from disasters, meets other people’s needs, and gets involved in their lives and all of life that comes his way.”



Rev. Bill Wells, State Director, Methodist Student Movement discusses future plans with the newly elected president of the M.S.M., Douglas Tanner (center), and with Dennis Campbell, outgoing president. Mr. Tanner is a Junior at Duke, who took his first two years at Brevard College. A native of Rutherfordton, N. C., he is a member of First Methodist Church of that town. Others elected to the Executive Council are Beth Ingram, Welda Rudin, Joe Mann, and Steve Zimmerman. Beth Ingram and Welda Rudin are daughters of Duke Divinity School faculty members (Dr. O. Kelly Ingram and Dr. John Rudin), and are both members of Trinity Methodist Church, Durham. Beth is a student at UNC-G and Welda is at Duke. Joe Mann, a native of Sanford, is a member of Jonesboro Heights Methodist Church, and is a Sophomore at UNC-Chapel Hill. His mother is North Carolina Conference treasurer of the WSCS. Joe was a youth delegate to the World Methodist Conference at London last summer, and to the youth conference held just prior to it. Steve Zimmerman is a Junior at N. C. State and is from Winston-Salem, where he is a member of Green Street Methodist Church.



One of the sharing and discussion groups which met on Saturday afternoon.

Our Goals for Advocate Promotion During January and February

- Increase Total Subscriptions from 11,000 to 20,000
- Challenge All of our Churches to go on All-Family Plan
- Expect All others to adopt the All-Official Board Plan

Watch for Promotion Material Through the Mail

IN MEMORIAM

JULIUS LEE (BILL) NIFONG

Bill slipped away from us to be with the heavenly Father and the loved ones there, on Tuesday evening, January 24th. Plans had been made for him to return home from Duke Hospital Wednesday, but the long months of his suffering and the second series of treatments were more than he could bear.

Bill was always a good boy. He and his sister Margaret and his brother Dwight were always very close to one another, and our home has always been a happy home.

After having finished high school and having entered college, Bill was drafted and served as a pilot for nearly three years during World War II. He returned to Duke and graduated in 1947. Before his graduation Shirley Smith (the granddaughter of a Methodist minister) became his bride. They have four children. The family resides at 242 Forest Hills Drive, Wilmington, N. C.

Bill's devotion and service far exceeded his years. He loved his Lord and His Church, and has served for the past two years as chairman of the Official Board of Fifth Avenue Methodist Church.

To the large number of our brother ministers, his many business associates, and the many neighbors and friends who came to us and who attended the service at Midway Church, we are very grateful. Your graciousness, your letters, your presence, your love have meant so much.

Our hearts are so heavy, but we are so thankful for the privilege of having Bill these 43 years. Soon we shall be with him forever.

—BLANCHE AND MOODY NIFONG



DR. GEORGE W. HARLEY

Whereas, on November 7, 1966, death came to Dr. George W. Harley, who was Methodism's world-famous medical missionary to Liberia, Africa. He began his medical ministry on the screened porch of a mud hut in 1926. From that time until his retirement in 1960, he developed the Ganta Mission Center in the interior of Liberia into what is today one of the largest centers of Methodist work in Africa. He did most of the building with his own skill and even with his own hands. But of his physical, mental, and spiritual labors came a hospital where 40,000 out-patients and 850 in-patients are treated each year, a church, a nurses' training school, a leprosyarium, a school, a brick and tile yard, a sawmill, shops, and other buildings. The lumber for the first buildings was transported on a crude wagon with homemade wheels—the first wheels ever seen in Ganta. Dr. Harley trained the nationals to do many types of work in all phases of the operation of the Mission Center. Dr. Harley was blessed by being skilled in many fields: as physician, carpenter, plumber, architect, anthropologist, mechanic, blacksmith, farmer, and map-maker. In his travels through the brush, he made compass observations, and took notes from which he drew the first map of the area. His map of the roads and trails of Liberia was for many years standard reference. He was a research fellow on the faculty of Harvard University in the Department of Anthropology, and made many valuable contributions through his studies. Dr. Harley received many honors during his life of missionary service. In 1960 Liberia's president, William S. V. Tubman, presented to him one of the highest awards his nation could bestow—Knight with Great Band of the Liberian Humane Order of African Redemption. He was further honored by the Liberian government by having a public building named for him while he was still living, the George W. Harley Hospital. In 1961

he received the "Methodist of the Year" award from *World Outlook*. His alma mater, Duke University, bestowed upon him the honorary degree of Doctor of Humanities. In *Doctors Courageous*, by Dr. Edward Hume, a book surveying the history of medical missions, only three doctors were given a full chapter: Albert Schweitzer, David Livingstone, and George W. Harley. One of the secrets of Dr. Harley's marvelous success was that he went to Ganta in the spirit of a true Christian doctor, being among the people as a friend and brother. It is no wonder that when the people of Ganta heard Dr. Harley was dead and that a national memorial service would be held in Monrovia, they said, "We should all sit down tomorrow . . . then there will be a big cry." Dr. Harley endeared himself to the people he served as few missionaries have ever done.

Be It Therefore Resolved, that the Board of Missions of the Western North Carolina Conference in session February 6, 1967, bows in thanksgiving to God that a man of the stature of Dr. George W. Harley walked the pathway of human service. We note that at his funeral service one of the ministers quoted these words from Shakespeare: "He was a man . . . we shall not look upon his like again."

Be It Also Resolved, that we acknowledge the great contribution Dr. Harley made some years ago when he spoke at the Missionary Rallies of the Asheville, Charlotte, Gastonia, Greensboro, Salisbury, Thomasville, and Winston-Salem Districts. His presence among us was a benediction we shall never forget. Dr. Harley also spoke to several congregations in our conference.

Be It Also Resolved, that we note with justifiable pride that Dr. Harley grew up in Methodist parsonages within the bounds of our Annual Conference, a tie which binds him all the more closely to us.

Be It Further Resolved, that a copy of this resolution be sent to the family of Dr. Harley, that a copy also be spread upon the minutes of the Board of Missions of the Western North Carolina Conference, and a copy be sent to the NORTH CAROLINA CHRISTIAN ADVOCATE.

J. CLAY MADISON, *President*
Board of Missions, WNC Conf.
CHARLES J. REICHARD, *Secretary*
Board of Missions, WNC Conf.



MRS. RONALDA NORWOOD HOLLAND

We, the members of the Woman's Society of Christian Service of Smyre Methodist Church, Gastonia, N. C., wish to pay tribute and respect to the memory of Mrs. Ronalda Norwood Holland, an active and loyal member of our Society. Her death saddened our hearts and brought a great loss to our church.

Ronalda was an active and loyal member of the Smyre Methodist Church, faithfully performing many responsible positions in our society and church. She held the position of vice-



HOMECOMING QUEEN

Miss Patricia Ball of Raleigh is crowned Homecoming Queen during ceremonies at at Methodist College Saturday night, Feb. 4. Crowning the new queen is Miss Cheryl Meacham of Ellerbe, 1966 Homecoming Queen. Miss Meacham, a senior English major, is the daughter of the Rev. and Mrs. W. F. Meacham. Mr. Meacham is pastor of the Ellerbe Methodist Church in the Sanford District.

PHOTO—CHARLES MCADAMS

president of our Society, chairman of Commission on Mission, member of the Official Board, and for many years a Sunday school teacher and choir member. May the life she lived in devotion and love for her Master be a challenge to each of us.

As a token of our respect and affection of her and sympathy for her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to the family and a copy to the NORTH CAROLINA CHRISTIAN ADVOCATE for publication.

Respectfully,
MRS. RACHEL H. ARROWOOD, *President*
WSCS, Smyre Methodist Church

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Woman's Activities



W. N. C. Conference

Mrs. JOHN C. WRIGHT

CHRISTIAN SOCIAL RELATIONS

"Evidence of outstanding progress appears in the reports," said Mrs. J. Z. Watkins of Charlotte in a talk to the members of the executive committee of the Woman's Society of Christian Service in session at Pfeiffer College.

Mrs. Watkins is secretary of Christian Social Relations for the conference. She pointed out instances of "clearer understanding of the meaning and scope of the work," saying, "One secretary reported securing the cooperation of United Church Women in her district in writing letters to Secretary General U. Thant, encouraging him to remain in office."

Other instances reported included secretaries who "participated in planning meaningful Woman's Society programs, programs that gave information on United Nations, race relations, alcohol, voter responsibility, and other timely issues."

Mrs. Watkins suggested issues that Methodist women should study during the coming year. She said, "I see four areas in which we need to press for improvement: 1, to become better informed women by a better use of our present facilities and resources; 2, to grow into a better understanding of the close relationship between spiritual growth and what we do in our local churches, in our homes, in our communities, in our nation and in our world; 3, to be creative in our approaches to achieve better communication between conference, district and local secretaries; 4, to grow in dedication, enthusiasm and commitment to our Christian faith as expressed in the purpose of our Woman's Society of Christian Service."

THREE LETTER WOMEN

There are eight "Three Letter Women" in the Woman's Society of the Western North Carolina Conference, according to reports made by district secretaries of Christian Social Relations.

These are Mrs. Luther Anderson, Mrs. George Culbreth and Mrs. Charles Brackett, Jr. of Asheville; Mrs. Hal Wells, Leicester; Mrs. Storr Layton, Greensboro; Mrs. Charles Riley and Mrs. Clark Lambeth of Pleasant Garden; and Mrs. C. L. White, Jr. of Thomasville.

A "Three Letter Woman" are those who can show replies from their two Senators and their Representatives to letters they had sent to them in support of the United Nations.

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MRS. WATKINS TO ATTEND TRAINING SESSION

Mrs. J. Z. Watkins of Charlotte will go to Baltimore, Md. for a three-day training school on "Spin-Off Workshops," from Feb. 27 to March 1. The sessions will be held at the Methodist Church in Towson, Md.

This series of workshops is a follow-up of the World Understanding Workshops held in Africa last summer. This program will be the emphasis in Christian Social Relations during the year of 1967. The purpose of the workshops is to continue conversations on world understanding, with Africa, especially.

Twelve of these "hub workshops" are being held across the United States in eleven conferences. The workshop in Baltimore will serve as a local workshop for 90 Baltimore area women and ten selected leaders from different areas where "Spin-Off" workshops will later be held.

Mrs. Watkins is one of the ten leaders chosen and will remain a day after the regular workshop for additional training. She will later serve as the "Spin-Off Workshop" leader for the Western North Carolina Conference to be held in Winston-Salem in the fall of 1967.

CHARLOTTE DISTRICT EXECUTIVE MEET

Fifty-three Woman's Societies of the Charlotte District cooperated in a special Christmas project to furnish outfits for 63 children at the Cherokee Methodist Center. Mrs. W. C. House, Jr., district chairman of Supply Work, said that each outfit was valued at about \$15 per child, making a total of \$945 in Christmas giving.

The report was made at a meeting of the executive committee on Jan. 17.

Mrs. John Ramsey, district president, announced a plan for the district officers to increase personal contacts with local societies. She assigned each officer certain societies to visit within the next few months.

Mrs. S. M. Springs, treasurer, announced that she had received \$13,355 for missions during the second quarter.

Mrs. C. W. Eskridge, secretary of missionary personnel, told of visits made during the Christmas holidays to each girl from the Charlotte District now using a Woman's Society scholarship.

The date of the annual district meeting was set for May 3. The program will be announced later.

At a previous meeting of the executive committee, the group voted to raise their annual giving to Supply Work from 20

cents per member to 25 cents per member.

MRS. W. F. MILLER
Dist. Ch. Public Relations

BREVARD WOMAN'S SOCIETY

The Woman's Society of the Brevard Methodist Church had a very interesting and colorful meeting in January.

Mrs. Vasant Chapnerkar, formerly of India, spoke on "India Today—Its Progress and Its Plans." Mrs. Chapnerkar is now a resident of Brevard. She is a native Hindu and is a political science major.

In addition to the program, Mrs. Chapnerkar supervised a special dinner for the 85 women present. Native dishes of chicken curry and rice, *puris*, *pakoras* and *papadams* were served.

Many of the members wore saris for the occasion. A display of Indian brass, pictures, arts and crafts from India was arranged in the fellowship hall.

Mrs. Emmett K. McLarty of Brevard is program chairman of the society.



N. C. Conference

Mrs. H. W. DOUB

MEMBERS ATTENDING MEETING

The Woman's Society of Christian Service of the North Carolina Conference will be represented at the Southeastern Jurisdiction Meeting in Nashville, Tenn., by the following conference officers: Mrs. T. S. Newbold, vice-president of the Southeastern Jurisdiction; Mrs. Sam A. Dunn, N. C. Conference president; Mrs. R. L. Bame; Mrs. Joseph Bryant; Mrs. John W. Crawford; Mrs. J. E. Davis; Mrs. H. W. Doub; Mrs. Edgar B. Fisher; Mrs. D. K. Fry; Mrs. W. D. Hackler; Mrs. Harold Leatherman; Mrs. Harold Mann; Miss Camille Staton; Mrs. T. B. Upchurch and Mrs. L. C. Vereen.

This group will leave the Raleigh-Durham Airport on Feb. 21 at 12:30. The meeting opens on Wednesday, Feb. 22, with registration at 2:30 p.m. and closes with a commissioning and pledge service on Friday, Feb. 24. An outstanding program has been planned, including the Service of Holy Communion at The Upper Room and several tours. The theme of this meeting will be "Give Us Thy Vision." Special music will be by the Jubilee Singers of Fisk University and the choirs of West End (hostess church) and an afternoon at Scarritt College, that will include a drama by Scarritt College Players.

The Wesleyan Service Guild will be represented by Mrs. C. H. Boyd, Jurisdiction secretary; Miss Rosalie Holmes, N. C. Conference Wesleyan Service Guild secretary; Mrs. Emily Bullock; Mrs. Lucille Donnell, and Mrs. C. T. Sanders. This group will leave Raleigh in time to be present for the joint meeting of both WSCS and Guilds for the closing session on Friday night combined with the Deaconess Association. The Guild meetings will last the next two days, closing on Feb. 26.

ANNUAL MEETING OF WSG

The Wesleyan Service Guild of the North Carolina Conference will hold its twenty-

third annual meeting on March 11-12 at Front Street Methodist Church, Burlington.

Mrs. Maude T. Wood, president of the Guild at the host church, has issued the following invitation to all Guild members:

"It is our privilege and pleasure to have our annual conference meeting with us here at Front Street Church this year, and we hope every one of you are planning to attend. Rosalie Holmes and her Conference Committee promise a good program, and we will try to make your visit a comfortable and enjoyable one. Do come!"

The theme of the meeting will be "Give Us Thy Vision." Among the guest speakers will be Miss Helen Rosser, a retired missionary to Korea.

Miss Rosalie Holmes, conference secretary of the Guild, says that the opportunity of hearing Miss Rosser speak will be well worth the trip to the meeting.

Registration will begin at 10:30 a.m. on Saturday, March 11, at Holiday Inn, Highway 85, in Burlington. All meetings will be held at Front Street Church with the exception of the banquet Saturday night and the luncheon at Sunday noon. Both of these will be at the Holiday Inn.

The first session begins at 2:00 o'clock on Saturday afternoon. Advance reservations should be mailed before March 5 to Mrs. W. A. Davis, 454 Tarleton Avenue, Burlington, N. C. 26215.

The registration fee for each person attending sessions on Saturday and Sunday will be \$1.00, the banquet on Saturday night will be \$2.25, and the luncheon on Sunday noon will be the same amount.

Each Guild member should make her own motel reservation.

The Guild Registration Desk will be set up in the lobby of the Holiday Inn. Here those attending the meeting can register, secure name tags, purchase meal tickets and officially become a part of the conference.

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International Student Weekend Held By Asheville Church

Abernethy Church in Asheville observed its annual "International Weekend" on Feb. 4 and 5. The Commission on Christian Social Concerns invited students from overseas studying at colleges in the Asheville area.

Twelve students came from the following institutions: Brevard, Furman, Mars Hill, Montreat-Anderson, Warren Wilson and Western Carolina. They represented the following home-lands: American Samoa, Brazil, Hong Kong, Jordan, Kenya, Malaysia, Nicaragua and Taiwan.

On Saturday night they were guests at a congregational family night supper, where they spoke informally about their countries. That night they were guests in homes of the congregation.

On Sunday the students visited in the various Church School classes, and one who is preparing for the ministry spoke during the morning worship service. Other families were hosts for Sunday dinner.

The people at Abernethy feel this is a significant project in developing goodwill among all nations.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Feb. 20-24: General Board, National Council of Churches, Chicago, Ill.
- Feb. 24-26: SE Jurisdiction Deaconess Meeting, Nashville, Tenn.
- Mar. 15-16: Annual Meeting, Commission on Chaplains, Washington, D. C.
- Mar. 28-31: Council of Bishops of The Methodist Church, Buffalo, N.Y.
- Apr. 3-5: Annual Meeting, General Board of Evangelism, Seattle, Wash.
- Apr. 5-7: National Methodist Convocation on Medicine and Theology, Mayo Clinic and Methodist Hospital, Rochester, Minn.
- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Feb. 6, 13, 20, 27 and March 6, Elizabeth City District Methodist Curriculum Seminar, First Methodist Church, Elizabeth City
- Feb. 17 : New Bern District Methodist Curriculum Seminar, Core Creek Methodist Church, 10:00 a.m.-9 p.m., A. F. Fisher, Instructor
- Feb. 17 : Greenville District Lay Rally, St. James, Greenville
- Feb. 20 : New Bern District Lay Rally, Centenary Church, New Bern
- Feb. 20 : Raleigh District Methodist Curriculum Seminar, 9:30 a.m.-4:00 p.m.
- Feb. 20-21: Wilmington District Methodist Curriculum Seminar, Lake Waccamaw
- Feb. 25 : Christian Vocations Rally, N. C. Wesleyan College for Rocky Mount, Elizabeth City, Greenville, Goldsboro Districts
- Feb. 26 : New Bern District Conference, Centenary Church, New Bern, 2-5 p.m.
- Feb. 26-27: Burlington District Methodist Curriculum Seminar, Camp Chestnut Ridge
- Feb. 27 : Goldsboro District Methodist Curriculum Seminar, St. Luke Church, Goldsboro, 9:30 a.m. to 4:00 p.m.
- Feb. 27 : Commission on Promotion and Cultivation, Methodist Building, 10:30 a.m.
- Feb. 28 : Rocky Mount District Methodist Curriculum Seminar, Enfield, 9:30-4 p.m.
- Feb. 28 : N. C. Council of Churches Seminar on State Legislation, Raleigh
- Mar. 5-9: Durham District Revivals
- Mar. 5-9: Wilmington District Revivals (Second half)
- Mar. 6 : Bishop's Committee on Church Architecture, Duke University, 10 a.m.
- Mar. 11 : Cabinet Meeting, 9:30 a.m.
- Mar. 11 : Bishop's Membership Preparation Class, St. James Church, Greenville, 10 a.m.
- Mar. 11-12: Wesleyan Service Guild Annual Meeting, Burlington, Front St. Church
- Mar. 11-17: Senior High U.N.—Washington Study Tour
- Mar. 12-17: Raleigh District Revivals
- Mar. 14 : Meeting of Publishing Interest, Methodist Building
- Mar. 14-16: Annual Meeting, WSCS, New Bern, Centenary Church
- Mar. 18 : Bishop's Membership Preparation Class, Edenton St. Church, Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Feb. 12-17: Christian Workers' School, Charlotte
- Feb. 17-18: Testing and Guidance Clinic for High School sophomores, juniors and seniors, Greensboro College
- Feb. 19-24: Catawba County Christian Workers' School, Hickory-Newton
- Feb. 19-23: Christian Workers' School, Kannapolis
- Feb. 23 : Workshop on Mental Health, Albemarle, Thomasville, Salisbury Districts, Salisbury, First Church, 10:00 a.m.-9:15 p.m.
- Feb. 23 : Conference Committee on Pastoral Care and Counseling, 3:00-5:30 p.m.
- Feb. 26-Mar. 2: Christian Workers' Schools, Reidsville, Wadesboro, Monroe
- Feb. 28 : N. C. Council of Churches Seminar on State Legislation, Raleigh
- Mar. 3-4: Testing and Guidance Clinic for High School sophomores, juniors and seniors, Greensboro College
- Mar. 5-8: Venture in Faith, Greensboro, Gastonia, High Point, North Wilkesboro, Thomasville, Salisbury and Marion Districts
- Mar. 12-15: Venture in Faith, Charlotte, Winston-Salem, Asheville, Waynesville, Albemarle and Statesville Districts
- Mar. 16 : World Service and Finance Commission
- Mar. 30 : High Point District Conference on Christian Education, Asheboro, First, 7:15 p.m.
- Mar. 31 : Thomasville District Conference on Christian Education, Lexington, First, 7:15 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

Do you ever say, "I can't do it." It may be something mother or father asks you to do, or it may be schoolwork, or some other chore. My mother used to tell me, "Don't say 'I can't,' say, 'I'll try'." This is very good advice. We all get into hard places and the outcome depends on what we do in such places. If we give up, nothing can be done.

I am reminded of a story I once heard about a spider. A man caught a spider in his garden. Just to see what would happen, he stuck a stick in the center of a little pool of water and put the spider on top of the stick. The spider was marooned but he wanted to get away.

The first thing he did was to study his situation and explore the place where he was. He went down the pole until he got near what looked like water. He stuck out one of his feet and found that it was water. Most spiders do not like water. He went round the pole, but there was water all around it. Then he climbed to the top of the stick and sat still, as if in thought.

Soon he held up one of his front feet as if to see if there was any wind, and to determine its direction. Then the spider turned and held up another foot.

He began to spin a thread finer than silk, a strand of cobweb. Every breath of air floated it out farther, for the web was almost as light as air. Finally the strand of cobweb caught to an object. The spider drew the web tight and it held. Away the spider went, down the rope to safety.

Whenever you have a hard job to do, remember the little spider. Use the mind God gave you to do the best you can and instead of saying, "I can't," say "I'll try."

AUNT CAY

A BIG MAN

Many stories have been told about Abraham Lincoln. He is considered by everyone as a great and big man. One that I have heard and read I should like to share with you today. Perhaps we can learn from it that we, too, can do simple acts of kindness.

One cold, dark, windy night, young Lincoln had worked later than usual. He was in a hurry to get home to his warm cabin where a good supper would be waiting for him. As he walked along, he stumbled over something lying in the road.

Lincoln stooped over and struck a match to see what it could be. He knew that it was either a person or an animal. In the faint light from the match, he saw that it was a man. He knew at once who it was. People laughed at this poor fellow. He never seemed to get along. Perhaps it was because he was not very bright. Perhaps it was because he was lazy. He stood around on the corners all day, while others worked. People often teased him and played tricks on him.

Lincoln saw at once that something had happened to him. He was sick, or someone had played a trick on him. Without waiting, Lincoln swung the man across his strong shoulders and started toward the man's home. It was in another direction, but Lincoln did not mind.

When he reached the house where the man lived, he knocked on the door and then walked in. He put the man in a chair just as the mother walked in. She was worried because her son had not come home. She could not thank Lincoln enough. He smiled at her and helped her put the poor fellow to bed. There did not seem to be much wrong with the man, so Lincoln turned to leave.

"I have very little with which to pay you," said the mother. "All I have is a cup of tea, but you are welcome to that." She poured some warm tea into an old cup.

Lincoln drank the tea and then quietly dropped something into the cup, before he turned to go out into the cold night again.

Later that night when the old woman was washing her few dishes, something jingled in the pan. It had fallen out of the cup from which Lincoln had been drinking. She held it up to the light and saw that it was a piece of money. Tears came to her eyes and she said to herself, "Abraham Lincoln is a very big man, and his heart is just the right size."

BOOKS OF THE BIBLE

This week we shall learn the names of the last of the letters in the New Testament. They are I and II Peter; I, II, and III John; and Jude. The First Letter of Peter states that it is a message from Peter, but that the actual writer was Silvanus. Peter wrote to encourage the Christians who were being tempted to deny their faith because of

threats, lies, and hatred by the enemies of Christ. He reminds the readers that Christians everywhere are being tempted. The second letter was prepared by some unknown Christian in the form of a letter from Peter. We know it was written many years after Peter's martyrdom. This writer gave the kind of advice Peter would have given. Christians were being persecuted for their faith and the letter urges them to trust God and live good lives whatever happens. The next three letters were written by the same person who wrote the Gospel of John. I John teaches that Christians must overcome evil and hate and must live pure, good lives if they would really know God. That is why he wrote, "Beloved, let us love one another, for love is of God, and he who loves is born of God and knows God." The first verse of the Second Letter tells us that it is from "The elder to the elect lady and her children." It seems to be a way of speaking of some church and its members. Most of it are quotations from the first letter. It stresses love as the true mark of a Christian. III John is really a letter of introduction for a group of missionaries who probably brought the letter with them to a Christian named Gaius. John wanted him, along with his Christian friends to help these missionaries. The letter of Jude was written to strengthen the faith of Christian converts and keep them alert to false teachers. It was written at a time when they were being misled by false teachers. It is almost impossible for us to understand some parts of it because we do not know what some of the symbolic words mean. However, through them comes Jude's message of an unshakable faith in God who will be victorious over every evil person and nation. Learn the names of these books.

FIND THE HIDDEN NAMES

In the names of the countries listed you will find the names of two books in the Bible and an apostle. Can you discover who they are?

MEXICO, CANADA, NORTHWAY, TURKEY, JAPAN, CONGO, SWEDEN, CEYLON, POLAND, ANGOLA, UGANDA, LEBANON.

OLD RIDDLES

1. How many feet have twenty sheep, a shepherd boy, and his dog? Two feet on the boy, the sheep have hooves, the dog has paws.

2. What has five eyes but cannot see anything? The words Mississippi River.

3. Why does the moon go to the bank? To change quarters.

4. Why did the farmer call his pig--Ink? Because he kept running out of his pen.

Sunday School Lesson

FOR FEBRUARY 26

BY RAYMOND A. SMITH

Faithful In Little And In Much

Background Scripture: Luke 16 and 17

Lesson Scripture: Luke 16:10-15, 17:7-10

It has been noted that out of thirty-six parables of Jesus seventeen (or nearly half of them) deal with property and its use. This cannot be accidental. We have to conclude that Jesus saw in the power of money a very great force for good or evil. In our Scripture for today Luke has gathered together a number of our Lord's teachings on the proper use of money and time. It is possible that some of these sayings were well-known proverbs already familiar to Jesus' hearers. He gave the truth of these sayings added force by his own use of them. "He who is faithful in a very little is faithful also in much and he who is dishonest in a very little is dishonest also in much" (Luke 16:10). This can be said to describe the person for whom honesty is a "way of life." Whether a particular incident involves things of great size or importance, or whether they are what some might call trivial, the principle is the same.

Jesus makes a clear distinction between the abiding values of life and those that are merely temporary. This thought is forcefully brought out in the rendering of verse eleven, as translated by Phillips: "If you are not fit to be trusted with the wicked wealth of the world, who will trust you with the true riches?"

"No man can serve two masters—You cannot serve God and mammon" (verse 13) is one of the best known verses in the Bible. Roy L. Smith, in his fine book "Stewardship Studies" makes this comment on that verse: "This is no arbitrary ruling on the part of Jesus, but a calm and dispassionate statement of a law of life. No man can run in two directions at the same time; no man can look in two directions at the same instant; no one can follow two impulses in opposite directions at the same time; no man can give complete loyalty to God and complete loyalty to mammon at the same time." On the same page he suggests that the tithe of one's income can be a constant reminder of the importance of the spiritual dimension of life. In the words of Jesus: "A man's life does not consist in the number of things he possesses."

In the second division of our Scripture lesson (Luke 17:7-10) we have a discussion of the work of the Kingdom of God. Starting back at verse 1 of Chapter 17 there is a warning against a spiritual let-down. This is the sort of temptation that comes to us all. When we yield to that temptation we may say "I've done enough," or "I've given enough." It's like resting on one's past reputation. The reader may recall that in a recent lesson we saw how Jesus taught the urgency of the interests

of the Kingdom. Here is the same emphasis. We are warned that our influence may be harmful to others in causing them to stumble. Furthermore, there is emphasized the constant need of practicing forgiveness. But to be a faithful worker in the Kingdom we shall need to have faith in God as well as in our fellow man. All these suggestions add up to the thought of spiritual preparedness which is needed constantly in the Christian's life.

In verses 7-19, of Chapter 17, Luke gives us a glimpse into the life of a slave. There are those who think that perhaps Luke himself was a Greek slave whose owner was some important Roman official. In any case, he knew what the life of a slave was like. In the short parable given here we see the servant come in from a long day of toil in the fields. Can he now rest? No, he must prepare and serve the evening meal to his master. He receives no thanks because this is what is expected of him. In Phillips translation the thought of the last verse ("We are unworthy servants; we have only done what was our duty") is given a slightly different meaning, as follows "When you have done everything you are told to do, you can say 'We are not much good as servants, for we have only done what we ought to do.'" This little parable seems to warn those who would live in the Kingdom that complacency is one of their worst enemies. A student who decided to abandon his plans to serve the Church as a full-time worker explained his decision this way: "The longer I thought about it the more I came to see that this work is a body and soul proposition." While we may regret his decision, we have to admit that his estimate of the job's demands was accurate. That's what it really is.

We catch an echo of this parable's meaning in the lines below, written by an unknown author.

"Go break to the needy sweet charity's bread;
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh no," said the angel, piercing me through,
"Just give till the Master stops giving to you."

♦ ♦ ♦

God's Purpose For Our Lives

God didn't put us here for naught,
Or just to fill a little space,
That we might drift in mind and thought
And perish when we've run our race;
But we are here to serve the Lord,
To praise and glorify His name,
With heaven as a grand reward
That's more than earthly wealth and fame.

No one regrets, as time goes by,
And years and years go rolling past,
The blessedness of aiming high
And being with the godly classed;
For nothing is so great and grand
As living in God's holy will,
And as a Christian hero stand
With saints upon the victor's hill.

WALTER E. ISENHOUR

Taylorsville

Consultation on Campus Ministry Planned For April in Chapel Hill

A Regional Consultation on the future of the Methodist campus ministry will be held on April 3 and April 4 in Chapel Hill.

This meeting is open to everyone in the three-state region (N.C., S.C. and Virginia) connected with Methodist higher education



BISHOP ELLIS FINGER

structures and is co-sponsored by the Association of Wesley Foundations and the Department of College and University Religious Life of the Board of Education. Campus ministers, Wesley Foundation Board members, bishops, district superintendents, World Service and Finance members, pastors of university churches, and state directors are urged to attend the Consultation.

Consultation leaders will be: Bishop Ellis Finger, Nashville area, former president, Millsaps College; the Rev. Samuel Gibson, Pittsburg Wesley Foundation, director of Wesley Foundation Study, 1963-66; Dr. Howard Boozer, director, North Carolina Board of Higher Education, and Dr. Charles McCoy, Danforth Professor of Religion and Higher Education, Pacific School of Religion.

Workshops on finance, united ministries, facilities, and experimental ministries are planned.

The Consultation will begin on Monday, April 3, with a noon luncheon and adjourn on Tuesday, April 4, at 2:30 p.m.

Registration forms should be mailed to the Rev. Robert L. Johnson, Wesley Foundation, 214 Pittsboro Street, Chapel Hill 27514.

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SILER CITY, N. C.

METHODIST NEWS ROUND - UP

EDITOR TAKES NEW POSITION

The Rev. Fred Cloud, Nashville, an editor of national Methodist youth publications for more than 13 years, will take a new position Feb. 15 as associate director of the Metropolitan Human Relations Commission of Nashville and Davidson County, Tenn. The commission was formed about a year ago by the Metropolitan government for the purpose of improving human relations through racial harmony and equal opportunity.

Although Mr. Cloud in his new position will be employed by the Metropolitan government, he will retain his ministerial membership in the Tennessee Methodist Conference and be under the appointment of the bishop.

★

CENTRAL PENN. CONFERENCE HAS NOVEL SELF-STUDY

Recently the Interboard Council of the Central Pennsylvania Conference under the chairmanship of Bishop Newell S. Booth met in a two-day dialogue with leaders of five representative local churches. The churches were of various sizes and memberships, and were selected weeks ahead of time and asked to prepare for this confrontation by studying their own situation and needs.

The two-day session brought much constructive discussion among the local church leaders and between them and the members of the Interboard Council. The experience was termed "one of the most practical and fruitful experiences in our annual conference for some years." It was repeatedly emphasized that the conference boards exist for the purpose of serving the local church, not the opposite.

★

EMORY TO REVISE THEOLOGY STUDY

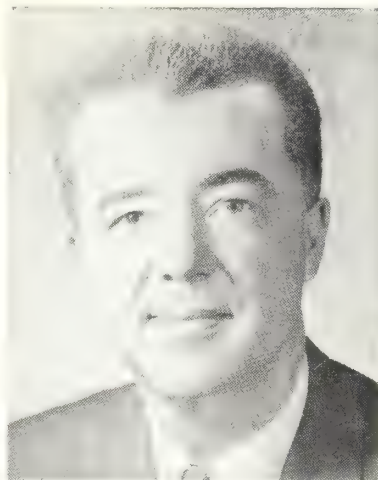
The Candler school of Theology, Emory University, will institute an entirely new program of study beginning next fall. The Bachelor of Divinity degree will no longer be awarded. A new degree, Master of Divinity, will be offered instead.

In the words of Dean William R. Cannon, "The new degree represents a radical shift from emphasis on a prescribed curriculum to emphasis on the individual student's comprehensive understanding of church and ministry in the modern world and his ability to work effectively and with theological discernment."

The course will require nine quarters of residence or a minimum of 120 quarter hours. A basic bibliography and foundational courses will be offered the student to prepare him for a comprehensive examination which will be given after he has completed six quarters or eighty quarter hours. Instead of a required sequence of courses, each student will be directed in a pattern of study which will give him a unified and comprehensive theological perspective. The new course also has in mind enabling him to use what he knows through his participation in a supervised ministry.

LACOUR GOES TO PASTORATE

Dr. Lawrence L. Lacour, staff member of the Board of Evangelism since 1957, will become pastor of First Methodist Church, Colorado Springs, Colo. on March



DR. LAWRENCE LACOUR

15. With more than 6,200 members, the church is the fifth largest in Methodism and the largest in the Western Jurisdiction.

The appointment was made by Bishop R. Marvin Stuart of the Denver area. Dr. Lacour will succeed Dr. Ben F. Lehmberg who was in his 16th year as pastor when taken by death last November.

Dr. Kermit Long, Nashville, general secretary of the Board of Evangelism said of Lacour, "He is one of the most gifted and disciplined preachers of our time. He is persuasively effective in challenging people to obedience in response to the claims of Christ."

★

CONSTRUCTION BEGUN ON SCARRITT LIBRARY

Construction began last week on Scarritt College's \$800,000 library.

"Work was able to begin," President D. D. Holt said, "because of an additional contribution of \$200,000 by the Woman's Division of the Methodist Board of Missions." The gift was approved at their annual meeting in Cincinnati in January.

J. A. Jones Construction Company of Charlotte has been awarded the contract.

★

SCOUTS SHARE IN REPORT

Four Methodists and an Evangelical United Brethren were among 13 Boy Scouts and Explorers who shared in the annual Report to the Nation in New York and Washington during Boy Scout Week.

President Johnson received the group at the White House Feb. 8, and Associate Justice Tom Clark of the Supreme Court was host to them at a luncheon. They also met with other leaders of government during their days in Washington.

In New York, they had a conference with Secretary General U Thant at the United Nations and met with business and indus-

trial leaders at a luncheon in the Biltmore Hotel Feb. 6.

The three young men who are Methodist Church members were: Craig H. Brown, Gouverneur, N. Y.; Lawrence E. Hosack, Norwalk, Conn. and William T. Schreier, Prairie Village, Kans. The EUB Scout was Edward A. Pease of Terre Haute, Ind.

★

Religion on the Current Scene

CROP CHANGES NAME

The well known program, popularly called "CROP," will retain this designation for short, but is changing its official title from "Christian Rural Overseas Program" to "Church World Service Community Appeals." In explaining the change, it was stated by Albert W. Farmer, director, that the program has long since ceased to be solely a rural program.

Farmer added, "Under the impact of urban culture, even town and country residents often consider themselves non-rural. Since CROP has been authorized to appeal to urban as well as rural areas and ask for cash as well as commodities, Christian RURAL Overseas Program became a handicap."

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TELEVISION SPECIAL FOR CHILDREN

The first of a series of eight special television programs for children took place Sunday afternoon.

A series of eight special television programs for children is now in process of being shown over the CBS network on Sunday afternoon. Entitled "Children's Film Festival" it offers a series of stories about children of other lands.

As a movie critic recently remarked, "It is fascinating for an American child to watch . . . because he sees the direct similarity in dress, in habits, in aspirations, in ambition. One thing this festival does do is stress that childhood is indeed international."

Why not check your local television listings and tune in?

◆ ◆ ◆

Two Million Hymnals Shipped

Officials of The Methodist Publishing House, Nashville, Tenn., have announced shipment of the two millionth copy of the new Methodist Hymnal.

Shipment of the hymnal began immediately after the book was published, July 12, 1966. Prior to that date, advance orders had been received for over 2,100,000 copies of the hymnal, believed to be a record for advance sales of a book.

H. Carl Compton, Publishing House vice-president for retail sales, said additional orders for 450,000 copies have been received since the hymnal's publication, bringing the total number of hymnals ordered to 2,650,000 as of Dec. 31, 1966.

NORTH CAROLINA CHRISTIAN ADVOCATE
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Christian Advocate

NORTH CAROLINA

Volume 112

Greensboro, N. C., February 23, 1967

Number 8



Christ Calls...

A Venture IN FAITH

Some years ago I heard the late Dean Henry Burton Trimble, a former member of the Western North Carolina Annual Conference, make this statement: "A Christian is not an evangelist because he chooses to be one; he is an evangelist by virtue of the fact that he is a Christian." These words point up the perennial fact that a Christian's faith must be shared with others, or its existence in the first place may be questioned. The forthcoming "Venture in Faith" in the Western North Carolina Annual Conference will afford each pastor and each Methodist member an exciting contemporary opportunity to share Jesus Christ with someone who has never known Him, or who, having known Him earlier, has allowed the vitality of his Christian relationship to slip into eclipse. Different approaches will be used in different churches and different local situations,

as is always proper, and no pastor or congregation will have prescribed for him or them a stereotyped or uniform method. Creativity rather than regimentation will be the order of the day.

Let us face the plain and simple fact that these efforts will mean as much or as little within each local parish as we determine to make them mean. I look forward with excited eagerness to the privilege of leading efforts in three of our local churches myself, as I am sure my fellow ministers anticipate in a similar way their opportunities. May God grant that these great efforts, conceived with freshness of imagination and planning and blessed by His Holy Spirit, may be instrumental in bringing renewed life and power to The Methodist Church in the Charlotte Area!

Bishop Earl G. Hunt, Jr

* CAROLINA BRIEFS *

¶ Heather McCotter Smith, infant daughter of Rev. and Mrs. Charles Michael Smith of Greenville succumbed on Feb. 7. She had been a heart patient at Duke Hospital.

¶ The Rev. and Mrs. Louis H. Woodard announce the birth of a son, Christopher Mark, on Dec. 3. Mr. Woodard is minister of the St. Mark-Concord Charge in Marion.

¶ Cruso Methodist Church dedicated 53 new Methodist Hymnals on Sunday morning, Feb. 12. Rev. J. C. Lane is pastor of the Cruso Church, which is in the Waynesville District.

¶ First Methodist Church, Henderson, dedicated its new Methodist Hymnals during the morning worship service on Sunday, Feb. 19. Many members of the congregation and others have given the hymnals as gifts or memorials.

¶ The Rev. O. Lester Brown of Charlotte, retired member of the WNC Conference, is the author of a meditation to be published in The Upper Room. The meditation will be used on Saturday, April 29, and will be contained in the March-April issue.

¶ Mrs. Sallie Coley Womack, mother of the Rev. Carlos P. Womack, died in Little Rock, Ark. on Feb. 14. Funeral services were held at the Huntington Avenue Methodist Church, Jonesboro, Ark., on Feb. 16. Mr. Womack is pastor of First Methodist Church in Elizabeth City.

¶ Rev. O. Kelly Ingram, assistant to the dean of the Duke University Divinity School, will conduct special services in the First Methodist Church, Henderson, beginning on March 19. Rev. Mr. Ingram will preach first on Palm Sunday morning and each evening thereafter through Wednesday.

¶ Miss Ellen Sherrill Gibbs, daughter of Rev. and Mrs. Rollin Gibbs, has been selected as one of the Outstanding Young Women of America by the Federation of Women's Club of America. A graduate of the University of North Carolina, Greensboro, she is now taking graduate study in the Germain School of Photography in New York City.

¶ Mrs. Gertrude Courtney Blackwell and Claude C. Armfield, Jr. were the 1966 recipients of the L. A. Dysart Awards that are presented annually to a man and woman for outstanding community service in Lenoir. Mrs. Blackwell, a music teacher in Lenoir schools for many years prior to retirement, is a member of the First Methodist Church and served for a number of years as director of the church choir. Mr. Armfield, executive vice president and trust officer of the Lenoir First Union National Bank, is also a member of the First Methodist Church. He is a trustee, member of the Commission on Finance, member of the Board of Stewards and is past treasurer of the church building fund.

The Consultation on Churches with Small Memberships for the Fayetteville District will be held on Feb. 23 at Victory Methodist Church, Fayetteville from 7:30 to 9:30 p.m.

¶ Mrs. Mollie Stephenson Taylor Gay, 89, of Margarettsville, Professor of Mathematics at the former Littleton Female College, died on Jan. 30. Funeral services were held in the Margarettsville Baptist Church by the Rev. J. L. Walter Moose. Burial was in the Seaboard Cemetery. Mrs. Gay was a member of the Class of 1901 at Littleton College, a private Methodist college, and she taught there for about fifteen years.

¶ The young people of First Methodist Church, Rockingham, "ran" the church on Sunday morning, Feb. 5. Each of the 24 church school classes was taught by a young person. They conducted the morning worship service, and the Associate Pastor, Rev. Thomas E. Loftis, preached. A special youth choir sang, and the young people served as ushers. Jimmy Adcox, president of the Methodist Youth Fellowship, presided during the worship service.

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We are anxious to hear what the public opinion polls tell us, especially if there is an election in the offing. This is fine if it merely indicates which party is ahead and where the weak spots of the campaign are to be found. But if we go on to assume that the majority opinion automatically decides the right and wrong of an issue, we are certainly confused. History shows too many times where the majority led a society over the abyss and where the truth was to be found in a minority report. —GERALD KENNEDY

A Holy Season of Love

A Lenten leaflet, "A Holy Season of Love," has been prepared by the Board of Evangelism of the North Carolina Conference, for distribution to churches throughout the conference. Rev. Howard McLamb, executive director of the Board, says that 24,000 copies of this leaflet have been put in the hands of local church members.

Pointing out that perhaps too much emphasis has been placed on Lent as a time to "give up" something material, the "Holy Season of Love" urges church members to do something to express their love for fellow members and friends during this season.

A schedule is given for each week of Lent. The first week should be a week of phone calls. Make one phone call just for the purpose of expressing appreciation or love to someone. The second week should be a week of remembrance. During this week take or send some remembrance to a fellow member or friend—the old fashioned practice of a pie or cake; a flower or a book.

The third week should be a week of letter writing. Write at least one letter of appreciation for a fellow member or friend.

A week of visiting is suggested for the fourth week of Lent. Make a visit this week in the name of the Church to see some family as a simple expression of Christian love.

The fifth week should be a week of prayer. Select someone and pray daily for them by name. They do not ever need to know, but keep them in your prayers for this week.

The last week of Lent, or the sixth week, should be a time just for you. Use this week to continue the things of the first five weeks, to study and deepen your own devotional life, and to prepare for the great experience of Easter.



PANEL DISCUSSION ON CHANNEL 8

A tape of the 30-minute program in which three outstanding Methodist clergymen and a Presbyterian professor answer contemporary questions posed by WBTV announcer, Doug Mayes, can be seen over Channel 8 (WGHP), High Point, on Sunday, Feb. 26, at 9 a.m. The panel participants are, left to right, Bishop Gerald Kennedy, Los Angeles Area; Bishop Noah W. Moore, Jr., Southwestern Area, Houston, Tex.; Dr. James S. Stewart, New College, Edinburgh University, Scotland; Bishop Earl G. Hunt, Jr., Charlotte Area, and moderator, C. Douglas Mayes. The panel answered questions posed by Mr. Mayes on the mission of The Methodist Church. This program will be made available in other television areas in the near future.

Lay Rallies Reveal Vitality

The lay rallies in the North Carolina Conference continue to be an impressive display of Methodist vitality in the eastern half of our state. While this editor has not been able to attend all of them, he has been present at a representative number.

There has been a minimum of "stuffed-shirtiness" and a maximum of camaraderie. While the meetings have been well planned and carefully structured, the stress has been laid upon fellowship and informality. There has been much expression of good humor and wit. Everybody has seemed to enjoy the meeting.

The entire annual conference has been solidly behind this series of rallies. Practically all of the various conference executive secretaries and other connectional people have been attending the meetings. This show of solidarity and support has been a wholesome thing. It has been all the better because these conference leaders have not sought to "take over." It has all been strictly a layman's show, with the district superintendents and the pastors cooperating in every possible way.

Bishop Garber has been present at all of them, and in fact he has attended practically all of the district rallies since the inception of the program fourteen years ago. This means well over a hundred of them to date!

A strong evangelical note has been sounded in these rallies. There is no pessimism, no defeatism that we have detected; no inclination to jump on the church for its failures, but a tendency to sound a positive note, to offer a hopeful image.

The first lay rally took place in the Durham District fourteen years ago. Last week by actual count 1,261 men and women came to the Durham Civic Center. Most of them shared in the meal which preceded the rally itself. This is probably the

largest number of Methodists ever to gather in the North Carolina Conference for a meeting on the district level.

The Burlington rally brought to the Davis Street Church in Burlington 800 persons—these were all men except for the organist and the choir. And note this: every single charge in the district was represented.

Well over 500 men gathered in the First Methodist Church in Elizabeth City to hear A. T. Hanson of Columbus, Ga., bring a powerful personal witness, followed by the consecration of 30 lay speakers by Bishop Garber.

To date, one of the rallies, that for the Sanford District at Rockingham, has had to be postponed due to weather conditions. All reports are that attendance has topped any previous year. We expect to have a "wrap-up" report on all of them in our issue next week.

Roy Turnage, conference lay leader, has come in for some words of high praise and appreciation from Bishop Garber for the outstanding leadership he is giving to lay activities within the conference. A man with deep religious convictions and a vital personal experience, he is highly popular all over the conference. Bishop Garber has taken these rallies as an opportunity to reveal the geniality and brotherliness which have long been one of the marks of his personality.

Another noteworthy aspect of the rallies has been the presence of college choirs at all of them. The three colleges within the bounds of the conference, Louisburg, Methodist, and North Carolina Wesleyan have shared in covering all of the rallies. They have come and sung from three or four to six or seven numbers, to the appreciative delight of the audiences. The value in better understanding and in increased good will would be hard to exaggerate.

The sale of Dr. Olen Hunt's book *Heaven*

is *My Home* has proceeded at a brisk rate. Something like 1,500 copies had been sold at the first seven rallies. We predict that this volume, which has a Foreword by Billy Graham and a Preface by Bishop Garber, will have a wide reading, not only in North Carolina but over the country.

J.C.S.

Dr. Elmer Clark To Be Honored By Historical Society In July

The Southeastern Jurisdiction Methodist Historical Society will have a particularly noteworthy program, with an ecumenical and interracial slant, at its 1967 annual meeting at Lake Junaluska, July 18-20.

Among the notable speakers will be Bishop Paul Neff Garber, eminent historian among the Methodist bishops; Dr. L. Scott Allen, distinguished editor of the *Central Christian Advocate*; Dr. John Ness, Chief Historian and Archivist of the EUB Church; Dr. T. H. Spence, Jr., Historian and Archivist of the Presbyterian Church U.S.; Dr. Albea Godbold, Executive Secretary of the American Association of the Methodist Historical Societies; Dr. Harry V. Richardson, President of the International Theological Center; Dr. J. Manning Potts, President of the Jurisdictional Society; Dr. Frank Baker, outstanding Englishman, now Professor of History at Duke University; several EUB annual conference historians; and possibly Bishop Earl G. Hunt.

All of the 16 S.E. Methodist Annual Conferences will be represented by a number of persons at this gathering which will begin on July 18 at 2:00 p.m. and conclude at noon on July 20.

Of great interest will be the special service on the evening of July 19 honoring Dr. Elmer T. Clark who was the chief personality in organizing the American Association of Historical Societies and who served and lived at Lake Junaluska many years. Visitors are invited to all of the sessions, especially the one honoring Dr. Clark which will be held in the Memorial Chapel



Principals at the Durham District Lay Rally are shown as they got together for last-minute plans at Central Civic Center on Feb. 15. Left to right, are James T. Patrick of Durham, district lay leader; Rev. O. L. Hathaway, Durham District superintendent; Bishop Paul N. Garber, who was principal speaker, and Conference Lay Leader Roy Turnage of Ayden.

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of The Methodist Church

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EDITORIALS



How Far Will We Venture?

We are calling it a Venture in Faith, but what will it really be? Just another series of special services? A routine tipping of our hat to deity? A pricking and a prodding of our people toward a better Easter turn-out? A rally-to-the-clan sort of half-time extravaganza?

Our Venture in Faith could turn out to be one or all of these. But right now we have the chance to make of it something infinitely more. We stand at the door of a great opportunity, on the brink of a breath-taking possibility. But this will pass us by and leave us in the far country of lost opportunity unless we come to ourselves, and really see where we are and what we have become, as a people.

Many of us in this generation are alienated from God. Perhaps we never realized it until one day when we desperately needed help and prayed and prayed, only to arise with a feeling that we were engaged in nothing more than mumbo-jumbo. Many of us have stopped reading the Bible. We stopped because we came to feel that it was irrelevant or inaccurate. Our turning from its pages was in part at least a symptom of our loss of spiritual sensitivity.

We of this generation in America have traveled a long day's journey toward complete godlessness. Not that God is ever any the less alive and present everywhere. But our sin has driven Him from us. By our perverted pride, our self-glorification, our stubborn self-will, we have locked Him out.

Here and there, now and then, we have sought Him but at our terms. We have agreed to let Him come into our society and share all this splendor we have created but only as a guest. Certainly not as Sovereign Lord.

We have gone merrily along building our tower of Babel, intrigued by our own smartness and fascinated by our immense ingenuity. But to build a civilization without God is like laying bricks without mortar. The structure of modern society is now tottering dangerously, and we are too drunk with power to realize it.

Our great western civilization has built decade after decade into a mighty apparatus, an awesome structure. We know of its miracle machines, its magical computers, its instruments of cybernation, its vast store-houses of knowledge and its tremendous thrust into outer space.

But we also know of the disease at its core. We smell the stench of its

Something to Think About

Certainly the hour in which we are living does not call for soft words of assurance that all is well. It calls for a movement in which dedicated men of God will go into the mills, the streets, the halls of government, and the church with a ringing affirmation of the power of God to change the heart of a man and his society. In times like these we cannot do less than take our stand and proclaim our faith.

HARLEY DICKSON
First Church, Wadesboro

rotting body. We know that it is sick unto death.

We see how it has turned upon itself in war after war, killing its people off by the millions, while the so-called backward peoples of the world looked on in consternation.

We have devised wonderful means of transportation, but we haven't learned to come together in peace. We have lengthened the span of life amazingly, but we have lost our reason for living. We have made our streets and homes clean and sanitary, but have tolerated filth and impurities within our inner lives. We have built a tremendous system of recreation and amusement with prolific laughter and endless glitter, but we are not amused and we are not happy. With all of our comforts and safeguards we are nearer total annihilation than any generation that has ever lived on the globe.

Surely now, if ever, we need to stop playing around with trivialities, and to put our hearts and hands seriously to the business of saving the world, each of us beginning with himself. If God can get hold of us, and transform us into what He would have us to be, then perhaps He can use us to bring the rest of the world to Himself.

Spiritually speaking, we are a lost generation; unhappy, seeking, longing; alienated from God and separated from our true destiny.

But will we stop, look and listen? Will we heed the still small voice of God, barely heard in the cacophany of our confusion and discord? Will we see and repent of our evil deeds and wrong attitudes? Of our sins of omission?

The answer is being formulated now as we plan for the Venture in Faith. It will become apparent as the hand writes the record during the weeks of March 5 and March 12. In the end, it is not a question of what we can do for ourselves, but rather of what we will let God do for us and with us.

The Advocate Wants You!

For some little time we have been mulling over a letter from a Methodist layman in North Carolina. We do not know the man personally. However, he made a statement which won't rub itself from our memory. It was this, "Our pastor never mentions the North Carolina CHRISTIAN ADVOCATE in the bulletin or from the pulpit."

With the thought that there might be several Methodist pastors of whom this remark might be true, we would like to comment briefly. In the first place, the pastor who takes this attitude is assuming a large responsibility. He is evaluating the ADVOCATE for his entire congregation. Not only so, but he is setting himself up as prosecutor, judge, jury and executioner. In fact, sometimes he may be guilty of passing sentence without any trial at all.

Then, we would like to point out the fact that the ADVOCATE is one of the institutions of the North Carolina and the Western North Carolina Conferences. It is one of the oldest institutions and one of the most important of them. As faithful pastors, and as loyal church members, we are not called upon every year to decide whether or not we shall support our colleges or our orphanages. The support of them, the seeking to make them better, is involved in being faithful and loyal. This exactly should be our attitude toward the North Carolina CHRISTIAN ADVOCATE. How does your attitude and support measure up, in this regard?

Our church paper needs and deserves the backing of the pastors and churches just as much as other institutions. Not only so, but our Methodist people need to be reading the North Carolina CHRISTIAN ADVOCATE. The most effective way to bring this about is through the Every Family Plan, which carries a subscription rate of \$2.50 per year. This is within the reach of practically every church.

You may figure it for yourself. A congregation with 300 families probably has a budget of seventy to a hundred thousand dollars. It would cost that church \$750 to send the ADVOCATE to every family. A church with a budget of \$40,000 may have 150 families. The ADVOCATE would cost it \$375. A church with fifty resident families may have a budget of \$10,000. The Every Family Plan would cost it \$125.

We would conclude by simply pointing out that an important principle is involved in this matter, and very little money. What a congregation does about it will depend more on how it views the principle than upon whether or not it can afford it.

Large Group Attended Charlotte Workers' School Last Week

Over 1300 Methodist laymen, as well as those of other denominations, gathered in the sanctuary of First Methodist Church, Charlotte, on Sunday evening, Feb. 12, to participate in the 51st Christian Workers' School of the Charlotte District.

Dr. H. Eugene Peacock, host pastor, greeted those present and introduced Dr. Harlan C. Creech, district superintendent, who preached on "The Winds of God."

"Never before has such unprecedented opportunity presented itself as now when the winds of God are blowing out of time and across all the world. Opportunities are being presented to step across the barriers of social, economic and racial problems," Dr. Creech said.

He reminded his listeners that the time has come to look at things from God's point of view and not from our own or from our conditioned desires of the "good old days."

Following the sermon, Herbert Hitch spoke of the work of the Board of Managers, of which he was the chairman, and the Rev. Robert Stamey, dean of the School, introduced the faculty as one of the most outstanding, if not the most outstanding faculty, ever assembled for any leadership school, certainly in Charlotte.

After the service, the group divided to go to the various classes of instruction.

Col. H. C. Fraser Dies

Retired Army Col. Harry Carleton Fraser, a member of the North Carolina Conference since 1917, died on Dec. 26 in Pomona, Calif. after suffering a stroke.

He was born May 14, 1885 in Rochester, N.Y. For six years he was a YMCA secretary in Manila. In 1948 he retired after 30 years as an Army chaplain. He was in charge of chaplains in Korea and Japan at the time.

After retiring from the Army, he served as assistant pastor and minister of visitation in the First Methodist Church in Glendale, Calif.

Funeral services were held at Claremont Methodist Church, with Dr. Pierce Johnson, the pastor, officiating. Interment was in the Arlington National Cemetery.

Survivors include his widow, Mrs. Louise S. Fraser; three daughters, Mrs. Elizaeth F. Ganns of St. Louis, Mo.; Mrs. Louise F. Holder of Memphis, Tenn., and Mrs. Ruth F. Cloudt of Rock Springs, Texas.

OPPORTUNITIES

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WANTED—Director of Education or Educational Assistant. Initial inquiries confidential, if preferred. New and pleasant situation. Opportunity for advancement. Conveniently located. First Methodist Church, Lincolnnton, N. C. Contact the Rev. N. Carson Williams, Jr., 201 E. Main St., Lincolnnton, N. C. 28092

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First EUB Regional Conference Votes in Favor of Union

Strong support of the plan of union of The Methodist Church and The Evangelical United Brethren Church was given Feb. 16 by the EUB Florida Conference—first of the 32 regional conferences of that denomination to vote on ratifying the EUB-Methodist union. The vote was 26 for union, two against and one abstaining.

Bishop J. Gordon Howard of Pittsburgh, Pa., head of the EUB East Central Area, presided at the Florida Conference, which met Feb. 15-17 at the First EUB Church in Tampa.

Union of the two denominations was voted Nov. 11 in Chicago at simultaneous meetings of their respective General Conferences. The proposition is now being voted upon by the annual (regional) conferences of each denomination. Two-thirds of the aggregate vote in each denomination is necessary to ratify the plan of union.

If the necessary approval is given in the annual conferences, the union of the two churches will formally occur at a Uniting Conference in Dallas, Texas, April 21-May 4, 1968. Name of the new denomination will be the United Methodist Church.

Almost unanimous approval of union was given in mid-January by the first two Methodist annual conferences to act on the proposal. The Argentina Conference voted 99 for and two against; the Chile Conference vote was 57-0 for the union. The Methodist Church has 87 conferences in the U.S. and Cuba and 42 active annual conferences overseas. Most of the conferences of both denominations in the U.S. are held during May and June, and church leaders hope that the outcome of the voting on ratification of union will be apparent by July 1.

The first Methodist annual conferences in the U.S. to vote on union will be Wyoming (cq) Conference, meeting May 3-7, in Kingston, Pa., with Bishop Fred P. Corson of Philadelphia presiding, and the Central Jurisdiction's Georgia Conference, in session also May 3-7, in Savannah, Ga., with Bishop Charles F. Golden of Nashville, head of the Nashville-Carolina Area in charge.

Rev. R. C. Stubbins Succumbs

The Rev. Roland Clinton Stubbins, 82, of Efland, died at Duke Hospital, Durham on Feb. 17 after an extended illness. He was a retired member of the Western North Carolina Conference of The Methodist Church.

Funeral services were held at 11:00 a.m. Feb. 20 at the Efland Methodist Church.

The Rev. Mr. Stubbins served as pastor of Grace and Calvary Methodist churches in Greensboro, as well as churches in Gibsonville, Mayodan, Charlotte, Reidsville, Asheboro and others.

Survivors are his wife, Mrs. Vera W. Stubbins; daughter, Mrs. Louise Pratt of Wilmington; sisters, Mrs. Bunn Lloyd and Mrs. Walter Gattis, both of Durham; and a brother, G. F. Stubbins of Durham.

Lee Parker To Be Speaker For Methodist Foundation Meetings

I. Lee Parker, Trust Officer and Estate Consultant with Wachovia Bank and Trust Company, Raleigh Office, will be the featured speaker in a series of spring dinner and seminar meetings being held by Dr. F. Olen Hunt, Director of the Department of Gifts and Wills of the Methodist Foundation, Inc., throughout the eleven districts of the North Carolina Conference as follows:

Greenville, March 9; Burlington, March 16; Durham, April 6; Goldsboro, April 11; Sanford, April 20; Fayetteville, April 25; Wilmington, April 27; Elizabeth City, May 11; New Bern, May 25.

The Raleigh District meeting was held on Feb. 21.

Mr. Parker attended the University of North Carolina and spent several years in the radio industry. He joined the Wachovia Bank and Trust Company in Raleigh in 1956.

He is a member of the Methodist Foundation, Inc., Co-Chairman of the Gifts and Wills Committee, Co-Director of the Raleigh District, and a member of Hayes Barton Methodist Church, Raleigh.

He is also president and director of the North Carolina State University Foundation, and a member of the Foundation's Executive Committee. He is a charter member and past president of the East Carolina Estate Planning Council.

Among his many civic activities, he is an associate member of the Raleigh Life Underwriters Association; a director of the Wake County Cancer Society; a director of the Wake County Mental Health Association, and a member of the Raleigh Chamber of Commerce.

Lake Junaluska Singers Featured

Songs from a record album that was recorded last summer by the Lake Junaluska Singers will be broadcast over the NBC Radio Network for five consecutive Sundays.

Barry Rogers, program director for the Methodist Assembly at Lake Junaluska, said the album will be featured on the "Great Choirs of America" program beginning Feb. 26 and continuing through Easter Sunday. Air time is 8:00 a.m.

The album of sacred music is entitled "Hallelujah, Amen" and was recorded by the 22 members of the Singers in the Assembly's Stuart Auditorium and Memorial Chapel. The director is Glenn Draper, director of choral music at the University of Miami in Florida and also director of the First Methodist Church Choir in Coral Gables. Draper's choirs have appeared on several network television shows and have taken four tours abroad.

Rogers stated that this summer eight college students will be employed as full-time musicians in addition to the quartet that the Assembly has had on the music staff in past summers. Auditions will be conducted for the 1967 Junaluska Singers at the Assembly on March 24-25. Appointments are required in advance.

THE term "ghetto" was originally used to designate the Jewish quarter in an English city. Across the centuries, however, its usage has changed to include also the Negro quarter in American cities. Or sometimes, it is used to designate that pocket of poverty about which we hear so much where the poor are crowded together. Once in a while, we hear the term, Catholic ghetto, meaning the Catholics of the community who live in close proximity to each other. Or then again, once in a while, we hear someone speak of the religious ghetto, saying that those of us who still hold on to the disciplines of our Christian faith have become isolated from the secular society in which we live. Also, we have heard the term, "academic ghetto," and to be sure, those who live in a university community are far removed from the sweat and the toil and the dirt of those who work in mills or factories, or on a farm.

And then a few weeks ago, from a Detroit paper, I noted the term, "the ghetto of affluence." Now that was a new one. The writer is saying that those who live within the extremely prosperous suburban area of the city have come to assume that everybody, at least everybody that is anybody, everybody that is worthy, enjoys the same sort of prosperity that they enjoy. He was saying that these suburbanites are completely cut off and isolated from the experiences of the vast mass of humanity in our world today, a "ghetto of affluence." So you see, the term is being used today to designate any group of people which for ethnic, economic, or racial reasons is somehow isolated and separated from the main stream of community life.

A WORLD OF WALLS

How do these groupings come to be formed? Well, we usually assume that it is by choice. We say that the Negro likes to live with Negroes; the poor feel more comfortable among the poor; the cultured and educated like the company of the cultured and educated. The Jewish people like to live with Jewish people. Certainly, there is a half truth in this. But there are other factors also that are very real—political pressures, economic necessities, and social customs over which the individual has little or no control. But when the group begins to be formed, regardless of the reasons, immediately we build walls. Oh, they are not of brick and stone, but they are walls, nevertheless, walls of separation. And consequently, we live in a world of walls today.

We may think first of the Chinese wall, built nearly a thousand years ago, across the north of China to shut out the Mongol hordes that often came down to plunder. Or there is the Berlin wall that separates the East from the West. Or there is the

The Ghettos of Our World

BY DR. J. CLAY MADISON

Jerusalem wall that separates the Arab from the Jew. And here in our own nation, there are those many unseen walls that separate the diverse groups of our people one from another. I rather tend to think of them not as walls but as chasms, separating the black from the white, the rich from the poor, the educated from the uneducated.

WALLS INTENSIFY FEAR

Why are these walls built? Some are designed to protect us; others are designed to separate us. Robert Frost once said, "Before I built a wall, I'd ask to know what I'm walling in and what I'm walling out." We decide where these walls will be built, unconsciously, perhaps, but we do, but in the end they determine our destiny. I think generally we build walls because of fear. We have something that we don't want to share with other people. Maybe it's prestige, maybe it's material things, maybe it is position, maybe it's a job, and we are afraid that they over there might come in and destroy or seize or possess that which we hold dear.

But while fear causes us to build a wall, the wall doesn't alleviate the fear; rather, it intensifies it. For, you see, it is ignorance rather than truth that begets fear. And when we separate ourselves from others we become more ignorant one of another, and we become more afraid of each other. Yes, ignorance begets fear, and fear begets suspicion, and suspicion begets hostility, and hostility begets violence. And consequently, we live in a world of violence, of strife, and of conflict which have become the symbols of our century. Do you realize that within the lifetime of many of us here this morning four bloody wars have been fought, and violence disturbs the peace of our nation almost every day?

DIVES SHUT WORLD OUT

Now, against that background let's take a look at a very familiar parable: There was a certain rich man whom the world has come to call "Dives." He was dressed in robes of purple and fine linen and feasted sumptuously every day, and he built around his house a wall to shut the world out. We know that because there was a gate, and at the gate there lay a poor man by the name of Lazarus begging for the crumbs that fell from the rich man's table. So weak and sickly was he that he couldn't even drive away the scavenger dogs that licked his sores. The rich man died and was buried. Now not to be buried was a badge of shame. This is thrown into the story, I think, to remind us that good fortune followed this man right down to the end of his life. Lazarus also died, but there is no mention of a burial or funeral. He remained a beggar to the end.

Then suddenly, the story changes. We move into another chapter. The scene

changes from this world into the next. There is Lazarus in Abraham's bosom, the resting place of the righteous. There is Dives in Hades suffering the torments of hell. And Dives looked way out yonder and saw Abraham and Lazarus and cried out, "Father Abraham, have mercy upon me. Send Lazarus to dip the tip of his finger in water to cool my tongue, for I am in great anguish here." Even then he thought of Lazarus as a servant, somebody to be sent, to be ordered around. But Father Abraham said, "Son, remember."

I often wonder if one dimension of torment is the blistering memory of misused opportunities. The memory of what we could have been but were not and could have done but did not do. He went on to say, "There's a great gulf fixed between you and us that no one from here can go there and no one from there can come here." Dives then said, "Well, at least, I pray thee, send Lazarus back into the world to warn my brothers lest they come here." "No," said Abraham, "they have Moses and the prophets. If they don't hear them they will not be convinced even though someone should rise from the dead." We are told that it was this story that inspired Albert Schweitzer to leave a promising career as a teacher, musician, and physician to go to Africa to build a hospital at Lambarene. "For," he said, "Africa represents a poor beggar lying at the doorsteps of affluent Europe."

LACK OF COMPASSION

But what does this parable really say? It doesn't say that wealth is a sin. It doesn't say that poverty is a virtue. If that's all you see in the story I think you have missed its point. But it does say that right here on earth we fashion an eternal destiny, and there comes an hour when the opportunity for repentance is long since past, and judgment is already fixed. And it also points out the shocking fact that the fortunes of this world do not necessarily carry over into the next. The sin of Dives was not that he was rich, but rather that in his affluence he failed to have compassion or concern for a dying beggar lying at his gate. He had arrived, so he built a wall around him in order that he might no longer be involved with the heartache, the struggles or the trials of those out yonder who lived beyond that wall.

The virtue of Lazarus was not that he was poor, but that in his poverty he refused to be embittered. He did not for one moment criticize or condemn Dives. He only asked for the crumbs that would fall from his table and be wasted anyway.

Dr. George Buttrick says that Dives didn't really see Lazarus. Oh, he may have given him a few crumbs from his table. He may even have paid or given liberally to organized charities, but he didn't see Lazarus as a human being like himself.

For
COLDS
take 666

"He did not say: This man is lonely. This man has pains of conscience and flashes of glory, and longs for God. This man wakes at night and asks 'why and whither?' Dives spoke about the colored races, but never saw the Negro who passed by his gate. Dives discussed employment statistics but never once imagined himself as a man out of work. He did not see." Oh, he meant no wrong. He committed no violence. He just failed to meet Lazarus at the gate, the only place where their two worlds could meet. And to quote from Dr. Buttrick further, "If any man lives without compassion, without concern for his fellowman, he manifestly digs a chasm between himself and his fellowman. And by the same token, he separates himself from God. For God is love." Truly, as John said, "How can any man love God whom he has not seen if he does not his brother whom he has seen?"

CHRISTIANS TEAR DOWN WALLS

And what is Christ saying to us through this story? Surely He is saying that His followers must be people who tear down walls. To bridge the chasm that separates nation from nation and men from men is the primary mission of the Church. Our Lord has charged us with a message of reconciliation. Carl Sandburg caught the message when he prayed, "Lay me on an anvil, O God. Beat me and hammer me into a crowbar. Let me pry loose old walls. Let me lift and loosen old foundations." (Prayers of Steel.)

But that's a dangerous prayer, and that's a dangerous business. It takes courage to tear down old walls. For you will be criticized and scorned by those whom you thought to be your closest friends. But nevertheless, those walls will be torn down one way or another. They simply cannot stand before time and Providence. As Frost again said, "Something there is that doesn't love a wall."

And if in love we venture to cross over that wall or that chasm, as I choose to call it, we just may discover that it wasn't really there after all. We may discover that those over there, whom we had only looked at from a far distance may have the same hopes and fears, the same joys and sorrows, the same longings, the same dreams for their children that you and I have. And we may discover that truly, God didn't intend that we should live in ghettos of isolation, but rather, He intended that we should live in a community of understanding, of compassion, and of love.

"He that hath ears to hear let him hear." There was a certain rich man, dressed in robes of purple and fine linen, who feasted sumptuously every day, and from his banquet he couldn't see those who lived beyond the wall. He hardly saw even the dying beggar lying at his gate. And so far as we know, never for once did he honestly ask the question, "Lord, what ought I to do?" And that rich man just might be you or I.

(Dr. Madison is minister of Myers Park Methodist Church, Charlotte.)



The Methodist College Choir of Fayetteville, under the direction of Mr. Allen Porter, sang at the District Lay Rally in Durham on Wednesday night, Feb. 15. The Choir also sang for the Greenville and Fayetteville District Lay Rallies, and will sing at the Sanford Rally later.

What Readers Write

In sending in her subscription renewal, Mrs. W. M. Williams, Reidsville, states: "For as long as I can remember, The ADVOCATE has come to my home every week, first in my childhood home in Chatham County, and more recently here in my own." We remember her as a former church member at Main Street Methodist Church, Reidsville, and appreciate some words of approval for our ADVOCATE. She adds, "I'm proud to claim it as 'my church paper'."

We are proud of readers like her.

★

Another long-time reader, H. A. Ervin of Triplett Church near Mooresville, writes that he has been reading the ADVOCATE for over fifty years and looks forward to its coming every week. He also had a good word for his pastor, Dwight Mashburn.

★

A note from Rev. Earl A. Cook, Kannapolis tells us that he has recently had his left leg amputated. He lost his right one by amputation in December, 1965. The Kannapolis Independent, in a recent issue, carried a story about this remarkable Methodist preacher who has carried on against tremendous odds for years.

Besides being a much beloved pastor, Brother Cook has operated a print shop, mainly to express his own faith with wit and humor, and to accommodate his friends and fellow pastors for whom he has done all manner of print work, much of it gratis.

The Cooks live at 810 Carolyn Ave., Kannapolis, and will be staying close home while he waits five or six months until an artificial limb can be fitted. He writes "We invite any of our friends to come see us." We expect to go by for a visit, and we hope you will too.

◆ ◆ ◆

If any one says, "I love God" and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also.

I JOHN 4:20-21

Fayetteville Scouts Earn Awards

Three members of Saint Matthew's Methodist Church, Fayetteville, received the God and Country Award in Scouting on Sunday morning, Feb. 12. The scouts honored were: First Class Scout Doug Bennett, son of Mr. and Mrs. Robert M. Bennett; Star Scout Bruce Brown, son of Sgt. and Mrs. Allen Brown, and Star Scout Linnie Hill, son of Sgt. J. Linwood Hill.

Each of these scouts had completed a year of study and service under the guidance of Rev. Sam D. McMillan, Jr., pastor of Saint Matthew's. In addition to their study and service, they made trips to Duke University; Methodist Home for Children, Raleigh; the Methodist Retirement Home, Durham, and the Methodist Building, Raleigh.

In addition to the presentation of the awards, Scout Sunday was further observed by members of Cub Pack 746, Scout Troop 746 and Explorer Post 746 attending the morning worship service in uniform.

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Walking on Borrowed Feet

By FRANCIS L. BROCKMAN

Pong-ai was eleven on the day that both feet were amputated. For her and her family, it had been a strange and difficult year. The spring in Korea brought nothing but rain, so much that the fields were flooded and the crops were late in being planted. Then came drought; no rain fell at all and the plants withered and died. The family faced the long Korean winter with fear.

No one could predict what a terrible winter it would be. The cold was bitter, intense, and persevering. The meager supplies of rice and barley were barely sufficient to sustain life. The leaves from the Acacia trees which were used for hay for the oxen were soon gone, as were the branches and slender trunks used for fuel by the family. Round chunks of compressed mud and coal dust commonly burned in tiny stoves were scarce and far too expensive, and each day the weather grew colder.

One night the family huddled together on the floor trying vainly to keep warm. Pong-ai could not sleep. Her body ached with cold and her feet were like chunks of ice. Finally, exhausted, she fell asleep. Upon waking in the morning, she could not walk. Her feet were frozen. There was no doctor near her isolated village and the remedies of her family failed to bring relief. As the days went by, her feet grew worse, swollen and discolored by gangrene. Her mother and father knew that she could not live in this condition and in anguish agreed that it would be best to terminate her life by poison, end her suffering and remove this liability from the family.

Pong-ai was saved by the intervention of her grandmother who begged for one last effort. She had heard of a distant place where people with frozen feet could be helped. She didn't know what it was, how much it cost, or how it could help; she only knew this was a last hope. That night Pong-ai was wrapped in a comforter, and her father carried his listless burden on his back for eight miles through the frigid weather to a place where a rickety old bus stopped for passengers. He told the driver about Pong-ai and begged him to take her with her grandmother to Taejon even though he had no money. They rode all day to reach the outskirts of the city. Pong-ai was feverish and incoherent, her grandmother frantic with concern. She finally found how to get to her destination and a kindly farmer took them in his oxcart.

The director of the Amputee Rehabilitation Center took one look at the grossly swollen feet and legs and explained to the grandmother that Pong-ai must be taken at once to the hospital. There was no time to lose. He took them in his jeep to the nearest hospital in Taejon. The doctors decided that immediate amputation was necessary. When Pong-ai awakened, she was warm and clean. Both legs had been removed below the knees. It was her eleventh birthday. After a few days her

grandmother was sent back to her village, assured that Pong-ai was rapidly recovering and would have every care.

In a few weeks Pong-ai was ready to leave the hospital and go to the Amputee Rehabilitation Center. The director explained that many people in Korea suffered loss of limbs, some from explosions of grenades left from the war, some from railroad accidents—people crowding around the trains often slip under the wheels—and many from snakebite and freezing. He said the Center was helped by churches in America, and that it would provide her with artificial limbs and teach her how to use them.

The day came when her new limbs were ready, made and fitted at the Center. Pong-ai was helped from her wheel chair, and while someone supported her on each side, she took her first faltering steps. The first weeks were terrible, and she despaired of ever walking. But with patience and persistence she was taught to walk again.

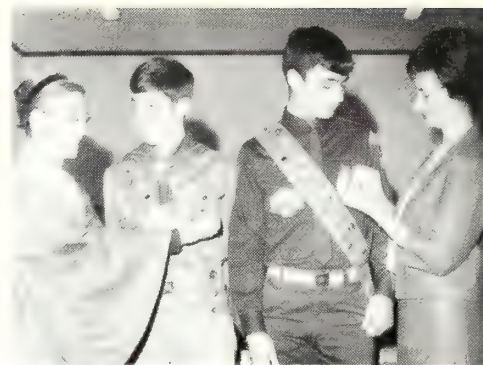
Finally, after many months she was able to return to the village. The director went with her and talked to her parents about home treatment. But this mother and father who were strong enough to contemplate poisoning their daughter to end her misery, were also strong enough to guide her to normal emotional development. When she returned home crying because other children made fun of her, her mother refused to give her supper. "You are as capable as others," she would say. "You just have to try harder."

Pong-ai tried and succeeded. She played table tennis, badminton, took long walks with classmates and even climbed mountains. As she grew more secure, she became less conscious of her disabled legs and gradually she became a leader in her school and village.

Through the years Pong-ai went back to the Center, which had moved to Seoul, for re-fitting of limbs. Here she learned secretarial skills and finally she became a secretary to the director. Here she met Chong Pong-yoon, one of the case workers. He was attracted to her merriness and good humor. They fell in love when they were working on a Christmas pageant in which Chong portrayed an old shepherd, and Pong-ai did the make-up.

Now they live in a small apartment in Seoul, both working to serve the physically handicapped in Korea. Pong-ai has never forgotten the bitterness of the winter when she was eleven. But now she remembers it as the beginning of the fulfillment of a life she never thought possible.

It may not be the loss of limbs in Korea. It may be a famine in India, a war with a million refugees in Vietnam, or political strife in Africa. And all the stories may not end as happily as that of Pong-ai. But wherever it is, and whatever the disaster, natural or man-made, your gifts to the One Great Hour of Sharing enables the Methodist Committee for Overseas Relief to help people in need.



PROUD MOTHERS PIN EAGLE SCOUTS

Boy Scout Sunday was observed at Kitty Hawk Methodist Church with special recognition for all the Cub and Boy Scouts in the area. Eagle Scout awards were presented to Scott Wilkinson and Mike Beacham, who are the first two members of the Kitty Hawk congregation to earn this highest Scout award. (Left to right in the photo) Mrs. Virginia Wilkinson, Scott Wilkinson, Mike Beacham, and Mrs. Gay Beacham. Mike is the son of Mr. and Mrs. Alvis (Sam) Beacham of Kitty Hawk. Scott is the son of the pastor, Hank Wilkinson, and Mrs. Wilkinson, and the grandson of Mr. and Mrs. T. T. Stephenson of Garysburg, N. C.

Duke Endowment Helps Hospitals And Homes in Two Carolinas

The annual distribution of funds to assist nonprofit Carolina hospitals and child-caring institutions in financing services to needy patients and orphans is being made this week by The Duke Endowment. The appropriations total \$1,466,019, including \$907,963 to 141 hospitals and \$558,056 to 43 child-caring institutions in North and South Carolina.

In North Carolina, 99 hospitals are receiving \$546,729 and 26 child-caring institutions, \$368,560. Contributions to the hospitals are based on \$1 a day for each day of free service in the fiscal year which ended Sept. 30, 1966.

Appropriations to child-caring institutions amount to approximately 80 cents a day for each day of care given orphan and half orphan children in the fiscal year.

In addition to helping hospitals and child-caring institutions finance the care of the needy sick and of orphans, The Endowment provides funds for capital and special purposes, and its field staff, based in Charlotte, counsels institutions requesting advice on administrative problems and plans for facilities and services.

The Endowment also contributes funds to Duke, Furman, and Johnson C. Smith Universities and Davidson College, for the construction and maintenance of rural Methodist churches in North Carolina, and for the support of ministers who have retired from the North Carolina or Western North Carolina Conferences of The Methodist Church and of widows and dependent orphaned children of ministers who served in one of these conferences.

A VENTURE IN FAITH

"The Invitation to Christian Discipleship"

By REV. MITCHELL FAULKNER

Last year Dr. Lawrence Lacour of the General Board of Evangelism prepared some special helps on Evangelistic preaching, one part of which I found very helpful and would like to share. Dr. Lacour suggests that in an evangelistic service the purpose and procedure should be explained carefully at the beginning of the message rather than at the end.

This in my experience has the distinct advantage of preparing the congregation psychologically for what the speaker is seeking. Each night the general and specific purposes should be restated, so that the worshipper comes to think of himself in relation to the goals set forth. Further, the element of novelty, in the event an invitation is unusual in the congregation, is diminished, and the element of purely emotional response to the situation is lessened so that the power of the message and the Holy Spirit have more opportunity to work. Surprise, and often rejection of the method, is prevented by a frank statement of the purpose sought and the procedures to be used, made at the beginning of the service.

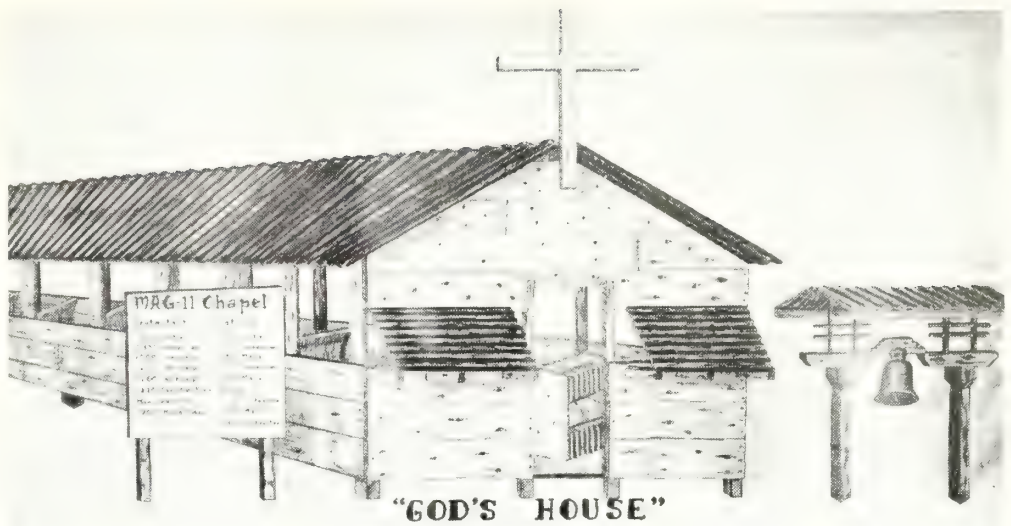
It further tends to commit the preacher and people to a common quest, gives clarity and point to our preaching, and frequently gives courage to continue when our message has not quite met our expectations. Certainly we all preach for a purpose, and when the preacher and people are drawn into a sharing of that purpose it makes for more effective preaching and worshipping.

As I write this I am leading revival services for Brother Gilreath Adams in Asheville. Last evening in our opening service we very simply stated our purpose as being first, the edifying of the church, the strengthening of the faith and knowledge and joy of the Christian family. Secondly, we noted that it would be remarkable if there were not those who needed to make decisions and that this was what revival was for, a time of re-examination and rededication, a time of change and seeking for a closer walk with God, and that we were going to offer opportunity as the week progressed for the confirmation of these decisions. Thirdly, we proposed to seek together new power and understanding for a more effective witness to the world, for what Thielecke calls "credibility," that union of life and faith which produces a witness of integrity.

Thus on the first night we have begun to seek together three things, and as we progress we trust that God will give us a spirit of expectancy and that the worshipping congregation will identify themselves with these common goals, and that we perhaps will find the need for their discovery in our own lives.

This simple technique of Dr. Lacour's rescues the service from aimlessness, lifts the invitation from the level of the frivolous afterthought, and gives process and purpose to the entire service. I have found it to be very helpful.

Mr. Faulkner is pastor of the First Methodist Church, Lexington, N. C.



Serviceman Draws Chapel In South Vietnam

The sketch pictured here of the servicemen's chapel at Da Nang, South Vietnam, was drawn by Marine Lt. Robert L. Bachstein during his 13-month tour of duty in that country. He presented the sketch to the Young Adult Class of Littlejohn Meth-

odist Church, Lenoir, in appreciation of its remembrance of him while he was in Vietnam.

The windowless, doorless structure provides worship facilities for servicemen of all denominations and was constructed by the GIs for their use.

Following is a poem entitled "God's House," which Lt. Bachstein wrote and inscribed upon the sketch.

My Heart Remembers

I saw Him once, and all the world stood still,
Hushed now all sound, the song of birds,
the sigh of winds:
All nature stood, and through the silence riven
His voice came softly, sweetly, calling
me by name.
Hushed too, my heart in reverence at His call
Fell prostrate from its place before His feet,
For lo, there in the silence, Love was given;
Love so divine, so great, so pure, so free
That it enclosed and bound and fettered me.
O chains of love, how dear, how sweet
to me thou art
The yoke I bear is light, He shares it, too
Bound by His love, my life at last is free,
All else is naught, no cares have I, besides
My heart remembers that my Lord, He
loveth me.

FRANCES L. JONES

Wesley Memorial Methodist Church
Raleigh, N. C.

Within this torrid zone of war stands one
House with an open door,

All the rest are locked and barred,
Encircled by a watchful guard.

But this House is unlike the others:

All men who enter here are Brothers.

No "Frank Lloyd Wright," no thing of
beauty;

But, quietly, it does its duty.

No weapons here, no thoughts of war,
No ugly din of battle's roar.

For here, within this simple frame,
Are offered prayers in His good name.

From all directions come Marines—
Some middleaged, some in their teens—

Converging on this open portal

To be with Jesus Christ Immortal.

One Light, one Faith, one love of God,
Combines all hearts on foreign sod.

Though windowless, with boards that
creak,

All tongues of God are heard to speak:

"Hallelujah," "Hail Mary," and "Shalom"

God's House: Da Nang, South Vietnam.

Lt. Bachstein is now stationed at Cherry Point. He is married to the former Miss Lilly Clay, daughter of Mr. and Mrs. Henry Clay, Lenoir.

Our Goals for Advocate Promotion During January and February

- Increase Total Subscriptions from 11,000 to 20,000
- Challenge All of our Churches to go on All-Family Plan
- Expect All others to adopt the All-Official Board Plan

'What Do You Want Me to Do, Preacher?'

By REV. DONALD W. HAYNES

The steady gaze of his clear blue eyes revealed the sincerity of his words. He spoke as a friend. Unknowingly, he spoke for countless laymen, and his words fell upon hearing ears. "You have told me Sunday after Sunday what I am doing wrong and why I am doing it," he said. "But when you get me to the edge of my seat in anticipation of your guidance, you let me down. Tell me what to do about it."

There is a solemn twang of sadness when you realize that as a preacher you have become more skilled as a diagnostician than as an agent of healing. Surgery without anesthesia is painful, but a failure to sew up the incision is brutal! How often have we been guilty of ripping out the inward parts of our congregation's consciences and forgetting to tell them how to heal the wound we inflicted? It is true that preaching has a legitimate prophetic note, but the grace of God is a healing stream. There is, after all, a balm in Gilead.

Years ago the admonition to "preach for a verdict" leaped from some printed page and etched itself upon my memory. Too often, though, I have failed to heed its advice. In thirteen years of weekly preaching, I have too often been guilty of expertly wading deeply into the inner sanctum of men's souls and discovering that I had nothing to say—or else discovered that 12:00 had come!

A salesman in my church recently put it another way when I asked for an honest appraisal of my preaching. "Preacher," he said, "nothing happens until something is sold. By 12:00 on Sunday morning, the points you have made become unimportant. The question becomes, 'Have you made the sale?'"

Granted this business jargon produces theological difficulties, the man's point is valid. If no one is committed to your propo-

Minister's Daughter Wins Pfeiffer Scholarship

Miss Terry Jo Hunsucker of Greensboro, daughter of Rev. and Mrs. Lloyd G. Hunsucker, has been awarded a Pfeiffer College trustee honor scholarship having a four-year value of \$3,600.

A senior at Page High School, she plans



TERRY JO HUNSUCKER

to enter Pfeiffer in the fall of 1967 as an English major.

Miss Hunsucker is a member of the National Honor Society, the Quill and Scroll, is president of the Girls' Athletic Association and secretary of the Anchor Club at Page High School. She is also active in the Methodist Youth Fellowship of West Irving Park Methodist Church, where her father is pastor.

sition, you have in that moment failed. Sad is the day when we magnetize men with our rhetoric yet fail to bring them to the Rubicon.

We have accomplished nothing when we arrive at the end of a sermon saying, "Behold, I show unto you a paradox." Increasingly I am convinced that we have also failed when we charge bravely down to a hard-sought target, glance at our watch, and say punily, "Think on these things." When we walk with a man into the caverns of his soul, we betray him if we blow out the light.

In his book *The Gracious Calling of the Lord*, Robert Versteeg reminds us, "The evangelist must ask, 'Was a decision made?' To produce reaction before God is to produce a person. After that, he (the evangelist) asks, 'Did this person choose life or death?'" A man exists as a true man only in the context of choosing.

We have not always failed when a man considers our proposal and says, "No." We have always failed when, after the dust of our ditties has fallen, a man asks, "I wonder what he wanted me to do."

Tomorrow will be Sunday. By 12:00 I am committed to push my people a contract and say, "Sign here." Then I shall have given them the dignity of making a choice, and is not this the legacy we have from the Lord?

Today a sign stands on my desk: "What do you want me to do, Preacher?"

Stewardship Seminar Set in March

A national Methodist stewardship seminar, first event of its kind ever held in the denomination, is scheduled March 3-5 in Chicago, Ill.

Sponsored by the General Board of Lay Activities' Section of Stewardship and Finance, the seminar will feature 12 lectures by seminary professors on various aspects of the theological basis for Christian stewardship. Dr. Robert E. Cushman, dean of the Duke University Divinity School, and Dr. James W. May of Candler School of Theology will be among the twelve program participants.

The sessions are a key phase of developing a Methodist "foundation statement" on stewardship, according to Dr. Edwin A. Briggs, executive secretary of the Section of Stewardship and Finance. The 1964 General Conference asked that such a creed be formulated and brought to the 1968 session in Dallas, Texas.

Each of the 12 addresses will be followed by a 30-minute discussion period and the final session of the seminar will feature all 12 speakers on a panel.

At the conclusion of the seminar a committee representing the General Board of Lay Activities will use the addresses and discussion, and other stewardship materials, to prepare the foundation statement for submission to the 1968 General Conference. Dr. Lloyd M. Bertholf, Bloomington, Ill., is chairman of the committee.

About 250 persons are expected to attend the seminar in Chicago's Pick-Congress Hotel. Included will be representatives of the Council of Bishops, general secretaries of national boards and agencies, presidents and deans of seminaries, representatives of the EUB Church, seminary students, and a wide variety of annual conference representatives including chairmen of World Service and Finance commissions, directors of stewardship and finance, co-ordinating council executive secretaries, laymen and pastors.

Two N. C. Women On Program

The two contributing editors for the Woman's Activities page of the N. C. CHRISTIAN ADVOCATE will be on the program of a public relations training meeting to be held in Nashville, Tenn., on Feb. 23-24. They are Mrs. John C. Wright of Weaverville, who writes and edits the Western North Carolina Conference WSCS section, and Mrs. H. W. Doub of Aberdeen, who performs the same duties for the North Carolina Conference WSCS.

The training meeting will be subsidiary to the annual meeting of the Southeastern Jurisdiction Woman's Society to be held Feb. 22-24 at West End Methodist Church, Nashville.

Those attending the public relations training meeting will include annual conference public relations chairmen for the Woman's Society of Christian Service in the Southeastern Jurisdiction and annual conference Woman's Society presidents.

Mrs. George Shiple, Vidalia, Ga., is the jurisdiction public relations chairman.

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ON A WIDE CIRCUIT

By W. W. REID

Can the 40-Minute Sunday 'School' Cope With 1967 Need?

There is great hue and cry being made in the churches of almost all "major" (larger-numbered) denominations in America that Sunday school enrollment and attendance has been declining during the past ten or more years. Often—if not generally—this is accompanied by decrease in church attendance. A similar "trend" seems even more marked and of longer duration in some areas of Europe.

I suppose there have been almost as many "causes" suggested for this "falling away from the Sunday school and church" as there have been ecclesiastical commissions studying the matter. Yet it is probably true that—as in any "revolution" among men—there is no clear and single "cause" but a conjunction of situations that unite forces to change interests and concerns—finally breaking into new needs, habits, goals, and activities.

Cities—and even suburbs—are becoming more and more congested—"we need fresh air." The country, the seashore, the recreation centers beckon us. Most American families have, or can afford, a car to take them to the "fresh air." The five-day week (and no farm chores) enables them to "re-create" over the weekend and within the budget. Automation promises or gives even more time for recreation; financial prosperity makes for more travel, for summer homes, for bought entertainments; "spectator sports" draw families from home; "canned entertainment" engages the brief hours at home. The tempo of life our grandparents knew has fallen victim to mechanical revolution. The tempo of life in which Sunday was a prolonged day of rest, and the Sunday school was a monotonous interlude, is forgotten.

Another set of factors contributing to Sunday school and church losses seem to center in a disillusionment of people with the contribution that the church—or even Christianity itself—can make to the concerns, fears, frustrations, or hopes and aspirations uppermost in men's minds. This is perhaps more noticeable in Europe than in America—and grew out of wars which the churches generally blessed, and could not prevent. Some express it as a growing feeling that Christianity, as expressed and taught, has little relevance to the deeper questions and problems of mankind. Men are thinking deeper than earlier generations ever thought—but any answers, they say, seldom come through the organized church.

Probing beneath these two streams that (among others) merge to make today's "religious revolution," two considerations seem pertinent: (1) Is the Sunday school, timed and conducted today pretty much as it was over a century ago, an effective vehicle for teaching Christian truth and inspiring and enriching young life? (2) Is the church organized and geared to be an



Center Methodist Church, Concord, had a groundbreaking service on Jan. 15 for its new sanctuary. The Rev. Charles Shannon, Salisbury district superintendent, and Dr. John Carper, director of church extension, led in the service along with the pastor, Rev. Gary H. Brown. Pictured, from left to right, are: Earl Earnhardt, Charles Galloway, Mrs. Mabel Furr, Paul Campbell, Rev. Gary Brown, Miss Susan Weddle, W. L. Little, Dr. John Carper and Rev. Charles Shannon. The larger picture shows the present educational building, with the proposed sanctuary on the right.

Center Church, Concord, Builds New Sanctuary

Center Methodist Church, Concord, held a groundbreaking service on Sunday, Jan. 15, for its new sanctuary. Construction on the sanctuary has begun and should be completed during the late summer.

The proposed sanctuary unit will also include a pastor's study and a choir room, as well as overflow space near the narthex, which will ordinarily serve as a church parlor. The estimated cost of this unit will be \$100,000.

The architect is Mr. George Griffin of

Concord, and the contractor is Mr. Frank Graham of the Cabarrus Construction Co., Inc.

Center Church was organized in August, 1954, upon property already owned by The Methodist Church, as a church had existed there many years previously. It has grown steadily, and now has some 215 members.

The existing educational unit was built in 1960 and was paid for shortly. In the meantime a parsonage has been purchased and is also clear of indebtedness.

educational institution? Or are the one-way sermon and the repetitious service of worship outmoded as teaching-inspiring vehicles to "make man right with his God and his neighbor"?

(1) It would appear that the Sunday school, as patterned after the needs it attempted to meet in rural America a century ago needs to be restudied and perhaps be reshaped. We have noted some *external* causes of decreasing membership and concern. But the *internal* problems need alteration also; the relatively poor training of teachers; the 30 to 40 minutes per week of "study"; the busy-ness of most pastors which prevents them from teaching.

(2) In theory the *sermon* is a vehicle of education. It grew up in a period and in a place where few read or had much schooling. The old "lecture" is almost outmoded in modern education—but, in the sermon, it remains entrenched. People who are schooled to "think for themselves," to learn by discussion rather than by "acceptance"

are not readily changed or motivated by the lecture-sermon. And, I fear the over-familiar "service of worship" may have a "comforting" but not mind-and-spirit-changing effect. As to the content of many sermons—read the conglomeration of topics in Saturday's "religious page," and you will wonder what Christianity is all about!

We never go back to "good old days" in church or elsewhere, so we had better study and go forward to make the church today an educational and spiritually motivating vehicle for the *teaching* of the Christian faith.

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Woman's Activities



N. C. Conference

MRS. H. W. DOUB

GREENVILLE DISTRICT

The Executive Committee of the Greenville District met in the Grifton Methodist Church on Feb. 7. The District Superintendent, Rev. W. R. Stevens, and Mrs. Stevens met with the group.

The Annual District Meeting will be held on March 28 at the Pink Hill Methodist Church. Registration begins at 9:30 a.m. and the meeting starts promptly at 10 a.m. The speaker will be the Rev. Ed Smith from Wilmington, returned missionary from the Congo.

The Subdistrict meetings will be as follows:

Belhaven—April 4 at Belhaven.
Kinston—April 6 at Edward's Chapel.
Greenville—April 11 at Robersonville.
Snow Hill—April 13 at Stantonburg.
Washington—April 18 at Aurora.

The members enjoyed a covered dish luncheon during the noon hour.

Miss Camille Staton, vice president of the North Carolina Conference, gave a very enthusiastic report and announced plans for the Conference Annual Meeting to be held in New Bern.

Mrs. J. B. Speight, secretary of Missionary Personnel, asked for permission to go straight to each subdistrict and hold a workshop to acquaint the right people with the information and details of Christian Vocations. The committee granted this request with their blessings and support.

Mrs. Claude Smith of Robersonville, secretary of Christian Social Relations, gave a complete report of her work. She regrets that she must resign this office, due to a commitment of teaching.

MRS. LESLIE H. GARNER
Chairman Public Relations

ROCKY MOUNT DISTRICT

The Executive Committee of the Rocky Mount District Woman's Society of Christian Service met Thursday, Feb. 9 at the home of Mrs. Thomas Collins at Wesleyan College, Rocky Mount. Mrs. L. G. Hooks, Mrs. J. C. Reynolds and Mrs. Earl Richardson assisted Mrs. Collins as hostesses.

Mrs. Reynolds gave an inspiring devotional.

All secretaries and officers reported work progressing satisfactorily.

It was voted to raise the district pledge to missions to \$19,000 for the coming year.

Mrs. R. G. Bowers, secretary of Missionary Personnel, announced a Christian Vocations Rally to be held at Wesleyan College Feb. 25, at 10:30. All interested persons are invited.

Mrs. J. C. Reynolds, secretary of Spiritual

Life, announced the Spiritual Life Retreat to be held at Louisburg College June 7 and 8.

Mrs. T. S. Newbold, vice president of the Southeastern Jurisdiction, visited with the committee. In her report she stressed the importance of the district executive committee and reported all areas are being studied but especially the small society.

The District Superintendent, J. W. Page, and Mrs. Page also visited with the committee.

Rev. Mr. Page praised and encouraged the women in our work and urged us "to keep our heads in all areas."

Plans for the annual meeting or the conference to be held in New Bern March 14-16 were announced. The theme of this meeting, as well as the district and subdistrict meetings will be "Give Us Thy Vision."

The annual district meeting will be held in Wilson at First Church on March 28. Mrs. George Megill, former missionary to Brazil, will be the featured speaker.

Subdistrict meetings will be as follows:

Halifax—April 11 at Tabor Methodist Church with Hawkins Chapel assisting.

Tri-County—April 18 at Elm City Methodist Church.

Northampton—April 20 at Jackson Methodist Church.

The hostesses served a delicious luncheon at 12:30.

MRS. DALE HAVERSTOCK
Chairman Public Relations

SANFORD DISTRICT

The Executive Committee of the Sanford District Woman's Society of Christian Service met on Feb. 9, at the Holiday Inn in Southern Pines for their mid-winter meeting. Mrs. J. S. Hiatt, Jr., district president, opened the meeting promptly at 10:30 a.m. She made the following important announcements:

The Annual District Meeting will be Thursday, April 6 at Steele Street Methodist Church in Sanford. Registration will be at 9:30 and the meeting will begin at 10:00 o'clock.

The speaker will be the Rev. George Megill, who with his wife and children, has spent several years in Brazil as a missionary. He has a message to give, and if you miss it, you will be the loser.

All names of deceased members, since the last district meeting must be sent to Mrs. J. S. Hiatt, Jr., Box 85, Southern Pines 28387, before April 6 to be included in the Service of Remembrance.

The following dates are planned for the subdistrict meetings:

Lee—to be announced later on.

Moore—Tuesday, April 25 at Doub's Chapel, 10:00 a.m.

Montgomery—April 13 at First Church, Rockingham, 10:00 a.m.

Walter Peele—to be announced later.

The members of this Executive Committee join all others in the Sanford District in expressing sincere sympathy to Mrs. Lena Ritchey, in the death of her husband, who passed away on Jan. 5. Mrs. Ritchey is presently serving as secretary of Public Relations in the district but has also held many other offices in her local church and in this district. She was so brave to be present at this meeting, and as ever willing and ready to continue her services in the Woman's work.

Reports showed that excellent work is being done along all lines. A delightful dutch luncheon was enjoyed at the noon hour.



W. N. C. Conference

MRS. JOHN C. WRIGHT

CONFERENCE PRESIDENT SPEAKS

Mrs. Leslie Barnhardt of Charlotte, president of the Woman's Society of Christian Service of the Western North Carolina Conference, was one of the speakers at the morning session of the Board of Missions of the WNC Conference at Myers Park Methodist Church on Feb. 6.

Mrs. Barnhardt spoke on the plan of developing a greater unity in the mission work of the Conference Board and the Woman's Society. She and Mrs. C. C. Herbert, Jr. of Gastonia, secretary of missionary education and service of the Conference Woman's Society, had joined others from the Conference Board of Missions to attend a Briefing Session in New York City in January.

She said, "This Briefing Session was a good foundation for planning to work co-operatively in training for missions. We are moving toward a greater unity between the Conference Board and the Woman's Society. In our program of training the whole Conference needs to learn of the fine work of the women."

She said that the District Missions Coaching Conferences in the fall were planned as a joint project and they were the first step in the direction of unified training in missions.

Eighteen members of the Conference executive committee were present for the Board of Missions meeting.

THOMASVILLE DISTRICT EXECUTIVE MEET

The members of the executive committee of the Woman's Society of the Thomasville District made plans to be official hostesses at the Annual Meeting of the Conference Woman's Society in June in a session held at Tyro Methodist Church on Feb. 4.

Mrs. Paul Feezor, district president, assigned responsibilities to the district officers. The entire district society will be hostesses, but preliminary plans are made by the executive committee.

Mrs. A. N. Weisner, Jr. of Lexington,

district secretary of Spiritual Life Cultivation, announced that a Day Apart Service for the district will be held on March 15 at St. Timothy's Methodist Church, Lexington, from 10 a.m. until noon. Mrs. C. C. Phillips of Concord will be the leader and the theme will be, "Our Spiritual Preparation for Easter."

Mrs. Jack McClung of Lexington, district vice president, announced plans for the Annual District Meeting to be held at Midway Methodist Church on April 18 beginning at 9:30 a.m.

A special committee was appointed to plan the next phase in "Self Study of the Meaning of Membership in the Woman's Society."

MRS. ESTON STOKES

Dist. Chm. Public Relations

HIGH POINT DISTRICT EXECUTIVE MEET

Mrs. Clarence C. Cranford of Asheboro spoke on the meeting of the Board of Missions of The Methodist Church held in Louisville, Ky. in January at a meeting of the Executive Committee of the Woman's Society of the High Point District on Feb. 2 at the home of Mrs. E. B. Stafford in Jamestown.

Mrs. Cranford is secretary of Missionary Personnel of the Woman's Society of the Southeastern Jurisdiction.

Mrs. Ray Moss of High Point, district secretary of Campus Ministry, told of a recent project of securing homes for 225 young people who attended the Methodist Christian Student Movement in High Point Feb. 3-5. 300 students from various colleges were present for the meeting.

A Spiritual Workshop is scheduled to be held at Ebenezer Methodist Church on March 1 beginning at 10 a.m. Mrs. Hunter Dalton, an outstanding Presbyterian laywoman of High Point, will be the speaker. Mrs. Roy Gladden of High Point, district secretary of Spiritual Life Cultivation, said that this is planned to take the place of the usual Day Apart service.

Seven visitation teams of district officers told of their plan of presenting a Self-Study program in local societies. They reported that by April 15 they will have visited 57 of the 69 societies in the district.

Mrs. Harry Bell was chosen as chairman of the district committee on nominations to succeed Mrs. W. B. Hall, resigned.

Mrs. W. Frank Redding, Jr. of Asheboro, district president, was elected to attend the meeting of the Southeastern Jurisdiction Woman's Society in Nashville, Tenn. Feb. 22-24.

MRS. R. W. WOOD

Dist. Chm. Public Relations

DISTRICT QUIET DAY SERVICES

Salisbury District Woman's Society — March 8.

Asheville District—March 2 at 10 a.m., at Skyland Methodist Church. Mrs. C. C. Phillips of Concord, speaker.

WORLD AFFAIRS CONFERENCE

The North Carolina Council of World Affairs will have its 17th Annual N. C. Conference on World Affairs in Memorial

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Feb. 20-24: General Board, National Council of Churches, Chicago, Ill.
- Feb. 24-26: SE Jurisdiction Deaconess Meeting, Nashville, Tenn.
- Mar. 15-16: Annual Meeting, Commission on Chaplains, Washington, D. C.
- Mar. 28-31: Council of Bishops of The Methodist Church, Buffalo, N.Y.
- Apr. 1-2: Methodist Student Movement Retreat, Efland, Camp Chestnut Ridge
- Apr. 3-4: Consultation on the Campus Ministry, Chapel Hill, Wesley Foundation
- Apr. 3-5: Annual Meeting, General Board of Evangelism, Seattle, Wash.
- Apr. 5-7: National Methodist Convocation on Medicine and Theology, Mayo Clinic and Methodist Hospital, Rochester, Minn.
- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Feb. 6, 13, 20, 27 and March 6, Elizabeth City District Methodist Curriculum Seminar, First Methodist Church, Elizabeth City
- Feb. 25 : Christian Vocations Rally, N. C. Wesleyan College for Rocky Mount, Elizabeth City, Greenville, Goldsboro Districts
- Feb. 26 : New Bern District Conference, Centenary Church, New Bern, 2-5 p.m.
- Feb. 26-27: Burlington District Methodist Curriculum Seminar, Camp Chestnut Ridge
- Feb. 27 : Goldsboro District Methodist Curriculum Seminar, St. Luke Church, Goldsboro, 9:30 a.m. to 4:00 p.m.
- Feb. 27 : Commission on Promotion and Cultivation, Methodist Building, 10:30 a.m.
- Feb. 28 : Rocky Mount District Methodist Curriculum Seminar, Enfield, 9:30-4 p.m.
- Feb. 28 : N. C. Council of Churches Seminar on State Legislation, Raleigh
- Mar. 5-9: Durham District Revivals
- Mar. 5-9: Wilmington District Revivals (Second half)
- Mar. 6 : Bishop's Committee on Church Architecture, Duke University, 10 a.m.
- Mar. 11 : Cabinet Meeting, 9:30 a.m.
- Mar. 11 : Bishop's Membership Preparation Class, St. James Church, Greenville, 10 a.m.
- Mar. 11-12: Wesleyan Service Guild Annual Meeting, Burlington, Front St. Church
- Mar. 11-17: Senior High U.N.—Washington Study Tour
- Mar. 12-17: Raleigh District Revivals
- Mar. 14 : Meeting of Publishing Interest, Methodist Building
- Mar. 14-16: Annual Meeting, WSCS, New Bern, Centenary Church
- Mar. 18 : Bishop's Membership Preparation Class, Edenton St. Church, Raleigh, 10 a.m.
- Mar. 25-27: Methodist Home for Children, Alumni Meeting
- Mar. 26-Apr. 2: A Week of Witnessing
- Mar. 28 : Vacation Church School Institute, Trinity Church, Durham, 9:00-1:00
- Mar. 29 : Vacation Church School Institute, Front St. Church, Burlington, 9-1
- Mar. 30 : Vacation Church School Institute, Southern Pines Church, 9:00-1:00
- Mar. 31 : Vacation Church School Institute, Haymount Church, Fayetteville, 9-1

WESTERN NORTH CAROLINA CONFERENCE

- Feb. 26-Mar. 2: Christian Workers' Schools, Reidsville, Wadesboro, Monroe
- Feb. 28 : N. C. Council of Churches Seminar on State Legislation, Raleigh
- Mar. 3-4: Testing and Guidance Clinic for High School sophomores, juniors and seniors, Greensboro College
- Mar. 5-8: Venture in Faith, Greensboro, Gastonia, High Point, North Wilkesboro, Thomasville, Salisbury and Marion Districts
- Mar. 12-15: Venture in Faith, Charlotte, Winston-Salem, Asheville, Waynesville, Albemarle and Statesville Districts
- Mar. 16 : World Service and Finance Commission
- Mar. 30 : High Point District Conference on Christian Education, Asheboro, First, 7:15 p.m.
- Mar. 31 : Thomasville District Conference on Christian Education, Lexington, First, 7:15 p.m.
- Apr. 2 : Gastonia District Conference on Christian Education, Gastonia, First, 2:45
- Apr. 2 : Music and Worship Workshop, Asheville, Central Church
- Apr. 3 : Music and Worship Workshop, Charlotte, First Church
- Apr. 3 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30
- Apr. 3 : Winston-Salem District Conference on Christian Education, Winston-Salem, Centenary, 7:15 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

It has only been a few weeks since we celebrated the birth of Jesus at Christmas. It will only be five weeks until we shall celebrate His death and resurrection at Easter. His entire life has had much influence on many people. Perhaps the most important week of His life was the last one. From now until Easter, on this page, we shall be thinking about what happened on each day of that last week. We shall recall the events as one of the disciples might have told about it. We shall begin today with what occurred on Sunday. Perhaps you would like to read it in your Bible. You will find the story in Matthew 21:1-11; Mark 11:1-10; Luke 19:28-40; John 12:12-15. Each of the gospel writers tells the story in his own words.

During this lenten season, we want to remember what Jesus taught. In the sermon He delivered on the mountain-side He told the people to seek first God's kingdom. That means to think first of others and not just ourselves and our own desires. Perhaps an old fable will help us understand this better.

A fox spied ripe grapes in a farmer's vineyard. A thorough search revealed only one small hole under the fence. He couldn't squeeze through it, but his heart was set upon enjoying the grapes. For three days he fasted and on the third night was able to crawl under the fence. He feasted on grapes all night, but when morning came he was too fat to get out. Fortunately for him, the grape pickers were not ready to harvest this field. The fox had time to fast again until he was thin enough to escape. The fox grumbled that the vineyard did little good when one had to starve to get in then starve to get out again. Often we judge the value of things we see by what we can get out of them for ourselves.

AUNT CAY

A DAY OF JOY

Philip and I arose early the day we were to leave Bethany for Jerusalem. "These have been happy days in Bethany," I said to him. "We have learned much from Jesus."

"Yes, Andrew," he replied, "and it has been a great joy to be in the home of Mary and Martha again. I am glad Jesus decided to go to Jerusalem to celebrate the Feast of the Passover."

"Today we shall go on to Jerusalem," I responded. "I wonder where we shall keep the feast."

"I don't know," answered Philip, "but I am sure the Master has some plan. He always knows what to do and our needs are always cared for. He has such faith and trust in God. I am learning much from Him."

"Come, let us join the Master and the rest of the disciples," I urged. "I see they are about to start on the day's journey."

We joined our companions and the little band started on the road to Jerusalem. Our group did not remain small very long. Soon other people who loved Jesus joined with us for they were eager to be near the Master and hear what He had to say. The sun became hotter and the day warmer as we neared the city. When we came to the Mount of Olives, we stopped to rest for a while. As we sat in the cool shade of the trees, I heard Jesus call.

"Andrew, Philip, please come here for a moment. I have something I'd like you to do."

Quickly we went over to him. "What is it you would have us do, Master?" I asked.

"Go into the village that is opposite you, and as soon as you have entered it you will find a colt tied. No one has ever sat upon it. Untie it and bring it to me. If anyone asks you why you are doing this, tell them that the Master needs it. Tell them, also, that we will send the colt back."

Philip and I left the group at once and went into the village. There, just as Jesus had said, was a young colt by a door and in the open street. As we were untying it, the owner came up to us and asked, "What are you doing, untying my colt?"

"Jesus, our Master, wants to use it," I answered.

"We will take good care of it," added Philip, "and we will send it back as soon as we have finished with it."

The man slowly stepped aside and Philip and I led the colt back to where Jesus was. As we came near, one of the disciples took off his cloak and threw it over the back of the colt. Two others lifted Jesus up and sat Him on the young animal. Philip and I led the beast down the road toward the city and the crowd followed along. Some of them ran ahead and threw their cloaks in the road before the colt.

Others spread leafy branches, which they had cut from the field, before Him. All of the crowd began to sing and praise God.

"Hosanna, Blessed is He who comes in the name of the Lord!" some sang.

"Hosanna, to the Son of David," sang others.

"Blessed is the King. Peace in heaven and glory in the highest," rang forth from still others.

What a happy, glorious day this was for all of us. Surely, this was a suitable welcome for God's Son, the Messiah, and surely, now the kingdom Jesus had talked about was coming.

All along the streets of Jerusalem people asked, "Who is this?"

And with joy and certainty we answered, "This is Jesus of Nazareth."



BOOKS OF THE BIBLE

The last book in the Bible is called "The Revelation to John" or as we know it *Revelation*. It was written about 95 A.D. while the Roman Emperor Domitian was persecuting believers in Christ. Many Christians were imprisoned and murdered because they would not worship images of the emperor as a god. The book was written by John, who was an exile on the island of Patmos. It is called an apocalyptic writing because it speaks about God's victory at the end of time. It is written in picturesque language and contains many visions and symbols. It was written to encourage Christians of the Roman Empire to be faithful to Christ even though they had to suffer and die for their faith. Because we do not always know what the symbolic expressions of the book mean, we sometimes have trouble understanding it. Its main message is, however, that God will finally triumph over every evil here on earth and in the world to come.

You have now learned the names of all the books in the Bible. Can you name them in the order in which they come?



A PUZZLE

Do you like to figure out puzzles? Here is one for you to try. It is called a magic square. Draw a large square on a piece of paper. Divide the square into nine sections of three smaller squares in three rows. Use the numbers from one through nine to fill the empty boxes. Each number may be used only once. When correctly completed, the sum of any three boxes in direct line with one another will total fifteen. You can get this total in eight different directions. See if you can solve this puzzle.

(Continued on page 16)

Sunday School Lesson

FOR MARCH 5

BY RAYMOND A. SMITH

How Shall We Pray?

Background Scripture: Luke 18:1 through 19:27

Lesson Scripture: Luke 18:1-14

We are to consider in this lesson two aspects of prayer. The first of these is the need of persistence, and the second is the need of humility in prayer.

Jesus used a parable to teach his followers that a necessary quality of prayer is perseverance. Before we discuss this in detail, however, we need to remind ourselves that the purpose of a parable is to emphasize only one particular idea. By contrast, an allegory is a story where all the various characters are made to represent something else, some person or some idea. We may illustrate the foregoing by noticing that if we considered the story of the unjust judge as an *allegory* we should be tempted to think of the judge as standing for God, and the widow who pressed her claims for justice as human beings like ourselves. But we are not to think of it this way. Aside from any other considerations we need to remember one thing only—the widow's persistence.

It would be wrong to consider God as the kind of Being who could be "worried" into giving us what we want, or think we want. We are in the habit of saying "Prayer changes things," and it does; but it changes us, not God. This is true because prayer is putting ourselves wholly at the disposal of God, not trying to put God at our disposal. To continue in the practice of prayer means, therefore, that we are constantly reminding ourselves that we are God's servants who must strive to do *his* will, not trying to get God to do *our* will.

Gunther Bornkamm in his book, "Jesus of Nazareth," warns us that Jesus did not teach that prayer is only for those who have found the way. It is rather the cry of human need, no matter what the condition may be of the one who prays. He writes: "The general opinion of modern man seems to be that prayer is a matter for someone who is no longer a seeker but has crossed the threshold into the area of life where there is an unbroken communication between God and the one who prays, and between him who prays and God. Jesus, however, does not see the position of the person who prays like this. Even Paul says of the prayer of the Christian who stands under the power of the Divine Spirit 'For we do not know how to pray as we ought' (Romans 8:26). The petitioner, therefore, does not stand in the sphere of saintliness, but in the worldliness of his existence and of his world."

Hartley Coleridge, in his poem on prayer, stresses the point that we are to pray, not



MEBANE CHURCH EXPANDS

Shown here is the house and lot, located between its present educational building and parking lot, which the Mebane Methodist Church recently purchased. The church elected a study committee to bring recommendations to the Board of Trustees for the completion of this addition to the parking lot, which will give an additional 90 to 100 parking spaces. The committee is also to present plans for new educational facilities, consisting of eight classrooms and a chapel. With this new parking facility the Mebane Methodist Church will have adequate off-street parking for years to come.

because we are good, and faithful, but because of our need to pray. He writes:

"Be not afraid to pray—to pray is right. Pray, if thou canst, with hope; but ever pray, Though hope be weak, or sick with long delay:

Pray in the darkness, if there be no light." Prayer changes our attitude toward the objects of our deep concern, whether these be persons or causes we deeply believe in. William Law, who greatly influenced Wesley, said: "For there is nothing that makes us love a man so much as praying for him; and when you once do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil toward him. By considering yourself an advocate of God for your neighbors and acquaintances, you would never find it hard to be at peace with them yourself."

The second part of our lesson deals with humility in prayer. Jesus told the story of the Pharisee and the publican to illustrate this truth. This is such a simple and powerful story that to comment upon it seems almost like sacrilege. The proud Pharisee, praying as a religious duty, was "bringing God up to date" on all his good work! The prayer of the publican, on the other hand, was almost a cry of desperation: "God, be merciful to me, a sinner." But this does not mean that prayer is an evidence of weakness, as so many seem to think. The strong soul is the one that knows its limitations. It knows it must often wait and trust, and in waiting and trusting there is renewal. "They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

WOMAN'S ACTIVITIES

W. N. C. Conference

(Continued from page 13)

Hall at the University of North Carolina in Chapel Hill on March 9.

The theme this year will be, "Obstacles to World Order—the Citizen's Challenge." Speakers include the Hon. Wayne L. Morse, United States Senator from Oregon; Dr. Dorothy Hutchinson of the Women's International League for Peace and Freedom; and Dr. Seymour Melman of Columbia University, New York.

Registration will begin at 8:30 a.m. and the program will open at 10 a.m. Further inquiries may be directed to the Bureau of Residential Education, 209 Abernathy Hall, Chapel Hill, N. C. 27514.

FIRST CHURCH, GASTONIA

The members of the Woman's Society of First Methodist Church, Gastonia, had a membership coffee in the fellowship hall of the church on Feb. 6.

All of the women of the church were invited so that they might become better acquainted with the work of the Woman's Society.

Miss Anne Herbert, formerly a missionary to China and a cousin to the Rev. C. C. Herbert, Jr., pastor, was a special guest at the meeting.

ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

METHODIST NEWS ROUND-UP

"CHURCH-O-THEQUE" EXPANDED

"Church-O-Theque," a worship service in modern mode which drew large crowds and stirred vigorous controversy at Mt. Vernon Place Methodist Church, Washington, D.C., this past autumn, is finding new audiences and even conducting two and three services per Sunday.

Music for the series is being composed or arranged by Floyd Werle, arranger for the U.S. Air Force Band, and will be played by a jazz combo Mr. Werle has recruited. The program will include sermons or addresses by theologians and clergymen, as well as art, drama, and dance presentations.



TWELVE CAME RIDING

Twelve Came Riding, the dramatic story of the twelve Methodist ministers who rode horseback to Baltimore last April to celebrate the 200th anniversary of Methodism in America, will be released on March 13 by Abingdon Press.

Edited by Kenneth S. Jones, director of the Washington Area of Methodist Information, who conceived the idea of the ride to Baltimore, the book relates the experiences of each of the twelve riders. They tell of preaching on street corners, visiting hospitals and schools, and of the warm welcomes and excitement all along the way.

Twelve Came Riding also includes an eight-page insert of photographs.



LATIN AMERICAN WOMEN MEET

Nearly 100 women, including 32 delegates from Argentina, Bolivia, Brazil, Chile, Costa Rica, Mexico, Panama, Peru and Uruguay recently attended the twenty-fifth anniversary meeting of the Latin American Methodist Women's Confederation in Cochabamba, Bolivia.

The delegates, representing more than 20,000 women affiliated with the Confederation, looked at the need to serve in the neighborhoods around them and the necessity to renew structures in Methodist women's federation groups, during plenary sessions and commission meetings.

The Woman's Division was represented at the meetings by Mrs. Alvin B. Pfeiffer of Aurora, Ill.



UNION PLANNING ON SCHEDULE

Planning for the proposed new United Methodist Church is proceeding on schedule, leaders of the Methodist and Evangelical United Brethren joint commission working out details agreed in Chicago on Feb. 7.

Meeting for the first time as a full group since the favorable action of the two denominations' General Conferences in November, the EUB Commission on Church Union and the Methodist Ad Hoc Committee on Union reviewed developments to date, made plans for work necessary between now and April of 1968, affirmed that Dayton, Ohio, present headquarters of the EUB Church, would be a major

center in the proposed new church, and endorsed suggested names for the new church in Central Europe and northwestern Canada.

Much of the work facing the 48-member joint commission in the weeks ahead centers on organization and administration of the local church and general boards and agencies.

Printing of a booklet containing the constitution as adopted by the General Conferences, together with enabling legislation and other historic documents, is nearing completion and this will be provided each ministerial and lay member of annual conferences in both denominations. It also will be available through denominational book stores. The commissioners approved preparation of an additional series of questions and answers to serve as a help for annual conference members in studying the issues and casting their vote.



SUMMER SESSION ON MISSIONS

A special three-week summer course for lay church women interested in mission work or knowledge of mission work begins June 25 at Scarritt College, Nashville, Tenn., sponsored by the Methodist Board of Missions.

The course includes classroom lectures, seminar discussions, workshops and field trips. Emphasis will be placed on acquiring skills which can be transferred to local situations.

Those participating in the program will stay in Scarritt dormitories. Board, room and other fees total \$164 for three weeks. Some scholarships are available through the Woman's Division for those who cannot meet this total cost.

Applications may be obtained by writing Miss Lillian Johnson, Room 1414, 475 Riverside Drive, New York, N.Y. 10027.



SCHOOL FOR SUPPLY PASTORS

The Approved Course-of-Study School at Emory University is scheduled for July 24-Aug. 18. All supply pastors are eligible and urged to attend.

By attending for the entire four weeks, meeting all classes and fulfilling all requirements, one can gain credit for one year in the Course-of-Study.

There will be no charge for tuition. The chief items of expense will be travel, room rent (\$32.50, in a dormitory room), meals, laundry and incidentals. Scholarship grants of \$50 each are available for those who qualify—as long as funds hold out.

Leaflets about this school, together with application blanks for enrollment and post

cards for requesting room reservations may be secured from the chairman of your Conference Board of Ministerial Training. If further information is needed, write the Approved Course-of-Study School, School of Theology, Emory University, Atlanta, Ga. 30322.



BRITISH-AMERICAN METHODIST PASTORS TO EXCHANGE PULPITS

Seventeen pairs of preachers will travel across the Atlantic this summer in a pulpit exchange program. Sponsored by the World Methodist Council, the arrangements for next summer have been announced by Dr. Lee F. Tuttle, Lake Junaluska.

None of the participants are from North Carolina. The Rev. Ronald H. Stone of St. Matthew Methodist Church, Greenville, Tenn. (Holston Conference) will enter into a year-long exchange with the Rev. Raymond Wright, Alvaston, Derby in England. All of the other exchanges will be for only five or six weeks. The only other exchange involving the Southeastern Jurisdiction is that of Rev. Edwin R. Kimbrough, Trinity Church, Birmingham, Ala., who will exchange with the Rev. Charles A. Clark of Birmingham, England.



Children's Page Continued

(Continued from page 14)

BACKWARD NAMES

The following letters contain the names of four Bible characters. Each name is spelled the same backward or forward. The people are: 1. A Giant. 2. First Lady. 3. A Prophetess. 4. A Praying Mother.

G E A H A V N O E N N A H A N G



FIND THE HIDDEN NAMES

(We are rerunning this puzzle this week because some of you might have had difficulty solving it. The names should have been set in columns. You will find the answers below.)

In the names of the countries listed you will find the names of two books in the Bible and an apostle. Can you discover who they are?

MEXICO	JAPAN	POLAND
CANADA	CONGO	ANGOLA
NORWAY	SWEDEN	UGANDA
TURKEY	CEYLON	LEBANON



ANSWERS FOR LAST WEEK
Mark; Joel; Paul.

CAMPBELL COLLEGE

Founded in 1887. A church-related senior college offering a full senior program leading to B.A. and B.S. degrees. Vocational-Cultural courses in Elementary and Secondary Education, Physical Education, Religious Education, Business Administration, Music, Art, Home Economics, etc. Expenses reasonable. Summer School June 14-August 25, 1967. Fall semester opens September 11, 1967. For catalogue and application blanks write to:

Director of Admissions, Campbell College, Buie's Creek, N. C. 27506

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Volume 112

Greensboro, N. C., March 2, 1967

Number 9



One Great Hour of Sharing – March 5

Vietnamese families suffer because of the war in their land. For more than 20 years Vietnam has been in the grip of conflict, causing some families to be evacuated and resettled three or more times. Your gifts to the One Great Hour of Sharing will provide funds to such families through the Methodist Committee for Overseas Relief.

* CAROLINA BRIEFS *

¶ Rev. T. G. Madison preached in Jamestown Church on Feb. 19 at the 8:45 and 11:00 o'clock worship services.

¶ The Rev. Walter O. Cooper will be the guest speaker for the Venture in Faith services to be held at the Jonesville First Methodist Church on March 5-8.

¶ Mrs. J. T. Fisher, wife of the pastor of Williston Methodist Church, entered Duke University Hospital on Feb. 17 and expects to be a patient there for the next three weeks.

¶ John Maill, son of Mr. and Mrs. John P. Maill of Asheville, was first winner in the 1967 Boys' Oratorical Contest, sponsored by the Asheville Optimist Club. He is a member of Trinity Methodist Church.

¶ Walter F. Anderson, former SBI Director of Raleigh, was guest speaker for a Lay Evangelistic Rally held Feb. 16-19 at Bradley Memorial Methodist Church, Gastonia. Edd S. Maxwell is Church Lay Leader and Rev. Horace E. Bolick, minister.

¶ The Rev. John K. Miller, minister of First Methodist Church, Rutherfordton, attended lectures at the New York Theological Seminary from Feb. 20 through 27. The Rev. J. Max Brandon preached at First Church on Sunday morning, Feb. 26.

¶ Mr. S. R. (Bunny) Maynard, Sr. of Lenoir was the subject of a recent Associated Press feature story, entitled "Blindness Fails to Prevent Lenoir Man from Aiding Boys." Mr. Maynard is on the Board of Stewards of Lenoir's First Methodist Church.

¶ Graveside rites for Amanda Ruth Queen, stillborn infant daughter of Rev. and Mrs. Harry Queen of Walnut Cove, were held on Feb. 18 at Polkville Methodist Church with Rev. Julian Lindsey and Rev. John Kendrick officiating. Survivors in addition to the parents are a brother, Leslie, and sister, Anne, and the maternal grandparents.

¶ Dr. George M. Schreyer will conduct the Venture in Faith revival at Marvin Methodist Church in Alexander County, beginning Sunday morning, March 5, and continuing each evening through March 8. Dr. Schreyer is head of the Department of Christian Education at Pfeiffer College, Misenheimer.

¶ Farmville Methodist Church adult members gather in the Fellowship Hall for coffee and conversation following Church School classes and before the worship service each Sunday morning. These few moments of fellowship and dialogue have been very rewarding to those members participating.

¶ Bishop Earl G. Hunt, Jr. has announced plans to publish a book of sermons by the late Dr. Charles P. Bowles. The plan calls for securing sufficient gifts to underwrite the cost of publication, these to come from the churches served by Dr. Bowles. Any profits from the sale of the book will go to a fund to endow a professorship in the Duke University Divinity School in his memory.

¶ Upon recommendation of the Commission on Worship, the Stantonsburg Methodist Church began the use of 200 new Methodist Hymnals with "An Introduction to the Methodist Hymnal" given by the pastor, Rev. F. Roderick Randolph at the morning worship services on Jan. 8 and 15. The Lebanon Methodist Church began using its hymnals on Feb. 19, and its members had the same type of introduction to the new hymnal.



Geraldine Conway of Lucasville, Ohio, well-known lay speaker in The Methodist Church, will be at the First Methodist Church in Rocky Mount for a series of services March 12-16. The services will begin on Sunday morning, March 12, and run each evening through the 16th. Services also will be held each weekday morning at 10:00. Monday through Thursday. Mrs. Conway visited Vietnam this fall where she spoke to U.S. service men. She has served as Youth Director for the New York Ashram of Dr. E. Stanley Jones.

Advocate Promotion Will Pay Dividends

We urge the continued cultivation among our churches of the budget plan participation in subscriptions to the North Carolina CHRISTIAN ADVOCATE. The plan is being effectively used by the *Biblical Recorder*, our sister publication in North Carolina, which has over 85,000 subscribers with over 500 Every-family churches.

This plan has in recent years been promoted in South Carolina, where the South Carolina *Methodist Advocate* now has over 32,000 subscribers with more than 300 churches on the Every-family plan.

In North Carolina Methodism we are losing a great opportunity to keep our people informed and interested. During this time of budget planning for the new fiscal year, we urge our pastors to discuss the possibilities with their key laymen and in their commissions on stewardship and finance. The plan makes sense, and will time and again pay for itself in added participation and increased support.

JAMES C. STOKES

¶ The Greater Ahsokie Youth Revival will be held March 5 through 10 at Ahsokie Methodist Church. The evangelist will be the Rev. Joe Kinkle, pastor of Central Methodist Church, Laurinburg.

¶ The Rev. Ben Johnson, of Atlanta, Ga., will be the speaker at the Church Renewal Services to be held at Wesley Memorial Methodist Church, High Point, each evening at 7:30 from March 5 through March 7. Mr. Johnson is associate secretary of the Board of Lay Activities of the Southeastern Jurisdiction.

¶ Revival services will be held in Branson Memorial Methodist Church of Durham, March 5-10. Dr. F. Olen Hunt, Director of the Department of Gifts and Wills of the North Carolina Conference, will preach in the opening service on Sunday night, March 5. The Rev. Chester D. Brown of Burlington, a former pastor, will preach Monday through Friday evenings.

¶ Members of St. Paul's Methodist Church of Maxton won all three awards presented at the Annual Banquet of the Maxton Jaycees on Monday, Feb. 20. The Distinguished Service Award for outstanding service to the community went to Dr. Bryant Wicker, secretary of the Official Board and teacher of seniors in the church school. Outstanding Young Layman's honor was awarded to John C. Hasty, who serves his church as chairman of the Board of Trustees, president of Methodist Men and member of the Official Board. The Jaycee of the Year was Joe McLean, an active Methodist who serves as church usher and in other capacities. The Jaycees and their wives worshiped as a group on Feb. 19 at St. Paul's, where Rev. A. F. McClung is pastor.

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A Venture in Faith

"The Power of Pastoral Concern"

There are few tasks more difficult in these days than to be an effective minister, and this difficulty becomes acute when personal faith fails. To experience constantly that inner depletion which all of us feel occasionally, to be thrust into raw human need and have nothing to contribute that matters much, is to know humiliation and inner exposure that is intolerable. Many among us, sensing this dilemma in an age when the "Blessed Assurance" we sing about is a luxury seemingly afforded only by the uncritical and the naive, are leaving the exposure of the pastorate for more secure forms of ministry, or getting out altogether. Others among us, older and with more at stake, are withdrawing into an impersonal professionalism characterized chiefly by uninvolvedness. If I may mix a metaphor, we are tempted to become housekeepers, putting out the little fires that threaten the establishment.

As our Methodism goes into this Venture in Faith, I want to plead for an examination of our ministry at the point of its pastoral concern. When Moses pleaded for the children of Israel at Sinai, and asked God to forgive them or blot his name from the book also, when Paul cried that he could wish himself accursed from Christ if it meant that Israel could be saved, a fundamental principle for any true ministry was laid down. The true pastor's heart belongs, first, not to the institution, not to a system of dogma, but to his people. I have bit my tongue many a time while some new Christian butchered theology, waiting for the appropriate time to lead and instruct. Paul must have felt something of this when he said he was willing to be all things to all men if he might save some. Scripturally, our Gospel not only is love but proceeds from love, "for God so loved that he gave. . . ." There is no truly Christian ministry where this loving commitment is not real and primary.

Dorothy Sayres has pointed out that every sermon propagates heresy, for the truth is so vast and perfect that to speak it is to compromise it. I am well aware that in trying to make the point of this article I run the risk of being thought to ignore other important truths. I must take that risk for the point of this writing is to me fundamental.

My thesis is that if we could find ourselves at the point of deep commitment to our people, God would give us power to fulfill that commitment. The funda-

mental question the minister faces is "How much do I care?" I once heard Bishop Edwin Holt Hughes, in addressing a group of ministers in Charlotte, say that we had not cried enough to be Christian. He stated further that he never knew a Methodist preacher worth his salt whose heart had not broken. Granted that our message in these days is tremendously affected by theological revolution, that hardly a single aspect of orthodoxy remains critically unquestioned, there is one truth of the Gospel that no one is denying; it is, in fact, this truth which is motivating most of the new theology. I speak of the mysterious redemptive power of love, love that unashamedly identifies with life where it finds itself, love that is willing to lose status and to be weak and mistaken and misunderstood, finding its reassurance in its conviction at the deepest level that whatever else God may or may not be, He is love.

Let's face it together, few of us can be in the pastoral ministry in these days and share in the cultural and intellectual plaudits of our society. This would not matter so much if we were sure of our basic commitment, our commitment to God and to His people, who are very much alive and whose need is real! I sometimes think we get all hung up at this point of content to the exclusion of an even more fundamental fact, Spirit. After twenty-six years in the pastorate let me testify that there are few who remember specifically what I have said in the pastoral situation. There are many who remember that I cared. This is the redemptive thing.

Since writing the above paragraph the telephone brought the news that a twenty-year-old son of our church was killed Tuesday in Vietnam. Any man who thinks he can overlay this with words alone just doesn't know. For this only God's love is sufficient. I have known many times what Job meant when he laid his hand upon his mouth. With regard to our preoccupation with content I am reminded of what Thomas Arnold is reputed to have said to one of his classes at Rugby, "Young gentlemen, your problem isn't the immensity of your intellect but the enormity of your pride." I would suggest that the deeper wisdom lies in running not away from the pastoral involvement but in running toward it.

In the ministry there are always two factors present, the given situation and the meaning that the Holy Spirit brings to the situation, and of the two the latter is the more important. This is not only true in the pastoral ministry but in worship and preaching as well. Some of the most moving public utterances I have ever heard were the near incoherent pleas of new members of A.A., desperately grasping for sobriety. Some of our more polished addresses never get off the ground, while others occasionally

take wings and soar. I do not belittle preparation in preaching. I plead for the loving urgency that has always characterized Christian preaching.

And in the local congregation this caring can be discovered only in the pastoral commitment. As pastor and people live together in love there develops that relationship which empowers preaching, which creates emotional ground for receiving unpleasant truth, and provides motivation for change and growth. If preaching be "truth through personality" the truth is more persuasive if the personality be known through shared experience. When the personality is unknown the truth is liable to be impersonal, examined only critically, and therefore inadequately. As Whitehead has pointed out, a dispassionate, objective evaluation of the Gospel is always inadequate, for the Gospel is itself a call to commitment.

Our age is laying the charge of irrelevance against the church. I suspect that the only irrelevant ministers are those who make themselves so through a misplaced striving for some supposed good at the expense of loving identification with their own people. The local church is the basic unit, and the church universal will experience renewal when the local church is renewed. I do not know how we can relate intimately to the southside of Chicago or Harlem or Berkeley, except to know what is happening there and to assess its meaning. We are called to relate to our own people, under God, and through them to every place their influence reaches. It is a great privilege to preach in these days; it is an even greater privilege to be a pastor. For this privilege I pray that we, too, may "count all things but loss for the excellency of the knowledge of Christ Jesus," our Lord.

MITCHELL FAULKNER
W.N.C. Conference Secretary
Board of Evangelism

♦ ♦ ♦

Our task is not to prove that God was in the first century but that He is in the 20th.

—Dr. Samuel Miller

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EDITORIALS



Let's Give Them Christ

"I pray that our church may have a great revival," said a little old lady as she left the church. She was one among over a thousand members. She wasn't a leader; just a follower of the Christ. When she said "I pray," she meant it literally, for she was one of God's royalty, "sainted" by years of close fellowship with Him.

As we went home to Sunday dinner, the question kept popping up in my mind, "I wonder how many people in that church are really praying for a great revival? How many feel the need of it? How many really want it?"

Then our thoughts moved on to this conclusion: revivals don't come to churches which don't want them; don't pray for them; don't pay the price for them.

Now, we venture to add this: revivals do come to those churches which truly hunger and thirst for God. What a terrible indictment of our heavenly Father to suppose that He will not respond in love and grace to a congregation which truly seeks Him.

Why then do we ever have revival meetings in which no one is vitally revived and no one truly meets God in a transforming experience? There can only be one answer: our lethargy, our spiritual indolence, our deadness to God's voice.

Let us pray earnestly for a great revival of vital religion. Our Methodist Church needs a Pentecost. Our people need the kind of experience which came to John Wesley at Aldersgate. We need an experience with God in Christ which will do for us what Aldersgate did for Wesley.

Something happened to Wesley there which changed the tide of his life and swept him forward into new channels of power and purpose. He was released from his small world to live and work in God's great new world. Here was a man who all of his adult life had labored like a giant and produced like a pygmy. Now, being only a little man, he took on the proportions of a spiritual giant, and rendered a superhuman ministry.

There are too many Methodists who have never really had a conversion experience. Too many who got starched and ironed without first getting washed. Too many who have the form of godliness but who deny God by the way they live.

We hope that as our pastors enter their pulpits during this Venture in Faith and all during Lent that they will

preach the Gospel and not piddle with side issues. What do we mean by the Gospel? The good news of God's redeeming grace and love, extended to His children caught in the toils of sin. Let us preach to bring people under conviction for what is wrong in their lives; preach to bring about an attitude of repentance. Let us open to people the gates of new life and lead them gently to the throne of mercy and grace.

Brother pastor, choose the language to suit your own tastes, but don't muffle the true notes of the melody. Give your people the authentic Gospel, not some homemade concoction which may sound wise and learned, but which has no nourishment for a hungry people. After Aldersgate, Wesley often wrote about his preaching, "I gave them Christ." Let's do likewise!

On Vietnam

Our involvement in Vietnam is such a complex thing that one should write about it at great length or with extreme brevity. For the present, we choose the latter.

Dr. J. Harry Haines, head of Methodism's Commission on Overseas Relief, stated recently his opinion that the United States should not withdraw unilaterally. We go along with that view.

But every effort should be made to bring the warring parties to the peace table. Though the United States may often be rebuffed, it should persevere in this purpose, and should show its desire that peace be brought about. This latter may not be easy since our government is under suspicion as to its motives.

We should continue to voice to our civil and military leaders our concern for the welfare of civilian populations. However, beyond that, we should leave the making of political and military decisions to our State Department and to our properly constituted military officers.

Our frustrations about and disapproval of the war should not lead to a slackening of our moral and practical support of our men who are fighting a tough war, not from choice but from duty.

Lastly, we should feel morally obligated to help the Vietnamese people, not only now but for many years after peace comes. The task of rehabilitation, of establishing a stable government and economy, will take time and money and personnel. We should be no less zealous in peace than we now are in war.

Ethics And Exposure

The importance of a free and inquisitive press was again demonstrated when *Ramparts* magazine spread on its pages the information that the National Student Association was receiving a substantial part of its annual budget from the Central Intelligence Agency, the super-secret intelligence arm of our federal government.

The NSA, with more than 300 chapters, involves students of most major colleges and universities. In the wake of this initial disclosure, it is now coming to light that CIA handouts for years have been going out to a few philanthropic foundations, and that some labor unions and educational institutions have been involved in its liberality.

Now that the practice has been brought to the light of public knowledge, it has been discovered that certain key persons in government and in these organizations knew about the practice all of the time. The funding in the National Student Association has been going on since 1952, with the knowledge of its top officers. We do not think its rank and file membership would have tolerated the relationship.

With public disclosure, suddenly the practice is being denounced by many who did know as compromising, as an attack on academic freedom, as unethical. One might be just a bit cynical and say that this is a case of "situational ethics." Since the situation has been brought to light, the ethical implications have become clear.

A Sacrament Of Sharing

The One Great Hour of Sharing begins at 11 o'clock on Sunday morning, March 5. This will be the case in the vast majority of our 38,000 Methodist churches. For some, who may attend an earlier Sunday morning service, the time may be 8:30 a.m. For other Methodists, members of a circuit church which will not have a worship service on March 5, the time may be the following Sunday.

The sacrament of sharing is never more holy than when we give to alleviate the sufferings and privations of others. If this be true, then the act of worship through giving on March 5 should be a holy time of great and deep meaning. These moments when the offering plates will pass among us are worthy of special spiritual preparation.

We should read something of what the offerings will go to. With imagination we should try to visualize the plight of almost a million Vietnamese refugees.

Their needs are not for undreamed of luxuries—which we consider necessities—but for food, clothing, even temporary shelter, medical assistance. That man must surely be without an ounce

of compassion who could pass up the chance to participate in a sacrament of giving where need is so desperate.

Then, think of our Crusade Scholarship program. For 21 years, our gifts in the One Great Hour of Sharing, have enabled 1,392 persons to come to America for post-graduate training and then return to their native lands to take up positions of leadership in church and society and state. Doesn't it thrill you to have a part in that?

What about our concern for our own young people who are in the service of their country? The influences surrounding them are not always wholesome, and they need the encouragement and support of their church through the chaplaincy program and through the ministry of Methodist churches near camps and bases. A part of what you give will go to support these activities all over the world.

Don't miss next Sunday in church. But, beyond this, don't miss the chance to share Christ's spirit with Christians around the world for whom He has become the broken body and the shed blood. He gave Himself. In a vital sense, if we would be true, we can do no less.

Wesley Memorial Has Anniversary

Wesley Memorial Methodist Church, Winston-Salem, observed its Tenth Anniversary Feb. 25 and 26. A church-wide fellowship supper was held in the church hut on Saturday evening, sponsored by the Methodist Men.

On Sunday, Feb. 26, Rev. Earl K. Gibson, minister of Woodmont Methodist Church in Reidsville, was the guest preacher. An evening service was held with the Rev. R. J. Starling, pastor of Pleasant Grove Methodist Church in Thomasville, preaching and with two young men who have gone from the young church into the Methodist ministry participating in the service. They are: the Rev. Dwight Cartner of Franklin Heights Methodist Church, Mt. Airy, and the Rev. H. W. Hudspeth of Oak Grove Methodist Church near Winston-Salem.

Following the evening worship service a fellowship hour was sponsored by the WSCS and the Building Committee of the church. The Building Committee had on display plans, drawings and an artist's concept of the proposed new sanctuary.

The Rev. Joel T. Key is pastor of Wesley Memorial.

The Gist of What Was Said

AT THE NEW BERN DISTRICT RALLY, BY MR. JACK ROSE

One of the marvelous things about God is the way He uses frail human beings to bring about His ends. If we have a vital faith, then we should be willing to witness to it. We need to realize that God is a living God and that He is available to us today

We must use our faith in Christ as we use our faith in the truth of scientific things.

The Methodist Church has a congregation in almost every town over this country. Think of what it would mean if we should have a great sweeping revival in The Methodist Church?

THE GREENVILLE DISTRICT RALLY, BY DR. CARL SANDERS

How is the church to be evaluated? What are the characteristics of a true and genuine church?

The true church is a worshipping church. "Fundamentally the church does not need any more money, any more liturgy, any more structure but she needs more of Jesus Christ. The greatest compliment that could be paid to your church is for someone to go away from it and say 'I found God in that church'."

A genuine church must be an inclusive church. The Methodist Church has from its beginning been a church of the people. "If we ever come to the time that we do not want people because of their economic condition or the clothes they wear or for any other reason, then God have mercy upon the church."

Then, the authentic and true church is a missionary church. "If the church does not have a missionary passion it does not belong to Jesus Christ. Jesus said 'go'; He did not say anything about coming back."

A fourth characteristic of the true church is an evangelistic concern. Telling the world the story of Jesus Christ and His love needs to have top priority. Evangelistically speaking, we are often floundering about. Also, our witness is sometimes hurt by petty fault-finding and unwarranted criticism. Some people have been backbiting and criticising for so long that this has become a way of life for them.

This is an hour of great opportunity and God is calling us to rise to meet the challenge which is before us.

(More on next page)

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Left, Paul Hardin III Duke University Law School professor, addressing the Burlington rally. His father is Bishop Paul Hardin of the Columbia, S. C. area. In his opening remarks, Hardin evoked a roar of laughter as he asserted: "I am the son of a—careful now—bishop." At center, Dr. T. B. Hough holds up one

of the promotional posters, the heading of which reads "Barbecue, Bishop and Lawyer." Right, Joe W. Holmes, district lay leader, is standing at the pulpit counting up attendance. Seated, left to right, Rev. Charles Mercer, who presented the benevolence program, Dr. Hough, Bishop Garber and Paul Hardin III.

AT THE BURLINGTON DISTRICT RALLY, BY MR. PAUL HARDIN III

The Christian is set apart from other people in the following three ways: 1) in the origin and uniqueness of his calling; 2) in the comprehensiveness, the completeness, of his calling; 3) in the methods or tactics which he uses in the achievement of his goals. These characteristics are true of him as an individual and also true of the corporate Christian community.

We are saved in Christ, therefore we live a good life. We do not live a good life to be saved.

The goal for the Christian is a trans-

formed personal life, and a concern for others which will involve him in the transformation of society. He is not only concerned to find the answer to his own personal problems in Christ, but he also reaches out to help others with their problems, whoever they may be.

The Christian method is that of overcoming evil with good, not with returning evil for evil. The Christian and the secular humanist may often work for the same ends, but their motives and methods may be far different.

Scenes from the Greenville District Rally. At left below, is the Methodist College Choir. Last week we carried their picture as they sang, robed, at the Durham District Rally. This is the way they looked during rehearsal prior to the meeting. Center, below: left to right, Rev. Bill Quick, host pastor of St. James Methodist Church, Greenville, where the rally took place; Dave O. Speir, district lay leader; Bishop Garber, Dr. Carl J. Sanders, superintendent of the Norfolk District of the Virginia Conference who delivered the main address; and Rev. W. R. Stevens, who since formation of the new Greenville District has been its gracious and effective superintendent. At right, below, when the attendance count had been completed it was discovered that Hookerton-Rainbow charge had, for the second straight year, the largest attendance from a single charge, with 52 persons. The Rev. G. R. McKenzie, Jr., pastor of Westminster Church, Kinston (2nd from left) is shown presenting the attendance cup to Rev. E. L. Earnhardt Hookerton-Rainbow pastor, while two laymen from the charge stand by. Hookerton-Rainbow gets to keep the cup permanently and a new trophy will be put up for next year.



Almost a hundred chairs were used to seat the capacity attendance at Davis St. Methodist Church, where the Burlington rally took place.



Above is Rev. Howard McLamb, a former pastor of Davis St. Church, who is here talking over old times.





What the camera caught at the New Bern District Rally: Top left: during song service, the speakers join in. Left to right, A. C. Edwards, member of commission on world service and finance who later presented the benevolence program; Roy Turnage, conference lay leader; Rev. R. G. Dawson, district superintendent, Bishop Paul N. Garber; and Mr. M. M. (Jack) Rose, Gastonia layman and insurance broker, who brought the main address. Center: Ernest S. Smith, district lay leader, who presided, proved himself to be an excellent song leader. Upper right: Lawrence Gupton, director, is controlling the impressive and disciplined N. C. Wesleyan College Choir with one upraised finger. The

choir sang six or seven numbers. Lower left, Jack Rose as he began his earnest and eloquent message. Center, men to be consecrated as lay speakers are shown standing, as Bishop Garber led in the impressive service. The picture shows something of the attractiveness of the worship center of Centenary Methodist Church, New Bern, where the service took place. The church has just completed an extensive redecoration program which has given it one of the most beautiful worship settings we have seen recently. At right, Rev. R. G. Dawson, the popular and effective superintendent of the New Bern District, is tallying the number from each charge represented.



One feature of the lay rallies was the sale of Dr. Olen Hunt's book "Heaven Is My Home." Available copies were sold out at the New Bern rally on Feb. 20. Dr. Hunt formally presented the two thousandth copy to Bishop Garber at the Durham District rally. The elderly lady seated at table is Mrs. John H. (Minnie) Micol, who was recognized as the oldest person present at the Durham rally. She is a spritely 86 years of age and has been a

member of McMannen's, Durham, since she was 11 years of age. Dr. O. L. Hathaway, superintendent of the Durham District, seemed to know almost all of the nearly 1300 people present for the rally. In the midst of greeting people, he paused long enough to face the camera. Bishop Garber, at the Durham rally, where he spoke to literally hundreds of people during the hour prior to the 7 p.m. meeting.

International Methodist Study Program Underwrites 71 Scholars

Marking its 21st year, an international education program of The Methodist Church is sponsoring the study of 71 students in schools around the world during the 1966-67 academic year.

Called the Crusade Scholarship program and started in 1945, the program involves the study of selected students in colleges, universities, theological seminaries, hospitals and other institutions of higher learning in the United States and overseas. This year's group of Crusade Scholars, as the international students are called, includes 52 who are studying in American schools and 19 who are studying in nine other countries.

Counting the 1966-67 group, a total of 1,392 persons either have studied or are studying as Crusade Scholars since the start of the program. The present and former Crusade Scholars represent some 60 countries.

This year as in the past 20, the purpose of the Crusade Scholarship program is to train qualified students from the United States and other countries for leadership in the church, business, the professions, the arts, educational, science and other fields. Most have returned to their homelands to become outstanding in the church and in secular fields. Several former Crusade Scholars are bishops of The Methodist Church; others are district superintendents, church executives, seminary professors and leading pastors. Lay Crusade Scholars have gained recognition in journalism, music, medicine, agriculture, government, science, education and business.

The 52 Crusade Scholars in the U.S. for the 1966-67 academic year are studying in 26 educational institutions in 15 states, the District of Columbia and Puerto Rico. Rev. Samipeni Finau of Tonga and Rev.

Robert Tobing of Indonesia are enrolled as Crusade Scholars in the Duke University Divinity School.

The 19 studying in other countries are in schools in Japan, Mexico, Hong Kong, Basutoland, Congo, Switzerland, England, Rhodesia and Portugal. The total of 71 Crusade Scholars is less than the 87 in academic 1964-65.

The Crusade Scholars studying in America this year are from the U.S. and 16 countries of Africa, Asia, North and South America, and the islands of the Pacific. As in past years, the U.S. is represented by the most Crusade Scholars in the 1966-67 group, 18. Japan is second with seven, and Korea is third with five. There are four from India, three from Argentina and Pakistan, and two each from Peru and the Philippines. Countries represented by one each are Malaysia, Liberia, Tonga, Costa Rica, Hong Kong, Cuba, Indonesia and the Congo.

Methodists give through two major channels to support the Crusade Scholarship program. 1. A major part of the receipts from the annual One Great Hour of Sharing offering taken in all Methodist congregations during Lent is allocated for the program. 2. The Woman's Division of the Methodist Board of Missions makes an annual appropriation for Crusade Scholarships. Since the program was started, more than \$4,000,000 has been given to educate Crusade Scholars.

The program is administered by the national Crusade Scholarship Committee of The Methodist Church, of which Dr. Robert Oxnam, president of Drew University, Madison, N.J., is the chairman and Miss Margaret Swift, New York, is the full-time director. The committee comprises representatives of three national Methodist agencies—the Board of Missions, the Board of

Education and the Commission on Promotion and Cultivation.

As always, the fields of study of the Crusade Scholars are varied. In 1966-67, they will be majoring in theology, Christian education, teaching of English, social work, botany, elementary education, library science, kindergarten education, architectural engineering, agriculture education, school administration, music, missions and world religions, medicine, psychology, science, art and civil engineering.

The Crusade Scholarship program takes its name from the four-year "Crusade for Christ" program of The Methodist Church from 1944 to 1948. The scholarships provide tuition, books and living expenses. Candidates for scholarships are carefully screened on the basis of character, leadership and scholastic achievement. Those from overseas are recommended by either national church leaders or missionaries; those in the U.S. are recommended by regional committees. All candidates must be approved finally by the Crusade Scholarship Committee.

Religion on the Current Scene

When Dr. Roger Hazelton, spoke recently to the Minnesota State Pastors' Conference he waded into the turbulent theological waters of our day. He stated that "maverick" theologians were saying some very foolish things. Citing the "death-of-God" theology, secularized theology, the criticism of religious language and the new or radical ethics as examples, he stated that proponents of such views neglect the continuity and fundamentals of Christian faith.

The professor of Christian theology at Andover Newton Theological Seminary in Massachusetts asserted that theology is about God. He added: "We've been using theology to speak about the church, religion, faith and all things that human beings are doing and feeling rather than the object of feeling and activity, which is God. . . . God is not religion, but we have confused Him with our own religiousness."

Dr. Hazelton called for a theology based on the Spirit. "It is obvious to me that what we have to have is both a responsibility to what is contemporary and pressing and urgent but also a sense of continuity of our faith. . . . We have a responsibility not only to our times, but all times before and after us. Christianity was not born yesterday but lived with God's death and absence many times before . . ."

WESLEYAN METHODISTS, PILGRIM HOLINESS VOTE MERGER

A joint statement from the Wesleyan Methodist Church and the Pilgrim Holiness Church confirms that the final hurdle to unification has been surmounted. The two churches endorsed the merger in national meetings last summer. Now the necessary approval from conferences and local churches has been achieved. While a two-thirds majority vote was required, the actual favorable count was three-fourths majority.



Shown above are some of the 1966 Crusade Scholars at their orientation session. Margaret Swift, director of the program, is seated at the front left. Seventy-one Crusade Scholars are in schools around the world during the 1966-67 academic year. Most of the support for this program comes from the One Great Hour of Sharing offering.

Communications Award To Honor Holt McPherson

At a recent meeting in Charlotte the Commission on Methodist Information of the Western N. C. Conference approved the establishment of an annual award in the communications field.

Recognizing the signal contribution to church public relations and communications of Holt McPherson, editor of the *High Point Enterprise* the commission voted unanimously to name the award in honor of him.

Candidates would be drawn from writers who contribute to general news organizations. Material to be submitted would consist of one feature story and samples of one week's coverage. Prime consideration would concern what service the individual or news organization is rendering Methodism through the publicizing or the interpretation of its mission and work.

The winning nominee could be a person affiliated with the religious or the secular press, or a religious or secular communications organization. In its initial stage, an award of \$100 would be made, with the presentation to be made by the bishop during the annual conference.

The committee to administer the award would consist of the chairman of the Commission on Methodist Information and three other members of the Commission, including one district director of Methodist Information, and the editor of the North Carolina *CHRISTIAN ADVOCATE*.

Lay Members Write Booklet

The North Buncombe-Madison County group ministry recently mailed to each family in its seventeen churches a Lenten Devotional Booklet with daily meditations written by lay members.

Those contributing were as follows:

Barnardville Circuit: Mrs. Ed Maney, Louise Buckner, J. E. Edwards, Francis P. Edwards, Barnardville; Mrs. Marshall Rice, Mr. and Mrs. John Hall, Richard Hall, David Ray, James C. Haynes, Mountain Valley; Gayle Hensley, Jane McIntosh, Mrs. Edna McIntosh, Mrs. Frank McIntosh, Pleasant Gap.

Hot Springs Charge: Mrs. Clarence Lawson, Mrs. James Lawson, Mrs. Shermont Stills, Antioch; Mrs. Frank Chandler, Mrs. John Goode, Mrs. Glenn Brooks, Fairview; Mrs. Bob Carey, Mrs. Frank Deason, Mrs. J. H. Reeves, Mrs. Lucille Smith, Hot Springs.

Marshall: Mrs. O. A. Gregory, Mrs. Steve Wallin.

Mars Hill Charge: Mrs. Duward Hoffer; Marsha Wallin, Bright Hope; Mrs. James Holcombe, Miss Allene Tyler, Mr. and Mrs. Bud Moyer, Mars Hill.

Salem: A. C. McCurry, Don McCurry, Johnny Riddle.

Weaverville Circuit: Mrs. Henry King, Mrs. Clyde Blankenship, Mrs. J. E. B. Houser, Conley Hyer, Clark's Chapel.

Pastors serving the area are Enoch G. Ball, Jr., W. C. Clarke, John Wesley Cole, Durward Hoffer, John E. Jones, Henry King, L. B. Laye, and Harry Sellers, Jr. Mrs. Peg Calbeck Neal is Church and Community Worker.

New Editor of Literature Named

Dr. Blaise Levai, Demarest, N. J., a former editor for the American Bible Society, has joined the staff of the Joint Commission on Education and Cultivation of the Methodist Board of Missions as an editor of literature.

Dr. Levai is serving in the Editorial and Literature Department of the Section of



DR. BLAISE LEVAI

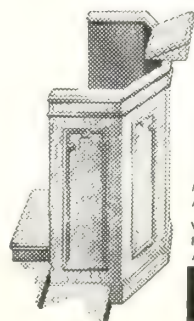
Communications. The department publishes educational, promotional and administrative materials relating to the mission of the church.

Since 1960 Dr. Levai has served on the staff of the American Bible Society in New York City. He was managing editor of the *ABS Record* and in 1965 was appointed church relations secretary.

He is a graduate of Hope College (B.A., 1942), Rutgers Theological Seminary (B.D., 1945), University of Chicago (M.A., 1946), and the University of Michigan (Ed.D., 1952). He did post-graduate work at the State University of Iowa and is author of two books and numerous articles for religious journals. He is a skilled photographer.

Dr. Levai spent nearly 15 years in Vellore, South India, in capacities including college professor of English and New Testament, high school chaplain, and pastor. He served as a missionary of the Reformed Church in America. He and his wife, Marian, a medical doctor, have five children. They attend the Demarest Methodist Church.

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Fire Destroys Wesley Chapel

Wesley Chapel Methodist Church of Misenheimer burned to the ground Saturday night, Feb. 18. Only a few small articles were saved from the educational building.

The fire was discovered about 1:30 Sunday morning by the pastor, Rev. William Faggart. By the time the Kichfield and New London fire trucks arrived, the building was falling in. The cause of the fire is unknown. A total loss, the church is only partially covered by insurance.

The main part of the building was over one hundred years old and was considered one of the most beautiful frame buildings in the area. The sanctuary was renovated a short time ago, including a divided chancel, art windows, organ, carpet and new pews. Only recently two hundred new hymnals were purchased.

Meetings were held Sunday afternoon and night, and plans are being made to rebuild. In the meantime, the congregation will use the college chapel and other facilities, generously offered by Pfeiffer College.

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What Readers Write

★

We have received a number of communications from individuals and churches expressing their convictions on the liquor issue which is now before our state legislature. Typical of such is one from Official Board of the Lilesville Methodist Church under the signature of its secretary, Mildred M. Meacham. The statement affirmed: "We the members of the Lilesville Methodist Church wish to express and reaffirm Lilesville Methodist Church's loyalty to the traditional Methodist position of total abstinence." It also petitioned representatives "to oppose any liberalization of existing control laws: namely, liquor by the drink and 'brown-bagging'."

★

A. J. Hanner, Route 1, Randleman wrote us an interesting letter about a recent trip to Tulsa, Oklahoma. Commenting on our recent editorial on friendliness in the church, he mentioned visiting on Sunday morning in a Methodist church in Arkansas. He added, "It was an impressive service from the standpoint of ritual and the sermon was brief and to the point." But then he said, "the only person that seemed to recognize the presence of visitors was the pastor who came through the vestibule as we entered before service and were signing the register."

His letter continues, "By contrast we were privileged later that afternoon and evening to meet and fellowship with about three hundred of the most friendly and happy people that I have ever met."

★

LAWRENCE A. WATTS of Greenville makes the following comments about the *ADVOCATE* and Methodists:

"The *CHRISTIAN ADVOCATE* is a very fine publication. It should go to each home in The Methodist Church, and it should be consistently read. One cannot know the endeavors and accomplishments of The Methodist Church without reading the *ADVOCATE* regularly.

"Methodists are very fine people. The Methodist Church has and is serving in this and other states in a very competent manner. As Methodists we are more concerned about what God is saying to us through the pages of the Bible. Above all else we want to know what God would have us do and be and we want to try and do and be that, even at sacrifice.

"The Methodist Church in North Carolina and elsewhere is making unusual progress in the number of persons led to Christ, the development of the lives of people, and in reaching out to serve this generation, a work that takes the church around the world. As long as there is one unsaved person left, the work of the church goes on. This is the finest generation of Methodists the world has known. We are to be very much encouraged by progress. It encourages us to do more things in a better way for Christ."

Two WNC Churches Schedule Lay Witness Missions in March

The Lay Witness Mission movement will be given added thrust in the Western N. C. Conference in March when such missions will take place in Wesley Memorial Church,



REV. BEN JOHNSON

High Point, and in First Methodist Church, Hickory.

A. Taplin Hanson, Columbus, Ga., will co-ordinate the mission at Wesley Memorial, scheduled to begin on Friday evening, March 3 and conclude with the morning worship service on March 5. Hanson, prominent Methodist layman and business execu-

tive, will have with him a team of visiting laymen from throughout the southeast who will share with the people of Wesley Memorial their faith and spiritual insights.

The opening session will be a congregational dinner followed by group discussions. Saturday morning coffee groups will meet in homes, and at noon the men and women will have separate luncheon meetings. Coffee groups will again convene in homes at 3 p.m., and at 7:30 p.m. a practical sharing session will take place in the church dining hall, with everybody invited.

An 8:45 service of worship will be conducted the next morning, Sunday, under leadership of a lay speaker. Then, lay speaker teams will meet with the adult classes, followed by a lay speaker message at the 11 o'clock worship service.

The Rev. Ben Johnson, associate secretary of the Southeastern Jurisdiction Board of Lay Activities will be co-ordinator for the Lay Witness Mission at the First Methodist Church, Hickory. He will bring with him from the Atlanta area a group of fifteen laymen, who will be joined at the church by an additional fifty lay persons invited from over the conference, twenty of them being from the Statesville District.

The schedule for the mission will be generally similar to the one in High Point. However, the First, Hickory mission is scheduled to begin at 10 a.m. on Friday, March 17 and continue through Sunday noon, March 19.



WIN ATTENDANCE TROPHIES

Attendance trophies at the recent Fayetteville District Lay Rally were won by the Raeford and Cumberland churches. Receiving the award for the church with 400 members or above are, from left, A. H. McPhaul, Charge Lay Leader, and the Rev. R. E. L. Moser, pastor of the Raeford church. Receiving the award for the church with 400 members or less are the Rev. E. C. Lancaster, pastor, and James R. Riley, Charge Lay Leader of the Cumberland church. Raeford had a rally attendance of 57, and Cumberland 39. Total attendance at the rally was 815. Pictured also in the background are, from left, the Rev. Barney L. Davidson, district superintendent, and Richard R. (Bob) Allen, District Lay Leader.

PHOTO—CHARLES MCADAMS

Duke Divinity Dean Speaks in N.Y.

Dean Robert Earl Cushman of the Duke Divinity School will be a featured speaker at Rochester, N.Y., this Thursday.

He is one of six distinguished American churchmen selected as guest preachers for the 45th annual Thursdays of Lent services in Rochester's Asbury First Methodist Church.

The Duke dean will speak at afternoon and evening services there on March 2.

Rochester's old "Asbury First" church is home to Dean Cushman whose father, Bishop Ralph S. Cushman, served as pastor there for 12 years during the dean's youth.

It was Bishop Cushman who established the Thursdays in Lent series which over the years has brought so many noted theologians to the church's pulpit.

Other guests on the 1967 Lenten program include Bishop W. Ralph Ward, Jr., of Syracuse, N.Y.; Dr. Ralph Sockman, minister emeritus of Christ Church, Methodist, in New York City; Prof. George A. Buttrick of Garrett Theological Seminary; Dr. Nels F. S. Ferre of Parsons College, Iowa; and Dr. Harold R. Albert of Philadelphia's Lutheran Theological Seminary.

Christian Unity Review

A review of Methodist activities in the field of Christian unity and examination of what can be done at the local level will be features of a conference on "Educating for Ecumenism" at Cincinnati, Ohio, March 9-10.

More than 500 persons are being invited to attend the sessions which will be the major training phase of a church-wide, two-year study of Christian unity now underway.

Included among participants will be representatives of annual conference and jurisdiction missions and Woman's Society structures, conference lay leaders and directors of Methodist Men, conference board of education chairmen and executive secretaries, and conference ecumenical affairs chairmen. The conference will be held at the Netherland Hilton Hotel.



SCOUTS EARN EAGLE AWARDS
Gaston E. Small, III, left, and William, Small, Jr., right were recently presented their Eagle Scout Awards. Both scouts are members of the Newbegun Methodist Church, Elizabeth City District, and the pastor of the church, Rev. Russell R. Knowles (center), recognized their achievements in the Sunday morning worship service on Feb. 12.

Pertinent Questions For Lent And Easter Time

Is God alive in Christ today? Alive in you and me?
Do those who watch us every day the living Lord now see?
Did those who saw the empty tomb see that and nothing more?
Did some not see the Christ alive upon a peaceful shore?
Did not Saint Peter leave the boat to run and meet Him there?
Did not the "doubting" Thomas see Him with His friends somewhere?
Did not a throng of people see Him ere He left this ball of sod?
And did not some behold Him when ascending back to God?

O yes, they saw and they believed, and, more than that, they knew—
They knew that God in Christ was real—a living Person, true;
Those Christians had a risen Christ to love and talk about:
"He's risen—He's alive, not dead"—they knew without a doubt;
They went about and testified, their faces all a-glow,
While talking of the living Christ, Whom they had come to know.
Their thrilling, ringing testimony surely must have won
A multitude of hearers to a faith in God, the Son.

What of the Christian faith today? Is testimony cold?
Are we indifferent because the story now is old?
Is our indifference the cause of love's exchange for hate,
Now on display by those at war, determining their fate?
Whose fault is it that God is not alive? It's not His fault:
The fault is in the men who bury God in doubt's dark vault—
Thus pushing Him aside, away from sight, and from their mind;
But faith renewed, all men of doubt again their God can find.

O let there be an honest searching of our hearts within,
And let us do sincere repenting of all doubt and sin;
And let there be a great revival everywhere for God,
Then we shall know the living Lord as on with Him we plod.

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Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

DISTRICT LENTEN SERVICES

Albemarle—March 21, First Methodist Church, Albemarle, 10 a.m., "Self-Study" Program.

Asheville—March 2, Skyland Methodist Church, Asheville, Mrs. C. C. Phillips, leader.

High Point—March 1, Ebenezer Methodist Church, Mrs. Hunter Dalton, leader.

Salisbury—March 8, First Methodist Church, China Grove.

Thomasville—March 15, St. Timothy's Methodist Church, Lexington, Mrs. C. C. Philips, leader.

All services begin at 10 a.m.

MESSAGE FROM THE TREASURER

Mrs. E. D. Chandler of Asheville, Conference treasurer, asks that every local Woman's Society of Christian Service and Wesleyan Service Guild in the Western North Carolina Conference take a careful look at its pledge to missions in the light of the critical need in today's world.

In a letter to the district treasurers she asked that this need be emphasized to all local groups. She said in part, "Many districts have not made their one-fourth increase and could do so by using some of the district funds to assure this increase. Even though this Conference made its one-fourth increase, the Board of Missions met last month in Louisville and it was stated that only one-fourth of the askings for projects could be approved because of a lack of funds. *Remember the Woman's Division does not have ample funds to do what you would like for them to do in the field of missions.*"

Mrs. Chandler mentions additional gifts to missions through special memberships, World Bank, and love offering. The 1967 love offering from the Woman's Society and the Guild will go to honor the work of Mrs. Ralph Ward in Hong Kong.

She suggests, "Societies study your giving for last year and raise your pledge if possible. Asking of 25 cents a month (\$3.00 a year) increase will bring about increased giving."

The Conference pledge for the Woman's Society and the Guild was made at the meeting of the Southeastern Jurisdiction Woman's Society and Guild in Nashville, Tenn. Feb. 22-26. The mission pledge of the districts to the Conference will be made at the Annual Meeting at Lake Junaluska in June. The pledges of local societies and guilds will be made at district meetings to be held during April and May.

ALBEMARLE DISTRICT NEWS

Mrs. Henry Smith, president of the Woman's Society of the Albemarle District, shares her concerns and ideals with the women of her district in a recent message to them. She said in part, "What a wonderful privilege we have in sharing the Gospel and its many benefits with so many people in so many places in such varied walks of life. However, we fall short of our overall purpose unless through our total program we reach the deepest spiritual needs of each Woman's Society member and move her to dedicated giving of herself in service."

Mrs. Smith, in cooperation with Dr. Paul Townsend, district superintendent, and the Rev. John Petty, has worked out a map of each subdistrict showing the location of each church. She feels that this will be a great help to district officers in a plan of visitation to be carried out this spring. Two members of the district executive committee will be given a certain number of societies to visit during the coming year. Mrs. James Winchester, district secretary of membership cultivation, is making the assignments for this project.

Mrs. Smith believes that this personal contact will be fruitful in every way in the district work, particularly in increasing the number of reports from local societies.

WAYNESVILLE DISTRICT NEWS

The Waynesville District Woman's Society has two new district officers. Mrs. Larry C. MacBryde of Canton is the new recording secretary, succeeding Mrs. Cato Dick of Lake Junaluska. Mrs. M. H. Alexander of Hayesville is the new secretary of membership cultivation, replacing Mrs. A. A. Siler of Franklin.

The annual district meeting will be held on April 7 at the Sylva Methodist Church from 10 a.m. until 12:45 p.m. The meeting had previously been announced for the Hinton Rural Life Center, but a change was made because of the type of program scheduled in all districts of the conference this year.

Mrs. Raymond K. Butler, district president, suggested projects for the societies in her district during the coming months, in addition to the district meeting. They are: to visit Brooks-Howell in Asheville to see the new apartments they helped furnish with their love offering and to visit the Cherokee Methodist Center to meet Miss Carolyn Waybright, new Church and Community worker there; to enlist every member, officers especially, as subscribers to

The Methodist Women; to keep members informed about missionaries, the World Federation of Methodist Women and communications from district officers; and to share *Conference Concerns* with as many members as possible.

She challenged her women, saying, "Ask yourself these questions . . . What am I really? . . . What does God want of me? . . . The Woman's Society of Christian Service has a REAL purpose. . . . What is it? . . . How am I carrying out that purpose?"



N. C. Conference

MRS. H. W. DOUB

TWO IMPORTANT MEETINGS

Women of the North Carolina Conference will be participating in two extremely important meetings during March. The annual meeting of the Wesleyan Service Guild will be March 11 and 12 at Front Street Methodist Church in Burlington. The Woman's Society of Christian Service will hold its annual meeting on March 14 through 16 at Centenary Methodist Church in New Bern. The complete programs of both meetings will be carried in the next issue of the North Carolina *CHRISTIAN ADVOCATE*.

WILMINGTON DISTRICT

Fishers Restaurant in Wilmington was the scene for the Wilmington District executive committee meeting of the Woman's Society of Christian Service on Feb. 4.

Miss Mary Nichols, retired deaconess, gave the devotional on "Communication with God."

Mrs. W. C. Murdock, president of the district, gave a report of the conference executive committee meeting held in Wilson recently. She announced the dates for the Woman's Society conference to be held in New Bern, March 14-16, and the school of Christian Mission to be held at Methodist College, Fayetteville, Aug. 7-11.

During the business it was voted to set \$12,500 as the pledge for the district next year. The committee also voted to burn a candle for five minutes for \$130 at conference in honor of Miss Joan Kiernan, worker at Pembroke.

March 30 was the date set for the spring district meeting to be held at the Rose Hill Methodist Church. Dates set for the subdistrict meetings are as follows: Columbus at Chadbourne, April 13; Burgaw at Herring's Chapel, April 18; Brunswick at Camp Shalotte, April 16; Bladen, Carver's Creek, April 27; New Hanover, Wesley Memorial, April 25.

MRS. JAMES C. HIGH
Chm. Public Relations

RECORD PLEDGE TO MISSIONS

A record \$2.7 million for world missions was pledged by members of the Woman's Society of Christian Service from nine southeastern states. The women were gath-

ered in Nashville, Tenn., for the Southeastern Jurisdiction Woman's Society annual meeting held on Feb. 22-24 at West End Methodist Church.

The pledge up \$47,723 from a year ago, represented the giving of sixteen annual conferences. They included: North Carolina, \$165,000; North Georgia, \$237,000; South Carolina, \$183,000; South Georgia, \$180,000; Tennessee, \$125,000; Virginia, \$360,000; and Western North Carolina, \$260,000.



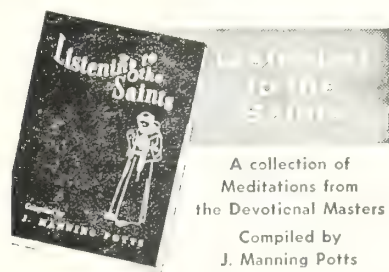
TO BE AT BREVARD

Rev. Eben Taylor, pastor of College Place Methodist Church, Columbia, S. C., will be the speaker of the annual Plyler Religious Emphasis Week at Brevard College, March 5-9. A graduate of Wofford College and the Duke Divinity School, Mr. Taylor has held pastorates in North Charleston and Columbia. The theme for the week will be "There Is A Word From God."

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● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Mar. 15-16: Annual Meeting, Commission on Chaplains, Washington, D. C.
- Mar. 28-31: Council of Bishops of The Methodist Church, Buffalo, N.Y.
- Apr. 1-2: Methodist Student Movement Retreat, Efland, Camp Chestnut Ridge
- Apr. 3-4: Consultation on the Campus Ministry, Chapel Hill, Wesley Foundation
- Apr. 3-5: Annual Meeting, General Board of Evangelism, Seattle, Wash.
- Apr. 5-7: National Methodist Convocation on Medicine and Theology, Mayo Clinic and Methodist Hospital, Rochester, Minn.
- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25: Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Mar. 5-9: Durham District Revivals
- Mar. 5-9: Wilmington District Revivals (Second half)
- Mar. 6: Bishop's Committee on Church Architecture, Duke University, 10 a.m.
- Mar. 11: Cabinet Meeting, 9:30 a.m.
- Mar. 11: Bishop's Membership Preparation Class, St. James Church, Greenville, 10 a.m.
- Mar. 11-12: Wesleyan Service Guild Annual Meeting, Burlington, Front St. Church
- Mar. 11-17: Senior High U.N.—Washington Study Tour
- Mar. 12-17: Raleigh District Revivals
- Mar. 14: Meeting of Publishing Interest, Methodist Building
- Mar. 14-16: Annual Meeting, WSCS, New Bern, Centenary Church
- Mar. 18: Bishop's Membership Preparation Class, Edenton St. Church, Raleigh, 10 a.m.
- Mar. 25-27: Methodist Home for Children, Alumni Meeting
- Mar. 26-Apr. 2: A Week of Witnessing
- Mar. 28: Vacation Church School Institute, Trinity Church, Durham, 9:00-1:00
- Mar. 29: Vacation Church School Institute, Front St. Church, Burlington, 9-1
- Mar. 30: Vacation Church School Institute, Southern Pines Church, 9:00-1:00
- Mar. 31: Vacation Church School Institute, Haymount Church, Fayetteville, 9-1
- Apr. 2: Raleigh District Conference, 2:30 p.m.
- Apr. 3-4: Board of Ministerial Training and Qualifications, St. Paul Church, Goldsboro
- Apr. 4: Minimum Salary Commission, St. Paul Church, Goldsboro
- Apr. 4-5: Board of Education Planning Conference, Camp Chestnut Ridge
- Apr. 5: Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9 a.m.-3 p.m.
- Apr. 5: Board of Hospitals and Homes, Methodist Retirement Home, Durham, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 3-4: Testing and Guidance Clinic for High School sophomores, juniors and seniors, Greensboro College
- Mar. 5-8: Venture in Faith, Greensboro, Gastonia, High Point, North Wilkesboro, Thomasville, Salisbury and Marion Districts
- Mar. 12-15: Venture in Faith, Charlotte, Winston-Salem, Asheville, Waynesville, Albemarle and Statesville Districts
- Mar. 16: World Service and Finance Commission, Charlotte, The Methodist Home, 9 a.m.
- Mar. 30: High Point District Conference on Christian Education, Asheboro, First, 7:15 p.m.
- Mar. 31: Thomasville District Conference on Christian Education, Lexington, First, 7:15 p.m.
- Apr. 2: Gastonia District Conference on Christian Education, Gastonia, First, 2:45
- Apr. 2: Music and Worship Workshop, Asheville, Central Church
- Apr. 3: Music and Worship Workshop, Charlotte, First Church
- Apr. 3: High Point Christian Workers' School, High Point, Wesley Mem., 7:30
- Apr. 3: Winston-Salem District Conference on Christian Education, Winston-Salem, Centenary, 7:15 p.m.
- Apr. 4: Music and Worship Workshop, Winston-Salem, Centenary
- Apr. 4: Commission on Town and Country Work, Statesville, Methodist Building
- Apr. 4: Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
- Apr. 6: Marion District Conference on Christian Education, Morganton, First, 7:15
- Apr. 7: Board of Evangelism, Statesville, Methodist Building, 10:30 a.m.
- Apr. 7-8: Testing and Guidance Clinic, Greensboro College
- Apr. 7: Statesville District Conference on Christian Education, Hickory, First, 7:15



MRS. CATHRINE VICK

Dear Girls and Boys:

Have you ever known a person who always wanted to be the most important person in a group? Perhaps he always wants to be first in the lunch line. Perhaps he always wants the largest piece of cake or candy. Perhaps he always wants to be "it" when you play a game. Jesus knew some people who acted this way and He tried to help them find a better way to live.

One day, as Jesus was walking with His disciples, two of them, James and John, came up to Him and said, "Teacher, we want you to promise to do whatever we ask you."

"What do you want me to do for you?" Jesus asked.

"When you set up your kingdom, we want you to let us sit, one on your left side, and one on your right," they replied.

"You don't know what you are asking," responded Jesus. "I do not have the right to grant you such a request."

The other disciples who were standing nearby heard what James and John had asked and they became very angry. Jesus called them all close to Him and said, "Sometimes some persons try to be more important than others. This is not the way for my followers to act. Whoever is the most helpful, the most humble, he is the greatest among you. I did not come to have you serve me; I came to serve you."

Jesus was saying that what matters most is how helpful we are and how willing we are to share with others and serve. I hope that you will remember this as you try to be followers of Jesus.

AUNT CAY

BLUE MONDAY

"I never thought this would be such a day," said Matthew to Simon as they walked along the road from Jerusalem to Bethany at the close of the day. There had been great crowds in the city. Many people had come to observe the Feast of the Passover. Jesus and His disciples could not find a place to spend the night so they were going back to the home of Mary and Martha.

"Neither did I," answered Simon. "So many things have happened. It has been a disappointing day for Jesus, I think."

"He was most upset as we neared the city this morning," continued

Matthew. "I don't think I've ever seen Him weep as He did then. He loves the city very much. He is so anxious for the people to know what will really bring peace to them. He wants to tell them God's way and they will not listen."

"Yes," replied Simon, "it seems discouraging at times. But, Matthew, have you ever seen such anger as He showed when we entered the Temple? I was almost afraid."

"So was I and the money changers certainly were astonished."

"Indeed they were," answered Simon. "When Jesus saw what was going on, He lost no time in knocking over their tables. Coins were rolling everywhere."

"The men who sold the pigeons were just as amazed when Jesus over-turned their seats. The people who were buying began to flee as fast as they could."

"Yes," replied Simon "and you noticed that He would not allow anyone to carry anything through the Temple."

"Perhaps," added Matthew "when Jesus made them all remember that it is written, 'My house shall be called a house of prayer,' and then added 'but you have made it a den of robbers,' they were really shocked. I don't think they realized His authority. No one had expected such a thing to happen."

"That is true," remarked Simon. "I think Jesus has had a very unhappy day."



GRASS

My daddy planted grass seed
I wonder if it'll grow,
'Cause all the little birdies
Seem to love it so!



AN ASTRONAUT PRAYER

While on his 22-orbit flight in Outer Space, Gordon Cooper recorded this prayer in his Space diary.

"Father, thank you especially for letting me fly this flight. Thank you for the privilege of being able to be in this position, to be up in this wondrous place, seeing all these many startling, wonderful things that you have created. Help, guide, and direct all of us that we may shape our lives to be much better Christians, trying to help one another rather than fighting and bickering. We ask in thy name. Amen."

PLAY A GAME

You might enjoy this game with some of your friends. Each player draws a rectangle about two by three inches. Inside this write the numbers from one to twenty in scattered order. Make it as confusing as possible. Turn all papers over and exchange them. At a signal all players turn their papers number side up and begin to draw a continuous line connecting the numbers in order, beginning with one and ending with 20. The first to finish wins.



WHO AM I?

Try to guess the identity of this character by each clue. If you can after the first one you have 100 points. If you need another chance you get 75, then 50, then 25 points. How well can you do?

1. I was the chief priest of Moses as he led the children of Israel out of Egypt. Who am I?

2. I was a close kin of Moses, the great deliverer. Who am I?

3. I was the chief spokesman for Moses. Who am I?

4. I was the temporary leader of the children of Israel when Moses went to Mount Sinai to receive the Ten Commandments. I failed Jehovah and Moses when I let them worship the golden calf. Who am I?



BOOKS OF THE BIBLE

Match the letter of the book with the number of the description.

1. A long lyrical poem
 2. A letter about a runaway slave
 3. A short story about a farm girl
 4. A book which has a title meaning "trip"
 5. A book that is really a census report
 6. A collection of stories of national heroes
 7. A book explaining the gospel to the Jews
 8. A book of travel and adventure in the first century
 9. A book of short poems
 10. A book about the founding of Israel
- a. Hebrews; b. Joshua; c. Exodus; d. Psalms; e. Philemon; f. Song of Solomon; g. Numbers; h. Acts; i. Ruth; j. Judges.



ANSWERS FOR LAST WEEK

First line 672, second 159, third 834.
Backward Names: Gog; Eve; Anna; Hannah.



NO CHEATING

The father glumly finished examining his son's report card. "Well, one thing is definitely in your favor," he told the boy. "With these grades, you couldn't possibly be cheating."

Sunday School Lesson

FOR MARCH 12

BY RAYMOND A. SMITH

Man Under Judgment

Background Scripture: Isaiah 5:1-7; Psalms 80:8-14; Luke 19:28-21:38

Lesson Scripture: Luke 20:9-18

A good place to begin reading in preparation for this lesson is Isaiah 5:1-7 and Psalms 80:8-14. The people of Israel, in both these references, are symbolized by the vine. Especially in the Isaiah passage do we come close to the thought set forth in the parable of the wicked tenants (see Luke 20:9-18).

Even a slight knowledge of the history of the Hebrew people reveals two trends which are constantly recurring. One is the falling away from God, the other is a returning. Isaiah said "In returning that is, in repenting) you shall be saved."

It was the mission of the prophet to warn the people that, though their God was a forgiving God, they would have to pay the price for disobedience. Forgiveness, either on the plane of the divine or the human, does not mean the doing away with the consequences of sin. God may forgive the drunken driver who kills a child. Even the parents may forgive him; but this does not bring the child back to life.

Jesus is saying to his generation that time is running out on them, and the consequences of centuries of killing the prophets is about to be visited upon them. This is another way of saying that judgment, in one form or another, is bound to come. Thomas Carlyle put it this way: "Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but only accident here below. Judgment for an evil thing is many times delayed some day or two, some century or two, but it is as sure as life, it is sure as death."

We can easily make a sad mistake here if we think the lesson applies only to the nation of Israel. One can read the account of God's judgment on other nations and peoples and at the same time forget that our nation is living under the same moral law as Israel. God's judgment is revealed in the events of history, no matter at what time, nor in what part of the earth.

A favorite view of the world is the one which says: "It can't happen here." These are "famous last words" which have been used by the complacent and the comfortable at many times in human history. Some Germans laughed at Hitler, and many Italians thought Mussolini a brash young fool. But they lived to see how these men were the voices of vast numbers of malcontents who thought they saw in these dictators hope for a new day.

The parable of the wicked tenants, which is the basis of our lesson Scripture, was easily seen by the primitive church as an allegory of the life and death of Jesus. In

reading it this way these early Christians could easily imagine the fall of Jerusalem in 70 A.D. to be God's punishment for the rejection of Jesus. But we need to guard here against any sort of gleeful gloating over the misfortunes of others while forgetting that we, too, stand constantly under judgment. There is grace, of course. The gospel would not be the gospel without it. But it is not "cheap grace." It is terribly costly. This is what we need to remind ourselves of during these days of Lent.

How can we bear the suffering that judgment often brings? The answer is to be found in the fact that the sufferings we undergo for our sins can be redemptive. Harlan Waite, writing in the *International Lesson Annual*, page 98, reminds us of Luke 19:41-44, where Jesus' judgment on Jerusalem is given, not vindictively, but with tears. This is very different from what we often hear when someone is seen to be suffering from the results of evil ways. We say: "Well, he asked for it; now he's getting it." Before we lightly utter such comments we ought to ask ourselves where we would be if we got what we really deserved. Furthermore, this law applies to nations as well as individuals. As Christian citizens we need to be deeply concerned with the image of our country in the world. What policies and programs will increase the respect and admiration of the world? On the other hand, what attitudes and acts will create fear and hatred of us by other countries? Of one thing we may be sure: There will be consequences.



GROUP MINISTRY GIVEN CHECK

Dr. Wilson Nesbitt, right, of Duke Divinity School, presented a check for \$600 to Mr. Ray Harbin, treasurer of the East Gaston Group Ministry, as a grant-in-aid when the East Gaston Group Ministry Council met on Feb. 19 at Smyre Methodist Church, Gastonia. Others in the picture are, left to right, Dr. Garland Stafford from the Town and Country Department of the WNC Conference, and Rev. Robin Hurley, director of the Group Ministry. Dr. Stafford and Dr. Nesbitt spoke to the fifty officers and members present at the meeting, representing the following churches which make up the East Gaston Group Ministry: West Cramerton, Lowell, McAdenville, Betha, Puett and Smyre.

"Behold, This Stone Shall Be A Witness



unto us: for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.



Since the days of Joshua, monuments of lasting stone at graves have witnessed our faith in God, our faith in the immortality of the soul and the resurrection of the dead.

Don't overlook the blessed privilege that is ours of placing at the grave a fitting monument of beautiful and durable

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Provide now for a lasting Winnsboro Blue Granite monument of true inspirational power at the grave, a witness of our faith in God.

There are many granites which have a surface resemblance to Winnsboro Blue Granite, but do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

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Aid in Purchasing Three New Church Sites Given By Club

Western North Carolina Methodists have given money to aid purchase of new church sites in Davie and Buncombe counties, and near Troutman.

The October, 1966-January, 1967 call for funds from members of the Builders Club produced \$41,459, according to the Rev. John Carper of Statesville, director of church extension for the Western North Carolina Methodist Conference.

Half of the money, after deduction of conference operations costs, was returned to the 13 districts of the conference. The remainder was divided among the three land sites, with each receiving almost \$6,136.

One of the sites is in the Hillsdale area of Davie County, which is expected to experience a rapid growth. Another site is located near Barium Springs Presbyterian orphanage at Troutman, and will serve the Lake Norman area as well as Interstate 77 travelers. The other site is to be located in a residential development between Asheville and Weaverville.

The Builders Club, nearly six years old, secures pledges of five dollars or more from members. They are called upon three times a year to give their pledge for "immediate need" conference aid for new congregations, or purchase of future church sites.

The Rev. Mr. Carper said there are 7,378 members of the organization, which is the financial arm of conference church extension. Money returned to districts is used in such church extension projects as assisting new congregations to get started, purchase of new church sites, aiding expansion of church facilities, and retiring debts on property.

The Rev. Mr. Carper gave this listing of monies contributed by Builders Club members in each of the 13 district:

Albemarle District, \$1,816.10; Asheville District, \$2,605.00; Charlotte District, \$4,295.50; Gastonia District, \$4,387.50; Greensboro District, \$6,823.83; High Point District, \$3,318.83; Marion District, \$2,585.00; North Wilkesboro District, \$1,674.94; Salisbury District, \$2,716.00; Statesville District, \$3,232.56; Thomasville District, \$2,304.00; Waynesville District, \$1,095.00; and Winston-Salem District, \$4,605.00.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director of Education or Educational Assistant. Initial inquiries confidential, if preferred. New and pleasant situation. Opportunity for advancement. Conveniently located. First Methodist Church, Lincolnton, N. C. Contact the Rev. N. Carson Williams, Jr., 201 E. Main St., Lincolnton, N. C. 28092

FOR SALE—Two excellent building sites, West Asheville, ¼ mile from city limits, near expressway. Contact R. T. Houts, Jr., 427 South Race Street, Statesville, N. C. 28677

RELIGIOUS BOOKS PURCHASED—Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.



WILL ADDRESS STUDENTS

Dr. Carl J. Sanders, superintendent of the Norfolk (Va.) District of The Methodist Church, is participating this week in the Seventh Annual Religious Emphasis Week at Methodist College, Fayetteville. His addresses will be centered around the theme "Freedom and Responsibility." Other campus activities during the week will include a dramatic monologue by the Rev. John Chappell, a film, and artistic and musical interpretations of sacred subjects.

Mrs. Clare Purcell Dies

Mrs. Clare Purcell, widow of Bishop Clare Purcell, died on Jan. 27 in Carraway Methodist Hospital, Birmingham, after a lengthy illness.

Graveside services were held at Elmwood Cemetery, Birmingham on Jan. 29. Bishop W. Kenneth Goodson, the Rev. Harold C. Martin, minister of the Highlands Methodist Church, Birmingham, and Dr. Guy McGowan, former pastor of the Highlands Methodist Church, officiated.

The former Ida Bernice West of Wedowee, Ala., she was married to the Rev. Clare Purcell in 1910 and for the next twenty-eight years she and her husband served churches in the North Alabama Conference, until Dr. Purcell was elected to the Methodist episcopacy in 1938, and assigned to the Charlotte Area.

After 10 years in the Western North Carolina Conference, Bishop and Mrs. Purcell returned to North Alabama in 1948, when he was named resident bishop of the Birmingham Area. Following Bishop Purcell's retirement in 1956, they continued to make their home in Birmingham.

Mrs. Purcell is survived by two sons, Col. W. W. Purcell, Augusta, Ga., and Mr. John R. Purcell, Trussville, Ala.; a daughter, Mrs. A. M. Smith of Elkin; five sisters and two brothers.

For
COLDS
take 666

Staff Changes Announced For Methodist Home, Nursing Center

Three promotions—or changes in administrative responsibilities—in The Methodist Home for the Aging and Wesley Nursing Center of Charlotte were announced on Feb. 22 by Willard S. Farrow, administrator.

W. Donald Penley, currently administrative assistant at Wesley Nursing Center, will become assistant to the administrator for the entire Charlotte operation April 1.

Mrs. Mavis C. Thompson, who has served as administrative secretary at the Wesley Nursing Center, will be named manager of the Nursing Center operation, effective April 1.

The Nursing Center's head bookkeeper and acting controller, Mrs. Phoebe McGinnis, will become controller of both the Methodist Home and Nursing Center April 1.

Mr. Farrow said the three joined the Wesley Nursing Center administrative team in 1963 prior to the opening of the 248-bed facility.

Also, an addition to the administrative staff of the Methodist Home was announced by W. W. Hagood, Jr., of Charlotte, president of the Home's Board of Managers.

Mr. Richard D. Hamilton of Asheville, currently a dispatcher with the N. C. Highway Patrol, will join the staff on March 15. He is a member of St. Paul's Methodist Church in Asheville.

Mr. Hamilton is married to the former Nancy Spencer, who served for several years as a staff member of the Conference Board of Education at Statesville.

Rouault Exhibition At Duke

An exhibition of original aquatints and wood engravings by Georges Rouault, French expressionist painter and poet, will be shown in the Duke University Chapel until March 22.

Featured in the exhibition will be examples from two of the artist's greatest graphic works, "Miserere" and "Passion." Rouault's considerable reputation as a 20th Century interpreter of religious thought and feeling is due in large part to the power of these series of prints.

Bible Lands Tour

JULY 24-AUGUST 14

Dr. H. Eugene Peacock, Tour Leader

Visit such historic places as Rome, Cairo, Beirut, Damascus, Jerusalem, Tiberias, Haifa, Tel Aviv, Athens. Walk where Jesus walked and taught.

For information write or call:

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PREPARING FOR A

NEW DAY

HAROLD D. MINOR

HAROLD L. FAIR



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(See Page 2 for details on our cover picture.)

★ CAROLINA BRIEFS ★

Religion on the Current Scene

† A bi-congregational Family Life Conference was held at Gibson Memorial Methodist Church, Spring Hope, March 5-8. The Rev. Robert W. Morgan is minister at Gibson Memorial.

† Rev. F. Roderick Randolph, minister of the Stantonsburg Methodist Charge, wrote the Feb. 14 devotion in the *Upper Room*. The *Upper Room* is an interdenominational daily devotional guide with a readership of 10 million persons.

† The Rev. Taylor Loflin, minister of Macedonia Moravian Church, Advance, will be the guest minister of Triplett Methodist Church's Venture in Faith services on March 12 through 15. Macedonia is the only Moravian church in Davie County.

† Friends of Rev. and Mrs. Dwight Mashburn of Mooresville will be happy to know that Mrs. Mashburn is making encouraging progress. Mr. Mashburn, pastor of Triplett Methodist Church, writes that they are grateful for the many prayers and kindnesses extended to them by so many during her long illness.

† Rev. Robert A. Foster, pastor of Trinity Methodist Church, Winston-Salem, won a George Washington Honor Medal Award for his address, "The Price of Freedom." Mr. Foster, an Army Reserve chaplain, was among 31 winners in North Carolina announced by the Freedoms Foundation of Valley Forge, Pa. on Feb. 22. His award will be presented to him at a regional ceremony to be held later.

Our Cover Picture

Reproduced on our cover is the first page of an important church school study which is to be used by adult classes during April. Also appearing on the cover are pictures of the Rev. Harold D. Minor (top) and the Rev. Harold L. Fair (bottom) of the Editorial Division Staff, General Board of Education, who collaborated in writing the unit.

The unit is appearing in most of the adult publications in April, 1967, and is also available separately in booklet form. It is designed to assist adult classes and their leaders and teachers in becoming more familiar with the newer approaches to teaching that are involved in the new curriculum materials to be provided in September of this year to all Methodist churches.

The new series that will be ready this fall is called *Foundation Studies in Christian Faith*. The first quarter's book will be entitled *Man's Search for a Meaningful Faith* and is written by Professor Robert C. Leslie, professor at the Pacific School of Religion, Berkeley, California.

† After undergoing emergency surgery for the removal of an enlarged and infected gall bladder, Mrs. Giles O. Bowman is now at home and recovering steadily. Mrs. Bowman is the wife of Rev. Giles O. Bowman, pastor of Tuckaseegee Road Methodist Church, Charlotte.

† Mrs. Sam A. Dunn of Enfield, president of the N. C. Conference WSCS, spoke at the general meeting of the Woman's Society at Edenton Street Methodist Church, Raleigh, on Feb. 20. She told of her visits to churches in Hawaii during a mission study tour last year.

† Dr. Charles E. Ratliff, Jr., who has recently returned from a three-year term in Pakistan, will be the guest speaker at the morning worship service at the Jonesville First Methodist Church on March 12. His wife will show slides and Pakistani crafts and clothing during the Church School hour. The Commission on Missions, of which Mrs. C. R. Rary is chairman, planned the services.

FROM NATIONAL CONFERENCE ON CHURCH AND STATE

More than 800 persons from across the nation attended a two-day meeting of the 19th National Conference on Church and State at Los Angeles, Feb. 13-15. They heard Warren L. Johns, Sacramento attorney brand Sunday blue laws as "a vestigial remnant of colonial-age bigotry and religious intolerance."

Dr. W. Stanley Rycroft, New York, secretary for ecumenical research for the Presbyterian Church, U.S.A. for the past 16 years, sounded a warning about a "welcome thaw in the strained relations especially between Roman Catholics and Protestants" leading "Protestants to weaken their stand on a principle such as separation of church and state."

With reference to the Elementary and Secondary Education Act of 1965, Dr. L. R. Simmons, president of California Baptist College in Riverside, asserted that if the Act were allowed to stand we "no longer have in America the separation of church and state as envisioned by Jefferson and as guaranteed by the Constitution."

Centenary Church Breaks Ground

Centenary Methodist Church of Harrells held a ground-breaking ceremony on Feb. 19 for the new parsonage which is now under construction.

The Wilmington district superintendent, Dr. Clyde G. McCarver, was present and took part in the ceremony, which was under the direction of the pastor, Rev. C. Freeman Heath.

Also participating on the program was the Rev. Travis Owen, pastor of the Carver's Creek Charge, and Rev. Sam Ingram,

pastor of Siloam Baptist Church of Harrells.

The donor of the lot on which the parsonage is being built, Mrs. Bethel Kennedy, turned the second shovel of dirt in the ceremony and was followed by officers of the church and its various organizations.

Members of the building committee are Preston Ward, chairman; Mrs. Rhodes Eakins, treasurer; Freeman Marshburn, Mrs. Rachel Peterson, Linwood Jackson, Graham Harvell, Theodore Gurganious, Edward Bowen and Gordan Smith.



Centenary Methodist Church at Harrells held a groundbreaking Feb. 19 for the new parsonage. Church officers and members each turned a spadeful of earth during the ceremony, with District Superintendent Dr. Clyde G. McCarver of Wilmington, having the honor of turning the first shovelful after which Mrs. Bethel Kennedy, donor of the lot on which the parsonage is being built, turned the next shovelful. The parsonage is scheduled to be completed in time for occupancy in June.

What Readers Write



We have received several communications indicating that the David C. Cook Publishing Co. has sent an extensive mailing to Methodist ministers in North Carolina advertising their Sunday school curriculum materials.

One such letter came to Dr. Carl King, Statesville Executive Secretary of the WNC Conference Board of Education. He sent a reply to Dr. Ray Hill, Christian Education Consultant for the publishing company, which we consider to be reasoned, restrained and relevant.

In order that our readers may have the benefit of his statement, we are reproducing his letter below, with his permission.

Dear Mr. Hill:

I have your undated form letter concerning church school materials with the request that I pass it on to my church school superintendent or someone else. I note with interest your motto, "Serving Sunday Schools since 1875." You have also made it very easy to tear the perforated line and request free materials. Let me react to your motto and say that The Methodist Church has served Sunday Schools, more recently the larger idea of Church Schools, since John Wesley started the Methodist Movement. Wesley was among the first ministers in the Church of England to agree with Robert Raikes and to see the possibilities in bringing people together for study of the Bible and for personal Christian witness. Early in his career he said to his ministers, "Where there are as many as six children, bring them together for instruction." Your perforated line with the easy request is similar to the publicity for your *Bible-in-Life* series. Both are too simple to be realistic and effective for the age in which we live.

We believe The Methodist Church is producing the best curriculum available for Methodists today. While we do not promote our materials for use by other denominations, we are encouraged to know that other progressive groups buy and use our literature on their own initiative. This fact and commendations by our constituency give us reason to believe that we are moving in the right direction and that we are producing (with revisions from time to time) the best possible resources for our people. We have no plans for retreat. In fact, we are redoubling our efforts in every possible situation.

After reading my letter, if you are willing to send me a set of your free materials, I promise to read and to evaluate these resources carefully for the constituency which I serve.



Participating in the dedication services held at Dilworth Methodist Church, Charlotte on Feb. 19 were, left to right, Rev. L. F. Strader, Dr. Harlan Creech, Mrs. George Terry, Powell Majors, M. H. Courtney and Rev. Thomas B. Stockton.

Dilworth Holds Dedication Services For Two Buildings

Dedication services for two buildings at Dilworth Methodist Church, Charlotte, were held Sunday morning, Feb. 19 at the 11:00 o'clock worship service. The Terry Memorial Chapel and the Children's Building were built in 1960 and indebtedness was liquidated last month.

Dr. Harlan Creech, pastor of Dilworth Methodist Church during the construction of these buildings and presently district superintendent of the Charlotte District of The Methodist Church, preached and led the Dedication Service. The buildings were presented for dedication by R. Powell Majors, church lay leader and vice chairman of the Building Committee during construction of these buildings; M. H. Courtney, trustee, and Mrs. George Terry.

Total cost of capital improvements undertaken at the time was approximately \$300,000. Besides the construction of the Chapel and Children's Building, an associate minister's parsonage was purchased, a new heating plant was installed and major revisions were made in existing buildings.

Presently serving Dilworth Church are Thomas B. Stockton, minister, and Lindsay F. Strader, associate minister.

Filmstrips Now Can Be Borrowed

Realizing that many local churches do not have the funds to purchase filmstrips, the Commission on Promotion and Cultivation of the Western North Carolina Conference has purchased a number of filmstrips to be lent to churches. The only cost to the local church will be the return postage.

The Commission has the following filmstrips for use by local churches:

Where The Wind Blows, Turning Point, Ten Thousand Miracles, The Story of Six Churches, You Shall Receive Power, The Art of Giving, Fantastic Journey, One Sunday Afternoon, and Reason for Being.

The catalogues of the Commission on Promotion and Cultivation and of the General Board of Lay Activities contain descriptions of these filmstrips.

Reservations for the films can be made by writing to: Rev. William A. Rock, Jr., Secretary of the Commission on Promotion and Cultivation, Kerr Street Methodist Church, 419 Kerr Street, N.W., Concord, N. C. 28025.



The American Bible Society has been giving Scriptures to the Armed Forces since 65 Bibles were distributed to the John Adams, a U.S. naval corvette of 24 guns, 150 years ago. Today the ABS gives approximately one million Bibles, New Testaments and Scripture portions to the Armed Forces of the U.S. each year.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIALS



Harvest Days Are Here

As you read this, half of the Venture in Faith within the Western N. C. Conference will be history. From Sunday, March 12 through Wednesday, March 15 this important emphasis will take place in the following districts: Albemarle, Asheville, Charlotte, Statesville, Waynesville and Winston-Salem.

Practically all of our pastors were involved in the efforts of this week. Those who were visiting preachers March 5-8 will be hosts for March 12-15. With the experience of this first week behind us, what can we do—even at this late date—to make the second week of our endeavor more magnificent than the first? Let us seek the answer in prayer vigils, in small group sharing meetings, in conversation with one another and with God.

The Raleigh District will also be engaged in a district-wide program of revival meetings during the week of March 12. Across the state, during the week ahead and leading on up to Easter, many other churches will be holding special services. These days of Lent should be our great harvest season through revival meetings and through the reception of members being given instruction for church membership. Let us make the most of our opportunities.

Let's Start Sweeping

Our times are marked by a sharp turn away from authority, from tradition, from restraint. Public opinion once acted as a checkrein to indulgence in all manner of excesses. People who once sowed their wild oats in secret now brashly announce them openly. Television personalities brag before millions about their indiscretions. Movie stars engage in extramarital affairs with apparent public approval. Politicians flout the very laws they help to make.

To scold these persons as cardinal sinners and leave ourselves free from indictment is to deal unjustly with them and with ourselves. It is not only these public characters who have grown indulgent and morally soft. They are as they are partly because we are as we are—we, the general public.

If we would stand to our convictions—where we have convictions—we could change the downward spiral of attitudes and events. We are never going to have any better public officials than we deserve. We are never going to have

cleaner entertainment than we demand. Until we take a stand at the ballot box and at the box office our ideas and wishes are going to be largely ignored.

What is wrong with us anyway? Several things. For one thing we are afraid of being called a prude or a busybody or a do-gooder. Then, we have bathed so long in the warm waters of permissiveness that we cannot bear to come out on the hard, dry land and take a stand that might involve hardship and sacrifice.

Somewhere, sometime this *laissez faire* attitude has got to stop, and we have got to assume our rightful responsibility for the caliber of government, for the nature of public entertainment, for the level of our social mores, and for the proper upbringing of our children—to mention only a few areas of concern.

Let's stop bleating so much about the wickedness of the times and start rolling up our sleeves and doing something about the bad conditions around us. But if we do this we had better start by getting our own house in order. Somebody pass me the broom!

Will Somebody Please Explain?

Elsewhere in this issue (see page 10) is a news item to the effect that our General Board of Missions has donated \$10,000 to help prosecute a legal suit which two theologians in South Africa are bringing against another South African professor. We will not repeat the details here, but would merely point out that this use of funds would seem to be a radical departure from anything which has taken place before.

Perhaps it has happened before, but we do not recall that in any previous instance has the Board of Missions used funds to prosecute a libel suit on the basis of defamation of character, which seems to be involved in this case. We do know that there have been many times in the past when Christian leaders have been defamed and wrongly accused, beginning with Christ. But past policy has seemed to dictate that we meet vilification with a witness of love and forbearance, while steadfastly continuing a course of truth and right.

Does this indicate a change in church policy? Will The Methodist Church involve itself in other law suits where churchmen are unjustly accused? How may such action relate itself to the overall mission of The Methodist Church?

Something to Think About

We should listen more to God who wants to speak to us than to men who often confuse us. When our society is disintegrating under the pressures of decay, cheapness and vulgarity we need to hear again of a God of judgment on sin and of redemption for those who seek Him. We cannot afford the luxury of highly trained ecclesiastical voices confusing each other and the laity by what often is high-sounding nonsense. Jesus made clear His message to those who would follow Him. They could understand Him and heard Him gladly.

Our greatest need today is a renewed emphasis on the new life in Christ. He alone can change the heart and make us into a new creation. It has been said that we need a cause to live for and a song to sing. There is none greater than the good news that Christ came to seek and to save that which was lost and that men motivated by His love will change our society.

By taking seriously the Great Commission we laymen can help improve the spiritual climate of our congregations and thereby produce more ministers. Real ministers are not made but born in a spiritual climate which is created by a warm-hearted and faithful combination of minister and laymen. No ministry can be successful and reproduce itself unless the laymen share the burden of a lost world and God's remedy for it. In so doing we may yet save our ministry and our churches. We will be making an investment that will never perish because we have the assurance of God's word which admonishes us to be steadfast, unmovable, always abounding in the work of the Lord forasmuch as we know that our labor is not in vain in the Lord.

HAROLD M. KARLS
Lay Leader
Detroit Conference

Will this sort of thing make it easier or harder for The Methodist Church to maintain a "Christian presence" all over the world? If involvement in this type of legal action does constitute a radical change in policy, are we prepared to follow through on the principles involved—regardless of "whose ox is gored?"

Frankly, we don't know the background nor the details about this matter. In general, we are inclined to trust the good judgment and the Christian concern of our leaders in the Board of Missions. We are just an old country boy out here in the provinces, far removed from New York City. But we would like to know more about this matter from somebody who is up closer to the action. Will somebody please explain to us just what is going on? And why?

IN MEMORIAM

MRS. EDITH ABERNETHY DRUM

We, the members of the Woman's Society of Christian Service of the Catawba Methodist Church, wish to pay tribute to the memory of a beloved member, Mrs. Edith Abernethy Drum, who passed away December 29, 1966. She was one of the most faithful members of the church and society. She led a true Christian life and was very devoted to her Lord, her family and friends. Her goodness was such that made every person who knew her feel good to be in her presence. We extend to her family our deepest and heartfelt sympathy.

Mrs. J. E. LOVE
Mrs. D. W. CAGLE
Mrs. G. G. GLOVIER, SR.
Members of the Woman's Society
of the Catawba Methodist Church

MRS. RUFUS C. COX

The members of the Woman's Society of Christian Service of College Place Methodist Church, Greensboro, North Carolina, wish to pay tribute to one of our Honorary Life Members, who died January 31, 1967. Mrs. Cox attained the advanced age of ninety-one years and was a member of the first class of the Normal Industrial College, now UNC-G.

We are thankful for the privilege of knowing and loving one who, by her daily living, has been an inspiration through the years. An example of unselfish devotion to Christ and deep interest in the work of her church characterized her in the minds of those who knew her as a friend and co-worker. As a charter member and past president of the Woman's Society of Christian Service, her interest and concerns did not stop at the local level. She promoted foreign missions with material possessions as well as interest in her fellowman. Her life will continue to be a rich influence upon those who knew her.

Therefore, we respectfully request that a copy of these sentiments be sent to the family, a copy placed in our permanent records, and that this statement be published in the NORTH CAROLINA CHRISTIAN ADVOCATE.

Memorials Committee:

Mrs. R. M. RICHARDSON
Mrs. ROY M. THOMAS
Mrs. GARNETT L. HUGHES

JULIUS LEE NIFONG

Julius Lee ("Bill") Nifong, a member of Fifth Avenue Methodist Church, Wilmington, N. C., died on January 24, at 43 years of age. He served as a captain in the Air Force for two and one-half years, attended High Point College and was a graduate of Duke University. At the time of his death Mr. Nifong was Southeastern Area Supervisor, Bureau of Internal Revenue, A. & T. T. His avocation was his church which he served with high ability and consecration. At the time of his death he was chairman of the official Board, church lay leader, member of the choir, and a church school teacher.

A devoted son, husband and father, and a gracious friend, Bill left a void which cannot be filled. Even while suffering during his lingering illness, his thoughts and his concern were for the church and for others.

In memory of the noble life and high Christian character and idealism of our departed brother, we are entering a copy of this memorial in the minutes of the Official Board, and sending copies to his widow, Shirley Smith Nifong, and children, Michael, Timothy, Susan, and Phillip; to his parents, the Reverend and Mrs. D. Moody Nifong; and to the NORTH CAROLINA CHRISTIAN ADVOCATE.

Mrs. L. O. GOODYEAR
N. C. MAGNUSON
C. J. ANDREWS



Curtis Hamlet, superintendent of the Church School; Bishop Paul N. Garber of the Raleigh Area; Rev. W. T. Phipps, former pastor of the church; Rev. Randall Baker, present pastor; and Dr. T. B. Hough, Burlington district superintendent, stand in front of the new educational building of Pittsboro Methodist Church.

Pittsboro Methodist Church Dedicates New Building

Pittsboro Methodist Church dedicated its new educational building recently with Bishop Paul N. Garber and Dr. T. B. Hough, Burlington district superintendent, participating.

Construction on the new building began in December, 1962 and was completed the following October. The total cost of the building was \$73,000. The church membership, with some assistance from the Duke Endowment, raised the entire amount within a period of four and a half years.

The Rev. Randall Baker has been the minister at the church during the entire planning, construction, and fund-raising phases of the project.

Earl Dark, Sr., headed the building committee, and Tom Reeves was chairman of fund raising.

The educational building has added to the present structure a church office, pastor's

study, church nursery, six new classrooms, two modern rest rooms, a large fellowship hall, and a completely furnished kitchen.

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Departing—July 17, 1967, Rev. Gayle Alexander, Trinity Methodist Church, 243 Harden Street, Burlington, N. C.

Departing September 12, 1967, Rev. Oren R. Edmonds, The Methodist Church, Route 1, Box 108, Candler, N. C.

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What Does the Christian Church Need Most?

Galations 1:11-24 (cf Acts 9:1-20)

The Bible teaches and we believe in a God who is active in human history — ancient and modern, eastern and western, yours and mine. Over and over again it says so: "The crooked shall be made straight and the rough places plain: the mouth of the Lord has spoken it;" "If I by the finger of God cast out demons, then the Kingdom of God has come upon you;" "If any man be in Christ, he is a new creation;" "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." From Genesis to Revelation, the glorious good news of a God who is "in, under, through and with" history rings out.

"That sounds good, but I just cannot believe it," I seem to hear someone saying. If it is in fact true, why do we find ourselves unable to cure our culture's corruption, to stop a man's inhumanity to man, to cure the cancer of the human spirit? Indeed, why are our own lives involved in compromise, defeat, and even despair? Why are we unable to extricate ourselves from the pressures of politics and economics and pride and truly do the will of God always? Why is there such a gap between what we have been promised and what we have realized? Why do we still struggle through darkness and doubt and approach despair, when Christ died for us, His Father loves and His Holy Spirit seeks us for redemption?

We cry out with the Pope in Browning's *The Ring and The Book*: "Is this little all that was to be? Is this thing we see salvation?" As doubt darkens vision, we begin to think that if Satan is mortally wounded, it certainly is taking a long time for him to kick himself to death. And then all but unnoticed, fear is added to doubt. We are afraid that God will remain silent while everyone else talks: the politician, the preacher, the professor, the union leader. We fear that the critics of Christianity are right—that God is not speaking at all.

Standing before this double-exposure—the witness of the Word which says God is active in human history to deliver and redeem it and the witness of the world which seems to say in doubt and fear that experience proves God to be dead or absent or speaking in an inaudible voice—what does the Christian Church need more than anything else?

A RE-STATEMENT OF THE FAITH

Many voices are shouting that the single greatest need of the Christian Church is a re-statement of its faith in intelligible terms. Now, there is much to be said for this. It would help make the Gospel relevant and meaningful to many people. It would take it out of the realm of magic

By F. Roderick Randolph

and fairytales. For example, the concept of God as a shepherd can never mean to us what it meant to the ancient Hebrews. A modern equivalent might be beneficial.

Every generation needs to explore the mystery of the incarnation, to make an individual and fresh attempt to plumb the depths of the love and grace of God, to re-examine the meaning of the resurrection using every tool at its disposal. Each succeeding generation should endeavor to show how and why Christianity offers a more true and sensible account of the universe and why it came to be and where it is headed than any other teaching in the world. There has not been nor can there be a more liberating or humane or blessed explanation than that given in Jesus Christ.

And we need to remind the skeptics that their difficulties in explaining the universe and history are beset with more numerous and troublesome puzzles and riddles than those of the Christian. We need to remind them that the facts of history and of our own lives and experiences, (man's moral-immoral nature, his incurable and universal search for the favor of God, conscience, reason, etc.), are on the side of Christianity. It is, therefore, the skeptics who must "prove their point," and not the Christians.

The present presentation and statements of the faith seen in the saints, almost legendary in their own lifetime, are sufficient. Let those who have ears hear and those who have eyes see. There is nothing as convincing as an ideal wrapped up in a person. As Browning has said it in *The Human Situation*:

Just when we are safest, there's a sunset-touch,

A fancy from a flower-bell, some one's death,

A chorus-ending from Euripides—

And that's enough for fifty hopes and fears

As old and new at once as Nature's self,

To rap and knock and enter in our soul.

Just when we decide everybody is a moral bum, some spiritual giant marches boldly into our lives claiming our trust and commanding our faith in them and in the God they adore.

To say that our greatest need is a re-statement of the faith is to confuse the form and the content. The crux is not the language nor the symbols we use in reference to God but the Reality behind them. Although "Father" may be a more meaningful symbol of God to Americans than "shepherd," the essential thing in either case is the operation of the Holy Spirit upon the heart and mind and will of the person. To exchange one myth for another more local and relevant one may be good

but most important is the work of God "before, through, and behind" it. Problems of communication we always have with us. But God can and often does speak in spite of our faltering efforts.

How can we be sure that a new statement of the faith would be more beneficial or effective than the old? Does one assume that he thereby controls God's action by the application of a mere method or manner? Never!

Consider that we are getting re-statements of the faith all the while. "The New Morality," better titled a new approach to the old morality, is one. What about the new hymnal and revised *Book of Worship* and new curriculum of The Methodist Church? Or the ecumenical movement and the liturgical movement and the emphasis of the ministry of the laity also? And what of the amazing reform of the Roman Catholic Church?

You see, just when the unbeliever thinks Satan has the Church by the hand, he sees the living Christ, one like unto the Son of God, in her heart. If we are blown about by every wind of doctrine, if we grasp at contemporary straws in the wind, leaving the historic faith as a turtle leaves its shell, we shall cling to what is ultimately worthless.

Of course we need the prodding of these "way out" people and positions and the constant clarification of our faith that they demand. But these are not the final answer; they are not the Church's greatest need. Here is the danger of "ever learning but never coming to the knowledge of the truth," the danger of knowing more and more about man but less and less about God.

Did you ever hear of the philosopher who spent so much time proving the existence of God that he forgot to say his prayers? Did you ever read of Balaam—a man of high intelligence—who never

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Mr. Randolph is pastor of the Stantonsburg Methodist Charge, Stantonsburg, N. C.

saw the angel of the Lord but rode upon a donkey that did?

A NEW SOCIAL EMPHASIS

Other voices are crying out that the Church needs a new social emphasis more than anything else. Certainly, we must integrate religion and life. The Gospel must inform every aspect of our living and breathe its healing balm into all areas of our individual and corporate ills. It is our duty to make it unmistakably clear what Christ says and means to politics, economics, education, labor, and so forth. No man deserves the name of Christian who does not make the love of God concrete in the daily affairs of his life.

The Bible is clear on this: "Faith without works is dead;" "He who does not love his brother whom he has seen cannot love God whom he has not seen;" "What does the Lord require of you but to do justice and to love kindness and to walk humbly with your God." If the Church does not lift the level of morality, act as the conscience of the community, call men to love and kindness, produce the fruit of the spirit—love, joy, peace, long suffering, and meekness—it is safe to suspect she is sick unto death.

But there is a danger here of presenting the faith as a means to an end: the defeat of Communism, preservation of liberty and the American way of life, or a new social order. As Bishop Leslie Newbigin warns: "There is a terrible danger that the Church should become a large social service organization with its center in a modern streamlined office rather than God's family with its center in the apostles' teaching, and fellowship, the breaking of bread, and prayers."

To present the faith merely as a means to an end—EVEN A NOBLE END—is to worship that end, whatever it may be, instead of Christ. It is, in short, idolatry. If we embrace the faith only to get what we want—a new social order, the defeat of Communism, keep the American way of life—the end or goal is what we worship and not the means to it. God has already spoken decisively and once for all about this: "You shall have no other gods before me."

It was said of Christ, "Others He saved, Himself He could not save." And perhaps it must be said of us, "Themselves they saved, but their civilization, or their liberty, or their American way of life they could not save." No higher tribute could be given to a Christian; no lower tribute should be offered to one.

The plain truth is that we have a social emphasis now. Look at the National Council of Churches and the state councils of churches and the ministers serving through them. Read again the Methodist Social Creed which has been a model for other denominations. It specifically states our position on almost any social issue one can be concerned about: the family; economic life including working conditions, poverty and unemployment, social benefits for workers, right to organize for collective bargaining; church and general welfare including alcohol, crime, gambling, mental health, sex; human rights including peace, civil rights, military service. If this leaves you

not convinced, look at the Commission on Social Concerns in the *Discipline*, 1964 edition.

According to Rev. H. C. Wilkinson: "A Methodist bishop marches from Selma to Montgomery. A group of Methodist churches unite with Baptists to throw whiskey stores out of a county. A Methodist preacher is using his pulpit to expose rampant corruption in the local city government. Another is threatened with contempt of court proceedings because he criticized a judge for his persistent refusal to sentence proven racketeers. A Methodist missionary is ejected from an African colonial post because he declared that colonial exploitation should give way to democracy, that there should not be taxation without representation." The Methodist Church has never forgotten its witness where evil and people and the cross meet—and it never will. There may be need for more of this, but that is not the most urgent need of the Church.

A VITAL EXPERIENCE OF JESUS CHRIST

If the most urgent need of the membership of the Christian Church today is neither a re-interpretation of the faith nor a new social emphasis, what is it? It is a vital experience of Jesus Christ. The plain fact is that many men in the Church have never met Him; or, if they met Him, they didn't know Him; or, if they knew Him, they didn't love and obey Him. New creations do not come easy. They are not born of men but of God. They are not "produced and directed" by the preacher. Their final cause is the movement of the Spirit of God upon the normally placid waters of life hitting man head-on with the ultimate claim of the crucified Christ coupled with the demand of an eternal decision—will you follow God or Baal. Do you love the Father of our Lord Jesus Christ more than these false gods? Well, do you?

"But that's sheer emotionalism," someone objects; "it's mere sentiment, a subjective and not an objective reality. And I'll have no part of it." So the pseudo-intellectuals are on the warpath again. Just as one cannot apply the method of art to the sciences, one cannot apply the method of science to religion. Objectivity is a part of the method of science. If man cannot be objective in looking at others and much less in observing himself, how could he possibly expect to be when he examines both in relationship to God?

Religion can never be objective because

it does not exist in things or objects but in subjects, persons. It can no more be objective than water can be dry. It would be as easy for a man to become a stone as for religion to become a science, strictly speaking.


Secondly, there is nothing wrong with emotion in itself. The kind, degree, and use of emotion determines whether it is helpful or harmful. Like almost everything else, it may add to man's nobility or his degradation. The difference is in the man, not in the presence or absence of emotion. Everything we do involves our emotions (and many things we do not do). Can you imagine love or loyalty or faith or friendship existing without any emotion? Our very thoughts involve emotion. To exist is to be emotional. It took the Christian Church centuries to learn that the body is not evil in itself. How long will it take for us to learn the same lesson about emotion?

Thirdly, emotion is not cheap. To have God with us who knows the secret desires of our hearts, the haunting fear we never told anyone, the stark selfishness we can hardly admit to ourselves—and He has seen it all—is costly. Decisions that cost men's lives are neither comfortable nor cheap. Men do not die for mere emotional indulgence.

Now, this is not the "power of suggestion," nor "self-hypnotism," nor what one eats for lunch. Behind it is a personal God who comes to men personally. Paul thought so: "To me, to live is Christ. . . . I live, yet not I, Christ lives in me." Peter agreed. Luther said that every true Christian must begin with the wounds of Christ—and how can one do that without being emotional? Wesley's heart was "strangely warmed" and all England and America soon felt its glow.

Theirs was not a fleeting experience; they didn't go with the crowd. The decisive thing in all their lives was a vital experience of Jesus Christ—that made all the difference. He was the answer to their need and He is the answer to ours. We need to drop our pride, to lose our hearts without losing our heads. It is high time we became willing to admit our humanity, face our sin, confess our guilt, and "seek the Lord until He comes." Suppose the saints of old did as many do today: declared they did not need God, said religion was a waste of time and they couldn't be bothered with it, or tried to go it alone,

(Continued on page 16)

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N. C. Conference WSCS to Hold Annual Meeting Next Week

Mrs. Sam A. Dunn of Enfield, Woman's Society of Christian Service president for the North Carolina Conference, will preside over the twenty-seventh Annual Meeting of the Society when it convenes next week in New Bern. To be held in Centenary Methodist Church from March 14 through March 16, the theme of the meeting will be "Give Us Thy Vision." Mrs. Dunn will deliver the President's Message on Tuesday morning.

Miss Camille Staton of Bethel, conference vice president of the WSCS and chairman of the annual meeting program committee, will be in charge of the "Futurama" Dinner on Tuesday night in the Scottish Rite Temple.

Speaking on the topic "Give Us Thy Vision: Eyes That See," Mrs. H. M. Russell, president of the Woman's Society for the Southeastern Jurisdiction, will address the women on Wednesday morning.

Mrs. Russell, a native of Tennessee, is the wife of a Methodist minister. Her husband is presently serving as district superintendent of the Morriston (Tenn.) District of the Holston Conference. Mrs. Russell was a delegate to the World Methodist Conference at Lake Junaluska in 1956 and in London last summer.

Mr. Gerhard Hennes, treasurer of the Methodist Committee for Overseas Relief (MCOR), will address the meeting at three different times, first on "More Than Bread," second on "A Handful of Rice" and, last, on "Mission and Service in a World of Need."

A native of Germany, Mr. Hennes was a German prisoner of war in Tennessee from 1943-45. After his return to Germany, he worked with church relief and rehabilitation work in that country. He later came to the United States to work with Church World Service in its Immigration Services division, and became treasurer of MCOR in 1960.

Rev. and Mrs. Kenneth S. Jones, former missionaries to the Congo, will bring two addresses in Dialogue. On Wednesday morning their topic will be "Good News from the Congo" and on Thursday morning, "Renewal Through Service."

Mr. Jones is now director of Methodist Information in the Washington (D.C.) area and also pastor of Faith Methodist Church in Rockville, Md., which is a suburb of Washington.

Mr. and Mrs. Jones were married in 1948

while he was assistant minister at Metropolitan Methodist Church, Washington, D.C., and she was on the staff of the White House.

In 1956 they entered upon missionary service under the Board of Missions and lived for a year in Brussels, Belgium, preparing for service in the Belgian Congo.

In 1961 due to the unrest in the Congo, the Joneses were forced to return to the United States. Mrs. Jones has held several offices in the Woman's Society and taught in many schools of missions. At the present, she is a full-time student at the University of Maryland.

Mr. Philip Cartwright of Milburn, N.J., well-known for his Meditations in Song, will again lead the singing. He will be assisted in the Meditations by Mrs. H. M. Russell, Mrs. R. L. Bame, conference secretary of Spiritual Life Cultivation and Mrs. Riley S. Monds, president N. C. Council of Parents Teachers Organizations. They will serve as Liturgists each morning of the meeting.

Mrs. James M. Harper, Jr., president, the North Carolina Council of Women's Organizations will bring a message on "Others Who Serve" on Thursday morning.

On Wednesday night preceding the Pledge Service, Dr. T. Marvin Vick, president Board of Missions, N. C. Conference and pastor Edenton Street Methodist Church, Raleigh will bring the address on "Stewardship For Missions." The Pledge Service will be led by Mrs. Harold Mann, assisted by district treasurers.

Mrs. E. L. Hillman, former president of the WSCS of the Southeastern Jurisdiction, will moderate a panel on "Dialogue on Ecumenism," and will be assisted by Mrs. Robert Cushman, Dr. Nell Hirschberg, and Mrs. Kenneth Stroud. This will take place on Wednesday afternoon, followed by a tour of Tryon Palace and a tea at the Jones House.

On Tuesday night, the Sacrament of Holy Communion will be administered. Celebrant will be the host pastor, the Rev. A. F. Fisher, assisted by Rev. James A. Tingle, Rev. W. I. Jackson and the Rev. John T. Smith. Love gifts to be placed on the altar will go to the Mary A. Knotts High School in Vikarabad, India.

Greetings will be brought from the North Carolina Conference by Bishop Paul N. Garber of the Raleigh Area.



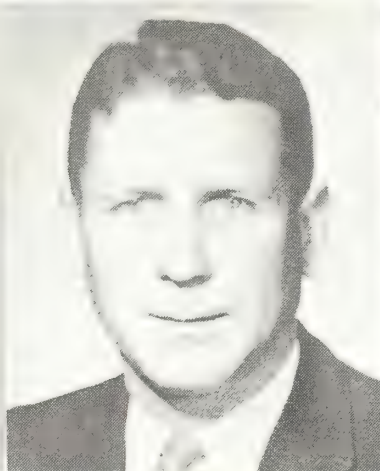
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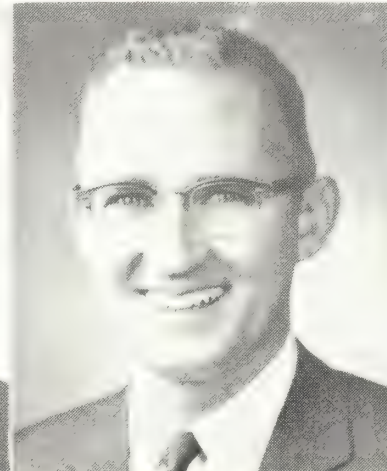
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MRS. K. S. JONES



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MRS. HUBERT A. DAVIS

Wesleyan Service Guild to Meet in Burlington

Miss Rosalie Holmes of Snow Hill, N. C. Conference secretary of the Wesleyan Service Guild, will preside over the twenty-third Annual Meeting of the Guild on March 11 and 12 at Front Street Methodist Church in Burlington. The theme of the meeting will be "Give Us Thy Vision."

Registration will begin at 10:30 on Saturday morning at the Holiday Inn on Highway 85. The Saturday night banquet and the luncheon at Sunday noon will be at the Holiday Inn but all other sessions will be at Front Street Church.

Mrs. Sam A. Dunn, WSCS president, will bring the president's message at the opening session, and an interesting skit, "A Trip to the Moon," will be presented by the Davis Street Wesleyan Service Guild.

Speakers at the meeting will include Rev. Charles L. Herron, director of the Migrant Project of the N. C. Council of Churches, and Miss Helen Rosser, a former missionary to Korea. Miss Rosser will tell of her experiences while imprisoned by the Communists in Korea.

Mr. Herron is a member of the Florida Conference of The Methodist Church. After serving as pastor of the Silver Palm Methodist Church in Homestead, Fla. for four years, he headed the Migrant Committee of South Dade County. From that position, he came to North Carolina to serve with the N. C. Council of Churches.

The pledge service will be led by Mrs. L. C. Vereen, former WSCS Conference treasurer, assisted by the district treasurers.

The sacrament of Holy Communion will be administered on Sunday morning by Dr. T. B. Hough, district superintendent of the Burlington District, Rev. Mark W. Lawrence and Rev. C. E. Shaw. The communion meditation will be brought by Mrs. Hubert A. Davis, former WSCS conference treasurer and member of the Board of Missions. She is a Guild Member-at-Large.

Invocation at the luncheon will be given by Mrs. Harold Leatherman, secretary of Membership Cultivation, and the benediction by Miss Juanita Stott, former Guild secretary.



REV. CHARLES L. HERRON



MISS HELEN ROSSER

Venture in Faith Publicized On TV and Radio in Charlotte

Television and radio will feature prominently in the publicity on the Venture in Faith in the Charlotte District, Western North Carolina Conference.

The Rev. Thurston St. Clair, Charlotte District director of Methodist Information, announced this schedule:

March 9, WBT's "Conversation at Large" program, with Doug Mayes as host. Mr. Mayes, an active Methodist layman, will interview the Rev. W. B. A. (Bill) Culp, Charlotte District director of Evangelism and W. C. (Lefty) House, Jr., Charlotte District lay leader.

March 10, WSOC-TV will give Methodism time on its "Midday" program—12:30 p.m.—with Jimmy Kilgo as moderator for the Channel 9 show. Mr. Kilgo, also an active Methodist layman, will interview Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area; and the Rev. Mr. Culp about the Venture in Faith effort.

Mr. Kilgo, during this program, will also talk with Dr. Harlan L. Creech, Jr., Charlotte District superintendent, about the district's Youth Appreciation Night (March 10, 8 p.m., Park Center). Mr. Kilgo is a member of the committee for this event.

March 7 or 9 (exact date not set), WIST will offer the Jim Turner show for a Venture in Faith program. The Rev. Mitch Faulkner, Conference secretary of evangelism, will be interviewed by Mr. Turner. The Rev. Mr. St. Clair said the plan is for about 40 minutes of interview time during the two-hour radio show.

The Charlotte District is also employing the radio tape spot announcements about the Venture in Faith, announcements over television, and also billboard advertising and advertising in the Charlotte newspapers.

Fragile Moments

My love of music and especially of hymns goes back, like so many things precious to remember, to Mama . . . my grandmother.

In the days of long ago I can see a little girl of three or four and a small oak rocking chair. Mama would put my little chair in front of her own big rocking chair and sit with her foot on the round of my chair pushing it gently as she rocked back and forth. Over and over she sang "The Old, Old Story" and "The Ninety and Nine," "Jesus Loves Me" and "Rock of Ages." I knew them word for word long before I knew my ABC's. Along with the music and motion as we rocked there I learned about Mama's faith and how much she loved the Lord. Her calm, sweet voice singing the word of love and praise, and her foot unflinching on the round of my little chair taught me love's lesson. That music is the language of the loving heart, and God is Love.

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METHODIST NEWS ROUND-UP

BERTHOLF TO RETIRE

Dr. Lloyd M. Bertholf, president of Illinois Wesleyan University, has announced that he will retire July 31, 1968. He has been in his present position since 1958, and was at one time, from 1922 through 1924, a biology instructor at the University of North Carolina at Greensboro. Over the years, he has been an active Methodist, and now serves as a member of the General Board of Lay Activities.



EASTERN ORTHODOX AUTHORITY AT DUKE

A native of Russia who is an outstanding authority on Eastern Orthodox Christianity is teaching two courses at Duke University this spring. Dr. Nicholas Zernov will teach a general course on Eastern Orthodox Christianity and offer a senior seminar on Ecumenical Theology. Since 1947, he has been Spalding Lecturer in Eastern Orthodox Culture at Oxford University, England.



STUDY ON ECUMENISM IN 1967-1968

Methodists are to be engaged in a study on ecumenism during the next two years. Dr. Albert C. Outler's book *That the World May Believe* will be the primary source used. The study is being sponsored jointly by the Methodist Commission on Ecumenical Affairs, the Board of Education, the Board of Lay Activities and the Woman's Division and the Joint Commission on Education and Cultivation of the Board of Missions.

A special conference for training leaders is scheduled for Cincinnati, Ohio, March 9-10.



METHODIST MEMBERSHIP SHOWS DECREASE

Membership in The Methodist Church in the United States is now an official 10,318,910, according to figures released at Evanston, Ill. Feb. 23 by the denomination's statistical office.

The new figure is a decrease of 12,664 from the total of a year ago, the first time in many years that a net gain has not been recorded. In addition to the 10,318,910 full members, there are 1,926,968 preparatory members (baptized children) on the rolls of the 38,071 churches. The number of preparatory members is an increase of 95,230 over a year ago.

Other statistical information reported by the Rev. Dr. Don A. Cooke, general secretary of the denomination's Council on World Service and Finance, includes: Church school members, 6,705,727, a decrease of 196,711; average attendance at Sunday morning worship, 3,943,421, an increase of 57,151; new churches organized, 77, a decrease of 23, ordained ministers, 29,287, an increase of 306; received on profession of faith, 279,995, a decrease of 19,331.



BISHOP BENJAMIN GUANSING

PHILIPPINE METHODISTS ELECT BISHOP

The Rev. Benjamin Guansing, a theological seminary president, was elected a bishop of the Philippines Central Conference during its sessions held in Manila on Feb. 17-19. The new bishop was ordained in 1934, but began preaching in 1927 while still in high school.

After graduation from the University of the Philippines, Bishop Guansing came to the United States and studied at the Union Theological Seminary, graduating in 1941. Returning home, he was on Luzon at the time of the Japanese invasion. During the war years, he served as pastor of the large Central Student Church in Manila, often at the risk of his life during the Japanese occupancy.

Following the war, he came back to the United States as a Methodist Crusade Scholar and received a master's degree from Teachers College, Columbia University, New York, and a doctor's degree in education from Union and Teachers College. The honorary doctor of divinity degree was conferred on Bishop Guansing in 1958 by Tokyo's Union Theological Seminary.

Up until his election, he has headed the interdenominational Union Theological Seminary, in Dasmariñas, Cavite located 21 miles from Manila.



ABINGDON PLANS BOOK AWARD

Abingdon Press, publishing division of The Methodist Publishing House in Nashville, Tenn., has announced the institution, beginning in 1968, of a \$5,000 annual award for a book of outstanding merit.

The award will be presented each year in one of three areas—religious books, general books, or children's books. In 1968, the award will be presented for a religious book. In 1969, it will be for a general book, and in 1970, a children's book. Abingdon anticipates that this cycle will be repeated beginning in 1971. Manuscripts to be considered for the first award, for a religious book, will be accepted between Jan. 1, 1968, and March 1, 1968.

\$10,000 PLEDGED FOR SOUTH AFRICAN TRIAL

The Methodist Board of Missions has joined other Protestant church agencies in pledging \$57,000 toward legal costs of a court action brought by two South African Protestants against a professor who has attacked the ecumenical movement and charged an alliance with international communism. The Methodist donation is \$10,000.

Plaintiffs in the case are two Afrikaans theologians, Dr. C. F. Beyers Naude and Prof. Albert Geyser, both of the Christian Institute of South Africa, and both well-known opponents of the Afrikaans-speaking churches' endorsement of the nation's apartheid racial policy. The two men are suing Prof. A. D. Pont, who teaches church history at Pretoria University, over a series of articles he wrote attacking the ecumenical movement and charging alliances between ecumenists and international communism. Neither Dr. Naude nor Prof. Geyser were cited by name in the articles, but Prof. Pont referred to "fellow theologians," who, he alleged, had plotted together with the World Council of Churches and the Pan-Africanists to overthrow the South African government. He also charged that the "fellow theologians" had allied themselves with international communism to destroy "white Christianity" in South Africa.



COMMITTEES STUDY ELIMINATION OF CENTRAL JURISDICTION

In Mississippi and in South Carolina committees have met recently to consider problems related to the elimination of the Central Jurisdiction.

On Jan. 30 a committee of 58 met at Jackson, Miss. Composed of representatives of the two Southeastern Jurisdiction conferences in Mississippi, and of the two Central Jurisdiction conferences, the aim was to get acquainted and to consider procedures in working toward doing away with the Negro jurisdiction. The Rev. G. H. Holloman of Tupelo was elected as chairman. Bishops Edward J. Pendergrass and Edgar A. Love, members of committees on interjurisdictional affairs, all district superintendents and other key leaders were present. Information was shared as to statistics, economic status of the conferences and views of General Conference legislation. Several "next steps" were considered, including joint meetings of various conference boards.

In South Carolina, Bishop Paul Hardin, Jr. of the Southeastern Jurisdiction's Columbia area, and Bishop Charles Golden, Nashville, who heads up the Tennessee-Carolinas area of the Central (Negro) Jurisdiction, have appointed members to a joint committee to study jurisdictional relations within South Carolina. 41 persons were

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RICHARD G. STONE, President

appointed by Bishop Hardin and 35 by Bishop Golden. For purposes of study, they have been divided into the following sub-committees: Pensions, Minimum Salary, Insurance, Missions and Church Extension, World Service and Conference Benevolences, Lay Activities, Woman's Society of Christian Service, Legal Matters, The Ministry, Christian Education, Conference Structures, Conference Rules, Social Concerns, Homes, and Evangelism.



FAMILY LIFE CONFERENCE, 1970

The Sixth National Methodist Conference on Family Life will be held at the Conrad Hilton Hotel, Chicago in the autumn of 1970, probably in mid-October.

This was decided Feb. 20 as the General Committee on Family Life of the denomination met to review the 1966 conference and plan for the future. The exact 1970 dates will be set later. If the proposed union of The Methodist Church and the Evangelical United Brethren Church is ratified in voting now in progress in the annual conferences of both denominations, the 1970 conference will become the first of its kind in the new United Methodist Church.

In reviewing the 1966 conference, the Rev. Dr. Edward D. Staples, Nashville, Tenn., secretary and staff executive of the committee, said that approximately 180,000 persons at the local church and annual conference levels had been reached already by follow-up activities by the 3,000 persons who attended the sessions in Chicago.



PLANNING FOR GENERAL CONFERENCE MOVES FORWARD

The Methodist Commission on Entertainment and Program for the 1968 General Conference met on Feb. 22 at Dallas and announced selection of an editor for the *Daily Christian Advocate*. Issued daily during the General Conference, it would contain in detail all actions of the conference from day to day. Dr. Ewing T. Wayland, editorial director of *Together* and the *Christian Advocate* was selected as editor.

The commission voted to include in its number five representatives of the Evangelical United Brethren Church, and the following were named to serve with the commission: Bishop H. R. Heining, Minneapolis; Bishop Paul W. Milhouse, Kansas City; and Dr. Paul V. Church, Dr. E. Craig Brandenburg, and Dr. Cawley H. Stine, all of Dayton, Ohio. Dr. J. Otis Young, Evanston, Ill. is chairman of the commission, and Dr. J. Wesley Hole, Los Angeles, is secretary.

Program proposals include a "Texas Night," a review of denominational activities in higher education for Negroes, and participation by volunteer choirs. Interested choral groups from any section of the country may apply for a place on the program. Such groups would have to be responsible for their own expenses and are requested to send an audition tape and program to the Rev. Carlton R. Young, Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Wesley Chapel Church to Build From Its Ashes

Wesley Chapel Methodist Church, at Misenheimer, N. C. is demonstrating anew the fact that you cannot destroy a church by fire. To be sure the building burned to the ground early Sunday morning, Feb. 19. Since the entire church plant was of wood construction, the fire left nothing standing—except the steadfast faith and the unshakable devotion of its 250 some members.

As the fire lighted the early morning darkness, one member probably spoke for all of them when, weeping unashamedly, he said, "I just can't help it; I *loved* that church!"

Nobody seems to know the exact date when the church was organized though it was well over a hundred years ago. The first meeting place was a barn into which a floor had been placed.

The sanctuary which burned last month dates back far enough to have been built with hand forged nails and wooden pegs. It was moved from its original site across the road to its present location in 1927. Then, fifteen or twenty years later the three-story educational building was constructed.

Two days after the fire the pastor, Rev. William H. Faggart, wrote the following message to the membership: "Our Sunday services will be held at their regular hours; Sunday school will begin at 10 a.m. and our worship service at 11 a.m. Your presence will be an expression of faith that from ashes of our tragic loss we can

raise a building to the glory of our God."

Pfeiffer College had graciously offered the facilities of its administration building as a place of meeting, and the offer had been gratefully accepted. The congregation will worship indefinitely in the beautiful Henry Pfeiffer Chapel on the campus and the Sunday school will use other college facilities as needed.

In the meantime, the church is moving quickly to replace the loss in its church plant. A fund-raising campaign is getting under way on March 12, at which time members will be asked to make pledges over a three-year period. It is estimated that \$150,000 will be needed for a first unit which will include a sanctuary and some educational facilities. Just under \$50,000 of this will come from insurance collected, and the church has about \$5,000 in a building fund. The rest must come from the small group of members and from friends and former Pfeiffer College students who may be interested in making a donation to a very pressing and worthy cause.

For several years Wesley Chapel Church has been planning, in consultation with an architect, for the construction of a new educational wing. The Commission on Education has been engaged in serious study and planning for over a year with a view to projecting a 20-year program of expansion. Now, suddenly, the tempo of planning must be sharply accelerated, and steps must be quickly revised.

(Continued on page 13)

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Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

SOUTHEASTERN JURISDICTION WOMAN'S SOCIETY

Methodist women of the Southeastern Jurisdiction pledged \$2,701,722 to world missions at the 27th Annual Meeting of the Woman's Society of Christian Service and the Wesleyan Service Guild of the Southeastern Jurisdiction at West End Methodist Church in Nashville, Tenn. Feb. 22-26.

The pledge represented an increase of \$48,000 over the previous year and was the largest amount ever pledged in the history of the organization. It included pledges made by the Guild and the Woman's Society.

The Western North Carolina Woman's Society pledged \$217,000 and the Guild pledged \$43,000. The North Carolina Conference Woman's Society pledged \$148,180 and the Guild pledged \$16,820.

Neighboring Conferences pledged these amounts: South Carolina, \$183,000; Tennessee, \$125,000; Virginia, \$360,000; North Georgia, \$237,000; South Georgia, \$180,000.

A thousand women were present for this service. Almost 200 women from all parts of the southeast participated in the program, each in a choir robe and many carrying flags of the nations of the world. This was the highlight of the entire four-day program.

At the meeting Miss Jolyn Petit, director of Christian Education at Trinity Methodist Church, Sumter, S. C. was commissioned a deaconess in The Methodist Church by Bishop H. Ellis Finger, Jr. of the Nashville area. Miss Petit's parents were at the altar with her for the concluding dedicatory prayer.

A love offering of \$1,196 was given by the delegates for Scarritt College.

The group voted to meet next year at First Methodist Church, Birmingham, Ala. on Feb. 21-25, 1968.

A theme of, "Give Us Thy Vision," was carried out through the entire program. Mrs. H. M. Russell, Morristown, Tenn., president of the Jurisdiction Woman's Society, set the tone of the meeting in her opening address on Wednesday evening. Speaking on, "Vision for the Dawning Day," she said in part, "We need God's vision that we may share in the vision and outreach of the church. We make a witness

whether we know it or not. If we pray devoutly, we could create a climate for revolution in racial structure. The Southeastern Jurisdiction has a witness it needs to make to the world."

A very effective "witness to the world" was presented at a panel discussion at the World Federation of Methodist Women one evening. Mrs. J. Fount Tillman, former president of the Woman's Division of the Board of Missions, was moderator for an interfaith panel discussing, "Our Unity Made Visible." Others on the panel were Dr. Dorothy Brown, a Methodist and clinical professor of surgery at Meharry College in Nashville; Mrs. Ralph Z. Levy of the Jewish Synagogue in Nashville; and Mrs. Garnett Rather, a Catholic teacher of the same city.

"Women Alive in Today's World," was the subject of study in a presentation by Miss Gene Maxwell, regional secretary of the Woman's Division; Mrs. J. Boyd Tyrrell of North Carolina; Mrs. Niles Clark and Mrs. Robert Wilcox. This was a session in leadership development for all attending the meeting.

The annual meeting was opened with a communion service in The Upper Room Chapel, with Bishop H. Ellis Finger, Jr. as leader.

The Scarritt Players presented a drama

News of women's activities in the North Carolina Conference by Mrs. H. W. Doub, usually carried on this page, will be found this week on pages 8 and 9.

written by Don Wrenn, "Fire On the Hearth." It was a drama planned to relate the Bible to our times—the story of the birth of Jesus told in contemporary language with 1967 acting. Four performances were given in order that all delegates might see the play.

The music presented by Nashville musicians was as beautiful as it could have been. Choral numbers by the Fisk Jubilee Singers, the Scarritt College Choir, the Vanderbilt University A Capella Choir and the choir of West End Methodist Church were given during the four-day session.

Group meetings or workshops for each line of work were planned for the conference officers. Mrs. W. B. Landrum led a workshop for visitors.

An afternoon session was designated as a "Neighborhood Encounter." Chartered buses took the delegates to visit Methodist work in the city, Bethlehem Community Center, Centenary Community Center, the Board of Evangelism, Methodist Publishing House and Wesley House. One afternoon was spent on the campus of Scarritt College when the delegates had an opportunity to meet the students and faculty of the college. Tea was served in Scarritt Social Hall.

The Jurisdiction Woman's Society meeting was concluded on Friday evening. The members of the Wesleyan Service Guild joined them for this service as their opening session. 500 delegates attended the Woman's Society meeting. About 400 were present for the Guild meeting.



An interfaith panel with Roman Catholic, Jewish, and Protestant panelists was a feature of the annual meeting of the Methodist Southeastern Jurisdiction Woman's Society of Christian Service, held Feb. 22-24 at West End Methodist Church, Nashville. Three of the four panelists are greeted by Mrs. Carl Storey, Jr. (right), Nashville, local arrangements chairman for the meeting. Others left to right are Mrs. Garnett Rather, Nashville, a Roman Catholic; Dr. Dorothy L. Brown, Nashville, a Methodist; and the moderator, Mrs. J. Fount Tillman, Lewisburg, Tenn., past president of the Woman's Division. The other panel member was Mrs. Ralph Z. Levy, Nashville, of the Jewish faith.

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Valdese Church Plans Parsonage

The congregation of First Methodist Church, Valdese voted Sunday, Feb. 19, at a Church Conference to proceed with the building of a new parsonage. The new all-electric Gold Medallion Home, will be built by Burke Lumber Company of Morganton, the general contractor, at a cost of \$42,839, including air-conditioning. The Church Conference also authorized the Parsonage Furnishings Committee to spend \$5,115 to furnish the new residence.

The new parsonage will be located on Laurel Street on a three-lot tract consisting of approximately one and one-half acres. Two lots were gifts to the church by Mr. and Mrs. Marion Corbett, and the third lot was a gift of Miss Alice Micol.

Members of the Parsonage Building Committee are: Charles Burgin, chairman; Marion J. Corbett, Mrs. W. H. Parker, Thurman Reep, Edwin Jones, O B. Stokes, and Rev. Larry D. Wilkinson. Construction will begin around March 20, and the anticipated completion date is Sept. 1, 1967.

At the conclusion of the Church Conference Mr. and Mrs. Marion J. Corbett announced the gift of \$10,000 to the church to begin the development of the church's Crouch Mountain property into a recreational area and future camp. This property had been given to the church by Mr. and Mrs. Troy Crouch. The Corbetts' gift at this time in the light of planned projects has accelerated First Methodist Church's ministry in this area by 10 years.

Wesley Chapel Church To Rebuild

(Continued from page 11)

Under the leadership of an able, dedicated pastor, the church is meeting this challenge in the best tradition of Methodism. The losses have been grievous, but already the congregation is looking to the future with hope and courage.

Misfortune of this sort always gives the people of God an opportunity to demonstrate that we are all one, and that where one suffers, all enter into that suffering. It would be good for us all if churches and Christians all over the conference would bear witness to this great fact and endorse it upon a check! The building fund treasurer of the church is Mr. James Hugh Culp, Richfield, N. C. You send it; he'll get it.

There is another aspect of the situation, however, which might well concern some of us. The pastor suffered a personal loss of typewriter, pulpit robe, books and other equipment for which he will receive no compensation—other than from donations which his brother pastors and others may make. The name and address is: Rev. William H. Faggart, Drawer O, Misenheimer, N. C. 28109.

J.C.S.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Mar. 15-16: Annual Meeting, Commission on Chaplains, Washington, D. C.
- Mar. 28-31: Council of Bishops of The Methodist Church, Buffalo, N.Y.
- Apr. 1-2: Methodist Student Movement Retreat, Efland, Camp Chestnut Ridge
- Apr. 3-4: Consultation on the Campus Ministry, Chapel Hill, Wesley Foundation
- Apr. 3-5: Annual Meeting, General Board of Evangelism, Seattle, Wash.
- Apr. 5-7: National Methodist Convocation on Medicine and Theology, Mayo Clinic and Methodist Hospital, Rochester, Minn.
- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Mar. 11 : Cabinet Meeting, 9:30 a.m.
- Mar. 11 : Bishop's Membership Preparation Class, St. James Church, Greenville, 10 a.m.
- Mar. 11-12: Wesleyan Service Guild Annual Meeting, Burlington, Front St. Church
- Mar. 11-17: Senior High U.N.—Washington Study Tour
- Mar. 12-17: Raleigh District Revivals
- Mar. 14 : Meeting of Publishing Interest, Methodist Building
- Mar. 14-16: Annual Meeting, WSCS, New Bern, Centenary Church
- Mar. 16 : Durham District Conference, Durham, McMannen's Church, 10:00 a.m.
- Mar. 18 : Bishop's Membership Preparation Class, Edenton St. Church, Raleigh, 10 a.m.
- Mar. 25-27: Methodist Home for Children, Alumni Meeting
- Mar. 26-Apr. 2: A Week of Witnessing
- Mar. 28 : Vacation Church School Institute, Raleigh, Hayes Barton, 9-1
- Mar. 29 : Vacation Church School Institute, Front St. Church, Burlington, 9-1
- Mar. 30 : Vacation Church School Institute, Southern Pines Church, 9:00-1:00
- Mar. 31 : Vacation Church School Institute, Haymount Church, Fayetteville, 9-1
- Apr. 2 : Raleigh District Conference, 2:30 p.m.
- Apr. 3-4: Board of Ministerial Training and Qualifications, St. Paul Church, Goldsboro
- Apr. 4 : Minimum Salary Commission, St. Paul Church, Goldsboro
- Apr. 4-5: Board of Education Planning Conference, Camp Chestnut Ridge
- Apr. 5 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9 a.m.-3 p.m.
- Apr. 5 : Board of Hospitals and Homes, Methodist Retirement Home, Durham, 10 a.m.
- Apr. 9-14: Elizabeth City District Revivals
- Apr. 9-14: Fayetteville District Revivals

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 12-15: Venture in Faith, Charlotte, Winston-Salem, Asheville, Waynesville, Albemarle and Statesville Districts
- Mar. 16 : World Service and Finance Commission, Charlotte, The Methodist Home, 9 a.m.
- Mar. 30 : High Point District Conference on Christian Education, Asheboro, First, 7:15 p.m.
- Mar. 31 : Thomasville District Conference on Christian Education, Lexington, First, 7:15 p.m.
- Apr. 2 : Gastonia District Conference on Christian Education, Gastonia, First, 2:45
- Apr. 2 : Music and Worship Workshop, Asheville, Central Church
- Apr. 3 : Music and Worship Workshop, Charlotte, First Church
- Apr. 3 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30
- Apr. 3 : Winston-Salem District Conference on Christian Education, Winston-Salem, Centenary, 7:15 p.m.
- Apr. 4 : Music and Worship Workshop, Winston-Salem, Centenary
- Apr. 4 : Commission on Town and Country Work, Statesville, Methodist Building
- Apr. 4 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
- Apr. 6 : Marion District Conference on Christian Education, Morganton, First, 7:15
- Apr. 7 : Board of Evangelism, Statesville, Methodist Building, 10:30 a.m.
- Apr. 7-8: Testing and Guidance Clinic, Greensboro College
- Apr. 7 : Statesville District Conference on Christian Education, Hickory, First, 7:15
- Apr. 9 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
- Apr. 9-10: Bishop's Dialogue with Young Ministers, Hinton Rural Life Center
- Apr. 10 : Charlotte District Conference on Christian Education, Charlotte, First Church, 7:15 p.m.

WRITERS

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Dear Girls and Boys:

Often we see someone do something that brings praise from others and also success. We decide that we will do the same thing but we do not always get the same results. What works for one person does not always work for another. Each of us must find his own way to success.

The story is told that when Mark Twain was young, he went to a lecture on how to get ahead in the world. One part that stuck in his mind was the story of a poor boy who became a millionaire. The key to his success was gaining the favorable attention of a businessman who gave him his first job. How did he get that favorable attention? Well, the businessman saw the boy pick up a pin from the sidewalk and concluded he was the observing, thrifty, energetic type that deserved a chance.

Not long after Mark Twain decided to apply the lesson of the lecture. He chose a business office at street level with a big window overlooking the sidewalk. Choosing a time when the boss was at his desk, he made a big show of picking up pins—pins that he had dropped so that he would have pins to pick up. He got attention all right. The man came out and told him to move on. He said, "If you haven't got anything better to do than to pick up pins in the street, you must be an idle, worthless, no-account fool."

Just be yourself each day and do each task the best you can in the best way you know how.

AUNT CAY

A DAY OF REST

Thomas turned toward Thaddeus and spoke softly, "What a rebuke the Master gave to Judas. See, he is leaving the house."

"Yes," replied Thaddeus, "he looks troubled. I'm sure he is wondering about the words Jesus spoke. What do you think He meant by saying, 'she has done it to prepare me for burial?'"

"I don't know," answered Thomas. "Many strange things are happening these days. It is difficult to understand them. Yesterday in the temple it seemed as if the leaders were trying to trick Jesus with the questions they were asking Him."

"It did seem that way," said Thad-

deus "but Jesus certainly knew how to answer them. I wondered what His answer would be when they asked, 'Is it lawful for us to give tribute to Caesar, or not?' When He called for a coin, I still wondered what He would say. Then when He asked, 'Whose likeness and inscription is on it?' and they replied, 'Caesar's,' I was more astonished. I shouldn't have been, tho', I should have had more faith in Jesus' wisdom. I marveled at His reply, 'Render to Caesar the things that are Caesar's, and to God the things that are God's.' I shall never forget that and I'm sure the scribes never will."

"You are right, Thaddeus, and I'm sure they will remember the other answers He gave to their questions. He made it plain that love, service, justice, mercy, and faith are most important to God. Keeping the law alone is not enough," said Thomas.

"The Master seemed so tired and the day came to a close," mused Thaddeus. "I was glad when we turned our steps toward Bethany. It has been good to relax and be alone with Jesus without wrangling and questioning. I think He has enjoyed being with his friends and resting. It was nice for Simon to plan this special meal. He wanted to show his love for Jesus in some special way."

"Indeed," replied Thomas, "everyone has been so very happy until now. Do you know who this woman is? Did you see her when she entered?"

"No, I do not know her, but she must love Jesus very much," answered Thaddeus. "I did see her come in carrying an alabaster jar. I was somewhat surprised when she poured the ointment on Jesus' head. It was very expensive and I'm afraid the same thought that Judas expressed ran through my mind. 'What a waste! Could not this have been sold for a large sum and the money given

to the poor?' Judas has been our treasurer and I'm sure he was thinking of many other ways that ointment could have been used."

"I'm sure you are right," agreed Thomas. "Perhaps, he is going out alone, to think about what Jesus said. I wish I understood His words."

THANK YOU, GOD, FOR LOVELY SPRING

Beneath a blanket of white snow,
Lie the flowers in a row,
And then they softly wake and sing,
"Thank you, God, for lovely spring!"

And now the birds are coming back,
Building homes in tree and shack.
From swelling throats they gaily sing,
"Thank you, God, for lovely spring!"

On Sunday morn the sun so bright,
Lifts our hearts and they are light.
The same refrain the church bells ring,
"Thank you, God, for lovely spring!"

Fifth grade girls of Berea, Kentucky

CRYPTOGRAM

Can you figure out this Bible verse? Each letter stands for another. It is in the book that is given as the clue.

A O G G V T N

CLUE:

M A T T H E W

"QJG HTTX KT SWFHG GVT XWBU-
RCA CS UCR, OBR VWH FWUVGTC-
JHBTHH, OBR OZZ GVTHT GVV-
BUH HVOZZ QT ORRTR JBGC KCJ."

RIDDLES

Why is it dangerous to leave a clock at the head of the stairs?

Because it might run down.

Why are fish well educated?

Because they travel in schools.

How can a hunter in the woods find his lost hound?

By putting an ear to a tree and listening to the bark.

ANSWERS FOR LAST WEEK

Aaron; f, e, i, c, g, j, a, h, d, b.

ABOUT YOUNG PEOPLE

Can you match the letter of the correct name with the person it describes? It tells about some young people in the Bible.

1. The young man Potiphar's wife could not corrupt.
2. The maiden at prayer meeting when Peter came from jail.
3. A young man who fell asleep during Paul's sermon.
4. The boy who fought a huge soldier.
5. The lad who astounded temple priests.
6. The student of Eli called to be a priest by God.
7. The young man Paul called his "beloved son."
8. The orphan girl who became a queen.

- a. Jesus
- b. Samuel
- c. Esther
- d. Rhoda
- e. Joseph
- f. David
- g. Eutychus
- h. Timothy

Sunday School Lesson

FOR MARCH 19

By RAYMOND A. SMITH

Love Beyond Measure

Background Scripture: Luke 22 and 23
Lesson Scripture: Luke 22:39-42; 33, 34a, 39-46

The reader is urged to read the complete lesson Scripture as found in Luke 22 and 23. This may have been the first part of the gospel story, and the most important to the Early Followers of Jesus because, according to Dr. Filson, "Only such a connected account could make clear the innocence of Jesus and the meaning of His death in God's plan."

When we stop to consider that the cross, and the empty tomb were the foundations of Christianity we marvel that such events could have been the basis of a great religion. Paul could write in I Corinthians: "For Jews insist upon miracles, and Greeks demand philosophy, but we proclaim a Christ who was crucified—an idea that is revolting to Jews and absurd to the heathen, but to those whom God has called, whether they are Jews or Greeks, a Christ who is God's power and God's wisdom" (I Corinthians 1:22-24). So the events of the Passion Story naturally became the basis of the Christian faith.

Since space limits forbid the discussion of the two entire chapters, we shall have to center our attention mainly on the two scenes described in the verses usually printed in our lesson materials. One of these (Luke 22:39-42) describes the scene in Gethsemane, an olive orchard which had become a sort of sanctuary for Jesus and His followers when they needed to get away from the crowds for a while. The other reference (Luke 23:33, 34a, 39-46) are to the Crucifixion scene at Golgotha.

In the Gethsemane scene we are shown Jesus at prayer. Almost everyone has seen the painting of Jesus kneeling there by a great stone with His sleepy disciples on the ground not far away. We are impressed, first of all, with the fact that Jesus needed to pray. What a comfort to untold generations of Christians who have seen in this act Jesus' kinship with our human needs! But if we think a moment we may also identify with those disciples. How like them we are, sleeping while the fires of revolution engulf the world!

We ought to be praying constantly that we, as part of Christ's Church may be alert to the vast opportunities we have to help shape the future of our world by witnessing, at all times and in all places, to



DUKE SYMPOSIUM PRINCIPALS—Prior to one of the special sessions during Feb. 21-24 Symposium on Christian Missions held at Duke University, four of the principals discuss a new Duke Divinity School brochure covering various aspects of the university's theological education programs. Left to right are Dr. M. O. Williams, missionary personnel executive for the Methodist Board of Missions; the Rev. Milton H. Robinson, Duke Divinity School graduate now serving as a missionary to Bolivia where he works with the Aymara Indians in the high Andes plateau region; Dr. Howard T. Brinton, director in the Advance Department of the Board of Missions of The Methodist Church; and Duke's Dr. Harmon L. Smith, Jr., assistant professor of Christian ethics and director of the symposium. Each year, the Divinity School's missions symposium provides the latest information on Methodist missionary activities all over the world. The program is designed for both students and lay church persons interested in the promotion of missionary education and Christian field work here and abroad. On Friday morning, Feb. 24, Dr. W. Arthur Kale, director of field education in the Duke Divinity School presided at a special dedication service honoring Duke graduates now serving in missions in many parts of the world.

our faith that "the Kingdoms of this world must become the Kingdom of our Lord and His Christ." This will sometimes mean that we must live dangerously, risking all for the Kingdom's sake, even as Jesus did.

Jesus shows us how to pray by adding the words without which any prayer may be only a selfish wish: "Nevertheless, not my will, but thine, be done." This is the attitude that must always characterize true prayer. Some one has defined prayer as "my wish referred to the Highest." So every prayer must be conditioned by this desire to have our lives conform to the will of God.

The second part of our lesson Scripture gives us two or three glimpses of the Crucifixion (Luke 23:33, and following verses). Among them we find two more short prayers of Jesus. One of these is a prayer for the forgiveness of the very men who carried out His execution: "Father, forgive them; for they know not what they do." If we study the prayers of every religion we shall find no greater prayer than this. It is echoed in the death of Saint Stephen, the first Christian martyr in Acts 7:60: "And he

knelt down and cried with a loud voice, 'Lord do not hold this sin against them.' And when he had said this he fell asleep."

The other prayer of Jesus found in these passages is: "Father, into thy hands I commit my Spirit!" (Luke 23:46). This prayer has doubtless been echoed millions of times by men as they have taken their departure from the earthly scene. John Wesley said of the early Methodists: "Our people die well." But it was our Lord who taught us not only how to live, but how to die: "Into Thy hands I commit my Spirit."

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What Does the Church Need?

(Continued from page 7)

or drew the blueprints for their own brand of religion ignoring "the apostles' doctrine and fellowship, the breaking of bread and prayers." How many Gospels and Epistles would have been written? How many witnesses? How many martyrs? May God forgive our complacency and contentment, our individualistic religion tailored to our own comfort instead of Christ's claim.

According to J. G. Glenn in the May 1965 issue of *Harpers*, today's college student seeks a compelling authority and a challenging cause. They want authentic individuality and identity. Nothing furnishes this better than a vital relationship to Jesus Christ. Christians have been given a divine identity and mission. They are "ambassadors of Christ." What could be more personal or challenging or authoritative?

A vital experience of Jesus Christ would flavor worship with joy and excitement and adventure. It would restore the lost sense of wonder and awe, the joy of an old yet new love, the priceless peace of a mutual partnership and trust, and an eagerness to enter the "house of the Lord." In times like these—when many know not who to believe or why, their faith is being whittled away by secularism and materialism and scientism, love is undermined by hate groups and self-designated saviors, hope is all but lost due to the threat of man's self-destruction—we must have a Savior.

A vital experience of Christ lingers with us and sustains us during all kinds of conditions. A road in California leads through a mile or more of beautiful roses on either side. It is appropriately named the "Valley of Roses." After passing through and stopping in the next town, the service station attendant said, "I know where you've been, the Valley of Roses." "Why, yes, but how did you know?" he was asked. "The aroma is still carried with you" was his explanation. And that is how it is with a Christian: men know he has been with Christ for he still carries the beauty of life and fragrance of spirit Christ alone can give. Was that what Luke meant when he records of Peter and



WOMEN GIVE \$3,500 TO BUILDING FUND

At a recent service, the women of the Moriah Methodist Church, Greensboro, presented to the church a check for \$3,500 which they had raised through a Church Bazaar and other projects. The money will go toward the erection of a new Education Building. The church has experienced a phenomenal growth within the past few years. Construction on the new building is expected to begin soon. From left to right, are Mrs. Arthur Davis, president of WSCS; Mrs. James Clemmer, chairman of the Bazaar Committee; Mrs. Richard Allen, WSCS treasurer; Mr. Coleman Underwood, chairman of the Building Committee and the Rev. A. James Clemmer, pastor of Moriah Church.

John: "and they recognized that they had been with Jesus."

The Nile River flows swiftly northward but the prevailing winds are southward. The current carries boats north but a southbound boat can go against the current by simply raising its sail and drawing on the unseen power of the prevailing winds. The currents of culture are strong but by raising our minds and motives and lives to God we can go against sin and wickedness and the world. For we know Paul Gerhardt is right:

These eyes, new faith receiving,
From Thee shall never move;
For he who dies believing
Dies safely through Thy love.

But we cannot live like this on our own. It takes the habit of returning to Bethlehem and Nazareth and the cross and the resurrection. It means more time spent contemplating the meaning and majesty and won-

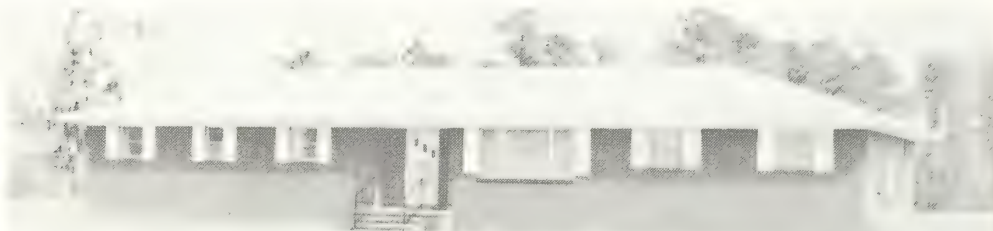
der of the Christ-event. We need to stand with the Roman Centurion at His crucifixion, with Mary at the empty tomb, with Peter at Caesarea proclaiming prophetically: "Thou art the Christ, the Son of God."

In a world that continually and increasingly draws from our lives their spiritual capital, it is absolutely necessary that we sit at the feet of Christ and learn of Him. Neither a new statement of the faith nor a new social emphasis transforms man and gives him a new life, but a vital experience of Jesus Christ does. Unclean thoughts, unkind words, and evil acts can be put out of our lives and replaced with justice, peace and love. The lingering experience of a Lord who lives with us is a treasure no one else can give nor take away. It is the work of a lifetime; for the struggle with ourselves is never finished and the surrender of ourselves to Christ is never complete. It is the way of the Cross, but its end is Home.

♦ ♦ ♦

God did not let the Methodist Movement come into existence merely to increase the number of churches. We have to remain a revivalist movement or die.

Rudolph Schiele



Zion Church Has New Parsonage

On Sunday, Feb. 19, nearly 125 persons attended the Open House which was held at the new parsonage recently completed by the Zion Methodist Church on the Town Creek Charge in the Wilmington District.

The new parsonage was completed on Jan. 20 and soon thereafter occupied by the present pastor, Rev. T. R. McKay, and

his family. It is valued in excess of \$20,000 and contains eight rooms which includes four bedrooms, three baths, living room, family room, kitchen, utility room, and a garage.

The Building Committee was made up of Mr. Grover Sellers, Mr. Lee Wescott, Mr. Norman Kimbrough, and Mrs. Patsy Kimbrough.

OPPORTUNITIES

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WANTED—Director of Education or Educational Assistant. Initial inquiries confidential, if preferred. New and pleasant situation. Opportunity for advancement. Conveniently located. First Methodist Church, Lincolnton, N. C. Contact the Rev. N. Carson Williams, Jr., 201 E. Main St., Lincolnton, N. C. 28092

DIRECTOR OF CHRISTIAN EDUCATION seeks Southern employment. Is graduate of Randolph-Macon College and Duke Divinity School. Available for interview, March 25-31. Write: Director of Christian Education, First Methodist Church, Fairport, N. Y. 14450.

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Number 11

Chief Pastor of N. C. Conference Helps Prepare Children for Full Church Membership

FOR the second year now Bishop Paul N. Garber has been meeting with groups of children who are scheduled to join the church on Palm Sunday. Called the Bishop's Membership Preparation Class, and carried out with the co-operation of the Conference Commission on Worship, the class is meeting this year in two sections.

One section met at St. James Methodist Church, Greenville on last Saturday, and the second section of the class is scheduled to meet with Bishop Garber on Saturday, March 18 at Edenton Street Methodist Church, Raleigh.

In the meeting at Greenville, 351 children from approximately thirty churches were present. The Rev. Lewis Dillman, pastor of Pine Forest Church, Goldsboro and member of the Commission on Worship, led the group in a service of worship. Bishop Garber was introduced by Rev. R. T. Commander, pastor of Fayetteville's Camp Ground Methodist Church and chairman of the Commission.

The episcopal leader of the Raleigh area then spoke to the children about family worship in the home and presented to each a gift. Later in the program he met with smaller groups, in which the boys and girls had an opportunity to ask questions. Among questions asked were "Are you a sort of missionary?" "How do you like being a bishop?"

Already more than 800 children have registered for the Raleigh meeting with the bishop. Assisting Bishop Garber as co-hosts at the sessions are the following clerical members of the Commission on Worship: R. T. Commander, F. B. Joyner, Jr., J. C. Andrews, R. E. Fowlkes, and Dr. J. J. Rudin II.



Shown above: Bishop Garber is explaining the Service of Confirmation as found in the Methodist Book of Worship.

* CAROLINA BRIEFS *

¶ Miss Wanda Mathews of Bethel Methodist Church, Canton, has been accepted as a summer worker in Argentina for this summer along with several other teenagers in the United States.

¶ On Friday, March 17, the Rev. Frank Roughton from Atlanta will present the one-man dramatization, "Sermon on the Mount." This presentation will be at First Methodist Church, Charlotte, at 7:30 p.m. for all Senior High Youth of the Charlotte District.

¶ Dr. and Mrs. H. G. Allen of Statesville returned home on March 9 from a cruise to South America on the Bremen, a North German Lloyd Line ship. Dr. Allen, a retired member of the WNC Conference, was chaplain on the Bremen during the cruise.

¶ Mr. Lonnie Fishel of Lexington was the Venture in Faith preacher at Central Methodist Church, Denton, from March 5-8. Mr. Fishel is a farmer and an active layman at Midway Methodist Church, where he is charge lay leader and teaches a Sunday School class.

¶ Rev. Henry G. Ruark, Elizabeth City district superintendent, was the guest minister for the Venture in Faith services at Layden Memorial Methodist Church, Raleigh, from March 12 through tonight. The revival theme was "Being Saved by Grace Through Faith."

¶ A certified Lay Speakers' training course was conducted at First Methodist Church, Lexington, Feb. 22-24. This Lay Speakers' study course was sponsored by the District Commission of Evangelism and was taught by Dr. C. E. Rozzelle. Approximately 35 will receive Certified Lay Speakers' certificates in the Thomasville District.

¶ Mr. Richard Thigpen, Sr., of Charlotte was Layman's Day speaker at First Methodist Church, Wadesboro, on March 5. Mr. Thigpen, an attorney, is a member of Myers Park Methodist Church, a member of the Council on World Service and Finance of The Methodist Church, and a trustee of Duke University.

¶ Rev. W. K. Quick, pastor of St. James Church, Greenville, will preach in Holy Week Services at Garber Methodist Church, New Bern, March 19-22. Services will be at 8 p.m. Monday through Wednesday, and the public is invited. A covered dish supper will be held on Sunday night with the Rev. Mr. Quick speaking informally following the meal.

¶ Dr. Fred Paschall of Hendersonville preached at 10:00 o'clock at Moore's Grove Methodist Church and at the 11:00 o'clock service of Balfour Methodist Church on March 5. He also preached for the Venture in Faith services of the Tryon-Columbus Methodist churches, Tryon, from March 12-15. Although retired, he continues to render an outstanding service to the church.

¶ The Rev. George Megill, missionary on furlough from Brazil, preached at Garber Methodist Church, New Bern, on Feb. 26 at the morning worship service. He also showed slides of his work during the church school hour. The Rev. Wilbur I. Jackson is pastor of the Garber Church.

¶ Rev. Robert M. Hardee reports that 31 members were received on profession of faith into the membership of Rehobeth Methodist Church, Greensboro, on Sunday, March 5, and three members were received by transfer of church letter. He also reported that the parsonage committee had let bids out for a four bedroom brick parsonage last week.

¶ The Goldsboro District Methodist Youth Fellowship will hold its annual spring rally at Centenary Methodist Church, Smithfield, Sunday, April 2, at 2:30 p.m. Mr. Albert Long of Durham will be the speaker. Mr. Long is an active member of the Fellowship of Christian Athletes, and a former athlete at UNC-CH. Election of officers for 1967-68 will be the main item of business. Refreshments will be served by the host MYF.

¶ Mrs. Alice Rice of Asheville, whose face was well known at Annual Conference, passed away on Feb. 12 after a short illness. No record was kept of her conference attendance but she missed very few in the last fifty years. At the 1966 session she was honored as the oldest in membership of the oldest church in the Asheville District, Asbury Memorial. Mrs. Rice and Asbury Memorial were synonymous. At 89 years of age she continued to walk many miles a day visiting the sick and troubled.

¶ Muir's Chapel Methodist Church, Greensboro, has initiated a Ceramics Workshop project under the leadership of Mrs. K. C. Benbow, who is a local artist and a member of the church. The group meets each Tuesday morning at the church to learn about the ceramic process while achieving self-expression in ceramic projects of their own. Initially, the class will be working with pieces which they have cast in ceramic molds; later on, the technique of modeling ceramic materials will be introduced.

Special Notice

Any organization or church who would like to entertain the Western North Carolina Conference in June 1968 — please get in touch with the Chairman, Conference Entertainment Committee:

W. H. MASSIE
148 Main Street
Waynesville, N. C. 28786

These requests must be in our hands not later than April 10, 1967.

¶ Rev. George B. Clemmer of Lakeland, Florida, and Winston-Salem, was guest preacher for the "Venture in Faith" services held March 5-8 at Bradley Memorial Methodist Church, Gastonia.

¶ Thomasville District Woman's Societies of Christian Service observed a District Day Apart Service on March 15 at Saint Timothy's Methodist Church, Lexington. Guest speaker was Mrs. C. C. Phillips, Spiritual Life secretary of the Salisbury District.

◆ ◆ ◆

Retired Deaconess Honored

Miss Mamiej Chandler of Sumter, S. C., has been honored for her outstanding contributions to the students of East Carolina College, Greenville, during the time she served as Director of the Methodist Student Center there.

A portrait of Miss Chandler was presented to the Student Center on Feb. 12 by the charter members of the Wesley Play-



MAMIEJ CHANDLER

ers, a drama organization at the Center, and other students who were also active in the Wesley Foundation during Miss Chandler's years of service there.

Miss Chandler was consecrated a deaconess in 1925 and served under appointment until her retirement. Edenton Street Methodist Church, Raleigh, was among the churches she served as director of Christian Education. She was Director of the Methodist Student Center at East Carolina for 19 years, until her retirement in 1962.

The portrait was unveiled by the artist, Arch E. Manning of Williamston, a charter member of the Wesley Players. Dr. William H. Durham, Jr., of the East Carolina College faculty, made the presentation of the portrait. Dr. Durham, while a student, was president of the Wesley Foundation.

It was during Miss Chandler's period of service that the new Methodist Student Building was erected in Greenville. A special project of the N. C. Conference Woman's Society of Christian Service, the building was paid for in full and dedicated two years after its completion.

ON A WIDE CIRCUIT

By W. W. REID

"May You Live Forever!"

I had a charming letter from a long-time friend during the recent holidays—charming up to the very last sentence in which, in what I suppose was a burst of exuberance, he wrote: "May you live forever!"

Now I'm quite sure I don't want to live "forever"—I am finding it difficult enough to adjust to the changes, and revolutions, and turmoils of decade after decade, and I'm rather certain that I'd have a rough time in whirling through century after century. Even now when (I am told) my *body* is renewed every seven years, the aches, and pains, and handicaps of the flesh are not sloughed off with the old tissues but continue to infest and inflict the new—and what of the accumulation of "thorns" through the centuries? Not only so, but could I retire from labor at age seventy—or have to continue to employ my (by then) outmoded skills through the centuries—hoping at perhaps the age of *seventy centuries* to "retire," and live all the rest of *eternity* at the expense of those who still labor?

Since I shun the thought of a "retirement community," and seem to prefer the normal situation where three or four generations mingle give-and-take, how would I fare in a community where all of us carried the burdens of the centuries? And if we are disturbed about the overcrowding—and over-everything else—that is ahead of us through the "population explosion," what, indeed, would be our concern in a world where there was no death or "renewal"? If "science" ever gets to the place where it can say to man, "You can (or may) live forever" it will either have to say also, "but you'll have to go to some larger planet to do it," or science will have to halt the bringing of new generations onto earth.

But to go back just a couple of centuries. I don't believe that George Washington—after his retirement from the presidency and return to the rural delights of his Virginia farm—was too happy with what his successors in office thought and did; and he certainly took neither pleasure nor satisfaction in being called upon to again assume a role in preparation for a possible new clash with Great Britain. But what if he were still living, and had been living these past two centuries! I'm afraid he'd have difficulty in adjusting to the abandonment of his "copybook maxims" which our society seems to have done; to the puzzling "devaluation of the dollar"—and the more puzzling multiplication of dollars in everyone's pocket, and the soaring cost of government; to America's involvement in world affairs—despite his early admonitions; to the elastic interpretations of the U.S. Constitution; and to the new powers of the executive, legislative, and judicial branches of government. He might be more comfortable with a replacement for wooden teeth—but with what else? No, I doubt if

George Washington could happily "take" living forever!

I suppose the most continuous use of this live-forever idea has been in the ancient and modern greeting to some potentate, "O king, live forever!" Yet I doubt not that all through the centuries there were also those out of favor with the monarch who were, at least mentally, using some then current form of today's ejaculation, "Drop dead!" Fortunately, neither greeting could accomplish much!

Most of us will, I am sure, agree with Dr. Muhlenberg in his hymn, now—to our spiritual loss—dropped from *The Methodist Hymnal*:

"I would not live alway; I ask not to stay
Where storm after storm rises dark o'er the way:

The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer."

But this is not "dumb resignation." Dr. Muhlenberg and every believing Christian go on to assert that the soul—graduating from the confining body—arises and joins "the saints of all ages" in a joyous eternity. This is more than a hope: it is a belief that more and more philosophers and scientists are coming to accept. The death of the body—the flight of the soul from the pains of the flesh and from the limited knowledge of the finite mind—is a gift and blessing from God to man. Such "graduation" is not something to be dreaded, feared, mourned. Perhaps we should speak of it as "commencement"—commencement of a higher life of knowledge, service, and fellowship.



Honored At Home

The Rev. D. Moody Nifong, one of the greatly beloved ministers of the Western N. C. Conference, was recently honored by Midway Methodist Church in the Thomasville District. This is the church in which he grew up, and the community to which he returned when he retired two years ago.

At its Fourth Quarterly Conference held on Feb. 7, Midway Church conferred upon Nifong the designation of Minister Emeritus. In commenting upon this, the pastor, Rev. Herbert T. Penry, Jr. stated "Midway Methodist Church feels it a great honor to have a Godly man such as the Rev. Mr. Nifong return here for the remaining years of his life."

Laymen Make News



Colon Starrett (left) received this plaque in recognition of his selection as "Outstanding Young Layman" for 1966 in Thomasville. Presenting the award is Dr. Jim McGhee, a Jaycee.

LAYMAN WINS JAYCEE AWARD

Colon Starrett, member of the Johnson-town Methodist Church, Thomasville, recently was chosen the Outstanding Young Layman for 1966 by the Thomasville Jaycees. The award was presented at the Jaycee Religious Emphasis Week Banquet on Feb. 16.

Starrett, at present church treasurer, is the first recipient of this award, which will be presented annually from now on.

He grew up in the Johnsonstown Church and has always taken an active part in its program, holding numerous positions of responsibility in the church. He also is active in community and civic affairs.

♦ ♦ ♦

I do not think a man can keep his spiritual life alive without worship one day in seven. I do not believe American homes can be maintained without family religious life.

Bishop Gerald Kennedy

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EDITORIALS



What Will You Have?

Someone once suggested rather facetiously to preachers that if they had a strong argument on a sermon presentation to pound the argument home. But if their argument was weak, then pound on the pulpit. On the liquor question, the preacher does not need to pound on the pulpit. In fact, that kind of pounding can be distracting and ineffective.

However, all of us together—preachers, laymen, people of other faiths, and people of no religious preference ought to sit down with one another and face up to what the increased use of liquor in North Carolina is doing to us. There has been so much emotionalism, so much bitterness, in the recent past that people of differing views have ceased to communicate with one another. There are people on both sides of the issue who are refusing to take any stand because they do not want to become involved in a “knock down, drag out fight” which will divide communities and threaten friendships.

We would like to make two observations, one about the drys and the other about the wets, which we hope are fair and frank, and constructive if not agreeable. First, about the drys—and we are personally included in this group. We have a tendency to be overly self-righteous. Sometimes we distort biblical interpretation to serve our own ends. We are not always as factual as we should be. Some of us may put all stress on “prohibition” and show little interest in the processes of education, and little compassion for the alcoholics. Sometimes the very vehemence of our condemnation, based on strong convictions, leads to an ungracious attitude toward those who hold contrary views.

Now, it seems to us that those of so-called wet persuasion are also less than perfect in certain critical areas. The wets have never been able to demonstrate that they are not putting personal indulgence above the welfare of the community in general. Furthermore, some of their most ardent supporters are individuals and businesses that are making substantial profits out of the liquor traffic. The drys feel that wets in this category are refusing to face up to the facts about the damaging effects of liquor, and that they have stifled conscience for the sake of pecuniary gain. There is a feeling abroad that

those who are spear-heading the drive for more lenient liquor laws would, if not restrained, throw our state wide open, with bars and unlimited consumption of alcoholic beverages.

If the wets are really concerned about the welfare of people, they would do well to demonstrate the fact in tangible ways by supporting stricter laws against drunken drivers and against people who drive after more moderate drinking. They would improve their public image if they showed real concern about the drinking of minors, about the plight of alcoholics and their families, about the crimes which feed upon alcohol, and about the rackets which breed upon liquor.

Many of those who hold wet views are obviously people of high personal integrity, who are economically affluent, well educated, and culturally among the elite. Often they are leaders among our churches, and in the forefront of many good causes. We have an impression that the attitude of many such persons is that “people have always used liquor and always will.” If this is true, they add, then why not salvage some gain from it in taxes used for educational and cultural benefits. Also they stress the personal freedom angle, pointing out that their moderate indulgence does nobody any harm.

As we see it, the great blind spot in the anatomy of the moderate wet is his failure to see the connection between moderate, social drinking and the destructive aspects of the use of liquor. The facts about all of this are long since in, and it is beyond debate that alcoholism feeds upon the custom of social drinking. Probably a drinking driver is involved in well over half of all traffic fatalities. A high percentage of crimes are committed by people whose inhibitions have been dulled and judgment deadened by liquor. The over-all economic loss—time lost from work, law enforcement, hospitalization, traffic accidents, welfare costs, unemployment, and on down the line—is staggering when totaled up.

The person of tolerant attitude toward the use of liquor, we feel, bears a heavy responsibility for the innumerable personal tragedies which liquor brings, and for the social ills which accompany it. Perhaps the time may never come when all people will abstain. But is this a proper excuse for not keeping its use down as far as possible, and for not lessening the impact of its inroads?

The clear fact is that for several years

the use of liquor has been increasing in North Carolina, with a concurrent increase in traffic accidents, alcoholism and crime. We feel that this fact should be of concern to all of us if we have a genuine interest in the social, economic and moral atmosphere in which we live and breathe. This should apply to drys and wets alike. Are we personally going to support legislative proposals which will multiply highway accidents and increase the incidence of alcoholism and crime?

The question is not merely academic. Proposals to liberalize our laws governing the sale and use of liquor are before our state legislature now. Our representatives there will probably be guided by what they think the citizens of North Carolina want. What do you want? And have you let them know how you feel?

New Challenge For A Merged Congregation

It must indeed have been a day of rejoicing when two churches one block apart decided to merge. This happened in Chattanooga, Tenn. when First Methodist Church with 600 members united with the 3000-member Centenary Methodist Church.

The point to be kept in mind here is not that either church was too small alone, but that being that close together, there was no real justification for them to stay apart.

Not meaning to tell others what to do, we would suggest, however, that the next thing for the newly formed church to do is to go out and sponsor a new congregation in some section of town where such is needed.

As Our Children Join The Church

The most auspicious event in many Methodist churches next Sunday will be the reception or confirmation of boys and girls into full church membership. It is assumed that careful and loving preparation has been made, not merely in the weeks just passed but in all the years of these children's lives.

May it be that this beautiful and wonderful service of reception will be made the climax of the service and not a hurriedly executed postscript. Palm Sunday should be one of the great days in the lives of our youth who will be joining the church. The pastor has no greater challenge on that day than to himself rise to the occasion, and to so direct the entire congregation that they too will help make the day a great one for our boys and girls.

LETTERS TO THE EDITOR



AN OPEN LETTER TO THE N. C. ANNUAL CONFERENCE:

I'm concerned. Yes, more than that, I'm alarmed! Over what? Over the giving in General Advance Specials—that which goes into the overseas mission of the church. The contrast of two years ago will show how striking is our lack of giving. At that time the N. C. Annual Conference gave \$44,478 for the year . . . in contrast, the S. C. Annual Conference gave that year \$248,000 (and their membership is about the same as ours), the Western N. C. Conference gave \$381,000, and the Virginia Annual Conference gave \$352,001. We did up our giving last year to \$65,648 for this cause, but I assume that the other conferences mentioned were also able to do this.

"But we have the \$10 Club—church extension. But we have two new colleges." Granted. And I'm a charter member of the \$10 Club and have kept up my membership during the five years that we lived in Brazil, and in this conference before then helped organize a \$10 Club church. And I've been thrilled to visit our college campuses in Vocational Conferences of the N. C. Conference this year, attended classes at Duke myself.

There's money for all that, and for missions too! In Brazil I preached tithing to people on a \$40.00 a month salary. (And had I not, my laymen who tithed on this salary, and who had twice as many children to support as I did, would have asked me to preach on it.) Naturally, our tithing became very much of a minimum and we grew beyond this, inspired by our laymen.

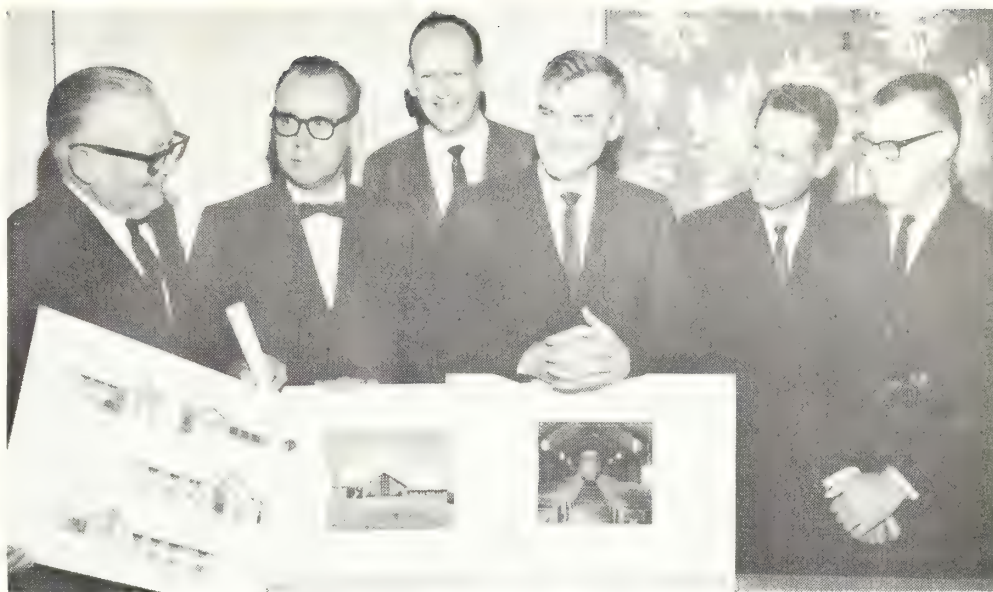
"But preacher, you just don't know our problems." I've been trying to become re-acquainted with my conference this year, and will have been in every district and have preached well over 200 times in N. C. before we return to Brazil in July. And I find the parish ministry more challenging than I remember it here. And I find people who hunger and thirst to have a bigger part in the work of God's kingdom. I find a nucleus of people in each church ready to take part in the transforming ministry of the Holy Spirit, leavening the loaf of the church. I find the church on the verge of a great revival, if we who are leaders become disciplined, dedicated followers of our Lord filled with His Spirit.

What can we do? We could in each church give \$25 Advance Specials to the Work Funds of each of the 14 missionaries and missionary couples pictured on that fine poster sent out to the churches by L. C. Vereen, our conference Executive Secretary of the Board of Missions, and put a map in the vestibule of our churches showing the places around the world in which we have a mission through this giving. We could give larger sums for different Advance Special projects around the world. (Our conference churches pay over \$400,000 a year just in interest on church indebtedness, one-half of that \$20,000 for a new parsonage will build a church in rural Brazil.)

If each of our 518 charges gave only \$200 to General Advance Specials it would nearly double our giving overseas. And I visited a church in Pennsylvania, a church of 1,600 members, which alone gives nearly one-half as much for General Advance Specials as the over 200,000 Methodists of eastern N. C.

This is not a financial matter alone. It is more than that a spiritual matter. Our conference is becoming self-centered! "He that saves his life shall lose it, but he that loses his life for my sake shall find it." (Mt. 16:25, Luke 9:24.) — God bless you.

George C. Megill
Durham, N. C.



CHURCH ARCHITECTS CITED

In ceremonies March 6 during the annual meeting of The Bishop's Committees on Church Architecture, held at Duke University, four North Carolina architects were named winners of Ralph E. DuMont Design Awards for 1966-67 for their work in designing rural church structures for congregations in widely separated parts of the state. Here, Archie R. Davis, president of the N. C. Board of Architecture, at left, is shown with the group during the citation presentations to winning architects. Others, left to right, are John Peterson, AIA, New Bern, for a worship and education building for the Methodist Church of Atlantic; Henry Foy of Foy and Lee Associates of Waynesville, for their design of a new Elizabeth Chapel near Waynesville—worship, educational, and fellowship space in a building adapted to steep terrain; Dan McMillan of McMillan and McMillan, Fayetteville, for the Bethesda Methodist Church educational building at Orrum, N. C.; and Henry McDonald, Jr., of Brevard, and his associate Sam Bruton, for a new Methodist Church at Mars Hill which will provide a small congregation with worship, education and fellowship facilities and a ministry to college students.

—PHOTO BY DUKE U. PHOTOGRAPHER THAD SPARKS

What Pastors Are Saying In Church Bulletins

A TYRANNY OF TRIFLES

College students are well aware of that person in their group who becomes engaged in such a wide variety of extracurricular activities that he has precious little time left for getting an education. Describing him as an "extracurricular madman," Dr. Waldo Beach says of his predicament: "With an anarchy of aims, he is caught in a tyranny of trifles. He says 'yes' to everything . . . and his college time is frittered away in small matters."

How well this describes so many of us. Wanting *everything*, we really seek *nothing*. With no real goal, life becomes burdened down in a tyranny of trifles and we miss out on the true joy of living. Our life is much like that described by Tagore who said, "I have spent my days stringing and unstringing my instrument, while the song I intended to sing remains unsung."

We could well remember Paul who was not bothered by an anarchy of aims. He lived by one goal ". . . one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." With such a lofty

goal he had no time for trifles. And there wasn't any question about the song he was singing with his life.

HARLEY DICKSON
First Church, Wadesboro



Venture in Faith Promoted

Under the leadership of the Salisbury District Board of Evangelism, a very careful program of promotion was given the "Venture in Faith." On Sunday evening, Feb. 26, 7:30 p.m. a district rally was scheduled in Trinity Methodist Church, Kannapolis.

Approximately five hundred ministers and laymen were on hand to hear an old "patriarch" of the church, Dr. C. E. Rozzelle bring a message that was simple and inspirational. His challenge was centered toward an evangelism which confronts man and leads him toward specific decisions for Christ. At the close of the service an invitational period was extended at the altar.

To further the program of evangelism additional services of "Venture in Faith" were scheduled for Tuesday morning, March 7, 10:30 o'clock at Forest Hill, Concord, Milford Hills, Salisbury and Trinity, Kannapolis. Dr. Charles Shannon invited Rev. Mark Lawrence, Rev. Bob Ralls, and Rev. Dermont Reid to preach at the three services.

Methodists Testify for Christ

The destination was High Point, N. C. for at least thirty travelers on Friday, March 3. Among them were doctors, college professors, housewives, people in the banking, real estate and insurance business. They came from a dozen points in North Carolina and from half dozen other states across the southeast.

What was it all about? What was the common denominator for these people from far ranging places and diverse backgrounds? Their common purpose was to participate in a Lay Witness Mission at Wesley Memorial Methodist Church in High Point.

They came at the invitation of the host church and they came at their own expense. They came for the chance and the joy of sharing something that was tremendously exciting to them.

These were people who, judging by their station in life, might normally be expected to spend the weekend on the ski slopes or in Florida. They were not bored people seeking an outlet. They were people who had captured a thrilling reality and were eager to share with others the good news about what had happened to them.

When we reached Wesley Memorial at about six on Friday evening, the members of the church were beginning to register for the mission and to queue up for the evening meal. Well over five hundred participated in the opening supper meeting. After the meal the group stayed at tables and shared in food to feed the spirit.

There was lusty singing led by Ed Hardin, who also sang a solo. Dr. Jim

Huggin, pastor, gave the invocation and brought words of welcome. Harry Bell, chairman of the Commission on Membership and Evangelism, presented Tap Hanson, who had come as the coordinator of the mission.

If the ice of formality had not previously been broken, it certainly was when Hanson had the whole group to join hands in a chain of fellowship five hundred strong and say to one another "God loves you, and I love you." With a smile, he then stated, "Now, everyone here has been loved to-night!" Pressing the point further, he asked the group to join in singing a hymn which carried us back far down the years. It was "Jesus Loves Me." Everybody knew it and everybody sang it. "This is where we begin; with the love of Jesus Christ," Hanson declared. Then, in asking each of the visitors to stand and introduce himself, he asserted, "These people have come to tell something of what God has done for them. They just come as sharecroppers."

Two of them then gave what must be termed an old fashioned Methodist testimony, but couched in language and ideas which were anything but archaic. One of them held an important position as a civilian in the Pentagon at Washington. The other, a housewife, was the graduate of a fashionable and unexcelled college, who knew everything there is to know about a supersonic style of life.

These sophisticated people told a simple, uninhibited story of a careful churchly background, culminating in active leadership as adults in The Methodist Church. It was a story of service without real satisfaction, of dedication without fulfillment, of duty-performance without joy-compensation. But with these two, the story did not end there like a river disappearing into the desert sands. These two found a spring in the midst of the wilderness.

The housewife put it this way, as she described a remarkable experience in which Christ appeared to her in transforming reality. "All of my life I had only known Christ as a historical person. But I had never really come to feel that His life had anything directly to do with me." She went on to describe the change and renewal which had taken place within her and in her home as a result of this experience.

The man from the Pentagon spoke of a life of dedicated service in The Methodist Church, involving every church office except president of the Woman's Society! But all of this without joy, and with increasing discontent. Then he said: "One Sunday night in 1965 I found myself on my knees at the altar of a church upon the invitation of the preacher. I was pouring out my heart to Jesus. Jesus Himself came and said to me that everything was all right; that He loved me and that His giving His life so long ago was for me." He went on to tell something of the changes in his attitude, in his whole life, in his home. As he concluded, he declared

"I am busier than ever but I am happy, and I am more interested now in trying to help other people."

But all of this was only introduction in terms of the whole Lay Witness Mission. The group left the dining room to break up into small sharing meetings, with the visitors giving witness and guidance. On Saturday and on Sunday morning there was to follow "coffee groups in homes," other sharing meetings, and worship services led by members of the visiting team.

In a way, this Lay Witness Mission was quite similar to others which have been held, and are being held over North Carolina. Yet this, as well as each of the others, is unique and distinct each in its own special way.

Some general observations about the Lay Witness Missions as we have seen them might be in order here.

First, the visiting team members who come to help put on the Missions are not queer, off-beat personalities. They are often gifted and highly educated persons who strike one as having always been attractive and personable individuals. In most cases, they seem to be successful business men and professional people of high standing. They are housewives who know what gracious living is, who love their homes and wear motherhood with queenly pride.

Then, they emanate a contagious joy, a tenacious tranquility, a freedom from stress and strain which creates a relaxed atmosphere and encourages an informality in relationship. There is an honesty, a frankness, an openness which is disarming and delightful.

We further observed this: a tendency to exalt God and to lean heavily upon prayer. All of this without ostentation. As a speaker was coming to the front, the leader might say, "Now as our brother is coming, let us bow quietly in prayer that God may bless him and use his words to help us."

Humor was never far from the surface,



The co-ordinator for the lay witness mission was A. T. Hanson. Pictured above, he is introducing the other visitors who came to assist him as leaders of sharing groups. "Tap," as he is familiarly called, is vice-president in charge of human relations with the W. C. Bradley Co. in Columbus, Ga. A graduate of Athens College and Auburn University, he was in the field of education before going into industry 26 years ago. He is a member of the Methodist church at Fairfax, Ala., and holds numerous church positions, including membership on the conference commission on membership and evangelism.



Dr. James G. Huggin is shown extending a welcome to the visiting members of the lay witness team, composed of over thirty persons who came from all over the southeast.



Left: William R. Henderson (left) is in conversation with William Schwartz, Jr. of Pompano Beach, Fla., who came over 800 miles in order to participate as a visiting team member. All of the visitors came at their own expense, and were entertained in the homes of Wesley Memorial Church members. Center: Standing in foreground are Harry Bell (left) and Rev. Delbert Byrum, who are talking about final details relative to the small group sessions following the meal. Shown in the background are a part of the more than five hundred people who participated in the dinner meeting. Right: Harry Bell, center, was caught in an informal pose as he chats with his wife, Mildred. As chairman of the commission on membership and evangelism, he headed up the steering committee. Other members of the smoothly operating steering committee were the two ministers, J. G. Huggin and R. Delbert Byrum; William R. Henderson, Mrs. Holt McPherson, Pat Scott, Mrs. Allen Welborn, Mrs. Dan Monroe, Mrs. Harry Bell, Mrs. John Foy, Mrs. A. M. Utley, Mrs. Harry Hendrick, Mrs. Frank Sizemore, Jr., Mrs. George Lyles, Jr., Jack Campbell and Harriss Covington.

and would often bubble through in remarks such as these: "I am an executive homemaker;" "I have four children, and I do something different every day;" an obstetrician remarked "I am a modern-day midwife," and a dentist characterized himself as being a "tooth carpenter."

There was a welcome (in a day when protest and harassment are widespread) lack of condemnation of anything or anybody. The emphasis was on the positive and

not the negative. We never heard one word of criticism or fault-finding; nor was there any hint of a "holier-than-thou" attitude. In the praising of God for His mighty works, in gratitude for what He had done for them, in joy at being able to share their blessings with others, this company reflected a remarkable capacity to accept love and to deal lovingly with one another.

We are convinced that God is at work in this Lay Witness Program as it reaches into

more and more churches. It could never be, nor is it intended to be, a substitute for much else that is being effectively done within the church. But within its own right, it renders a vital service. We think it stands justified by the fruits it is bearing in many congregations. Through it the fresh, clean breath of God's Spirit is cleansing our church and ventilating sanctuaries grown stagnant.

J. C. S.

Oak Ridge Conference Planned

Clergymen who wish to widen and deepen their understanding of modern research and technology are invited to apply for participation in an unusual two-week conference in Oak Ridge, Tenn., July 31-Aug. 11.

The conference, being presented by the Special Projects Office of Oak Ridge Associated Universities (ORAU), is designed to provide clergymen with a knowledge of the nature, scope and trends of contemporary science. It is sponsored by the National Science Foundation and the Alfred P. Sloan Foundation, and will be given in cooperation with Oak Ridge National Laboratory and the U.S. Atomic Energy Commission's Division of Nuclear Education and Training.

Up to 30 participants representative of the religious bodies in the United States will be selected. The majority of the participants will be clergymen actively engaged in pastoral work. A limited number of teachers from universities, seminaries and theological schools will be included.

Participants in the conference will receive stipends to cover living costs at Oak Ridge and as a partial reimbursement for traveling expenses.

Full information may be obtained by writing the Special Projects Office, Oak Ridge Associated Universities, P. O. Box 117, Oak Ridge, Tenn. 37830.

Religion on the Current Scene

CHURCHES JOIN TO GIVE MOTION PICTURE AWARD

The first joint Protestant-Catholic motion picture award was presented recently to producer-director Fred Zinneman for his *A Man For All Seasons*. The Broadcasting and Film Commission of the National Council of Churches and the National Catholic Office of Motion Pictures worked together in making the selection and joined in the presentation which was made in New York City in the presence of motion picture executives, critics and church leaders. The award-winning picture deals with the life of the Catholic martyr, Sir Thomas More.

Bishop George H. Guilfoyle of the Arch-

diocese of New York represented the Roman Catholic Church, and Dr. R. H. Edwin Espy was spokesman for the Protestant group.

◆ ◆ ◆

Upon entering his pulpit one Sunday a pastor found a neatly wrapped gift package with his name written on it. Upon opening it he discovered a watch case with a note attached. The note said: "Dear Pastor, we are herewith presenting to you a watch case. And if you don't shorten your sermons, we are going to give you the works."

Formula for a good sermon: A good beginning and a good ending, and both close together. —Quoted

(The above story from the Plaza Methodist Church bulletin was sent in by Rev. J. L. A. Bumgarner, Charlotte.)

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► Among Our Colleges ◀

MISS GOLDEN DECADE CHOSEN

Miss Dianne Julene Holt, a junior at High Point College majoring in elementary education, was crowned Miss Golden Decade for 1967 during a dinner meeting March 7 of the High Point Business Resource Area of the Golden Decade Development Board of High Point College.



HOLT

Miss Holt, daughter of Mr. and Mrs. Warren J. Holt of Charlotte, was the 1966 Homecoming Queen and has served as a cheerleader during her three college years.

Miss Golden Decade ceremonies were held in conjunction with the meeting of 85 businessmen and women prior to the beginning of solicitation of High Point business and corporate enterprises.



BENNETT BEGINS CONSTRUCTION

Bennett College has begun construction of a million-dollar science building. In order to provide space, three white frame buildings which have housed faculty and staff personnel for more than sixty years are being torn down.



WINS FELLOWSHIP

The Society for Religion in Higher Education has awarded one of its 1967-68 fellowships to an associate professor of religion at Duke University, Dr. Thomas E. McCollough. He is among 10 recipients of the Society's post-doctoral awards.

Dr. McCollough will use his fellowship in research in social theory and political philosophy at the London School of Economic and Political Science in the British capital.



PFEIFFER ELECTS BEST DRESSED

Miss Karen Cash has been elected Pfeiffer College's candidate for one of the ten best dressed college co-eds in a nationwide contest being sponsored by *Glamour* magazine.

The daughter of Mr. and Mrs. Clifton Cash of Monroe, Miss Cash was named "Miss Union County" in 1963. During her high school career, she won many national honors in 4-H Club work and was active in the Methodist Youth Fellowship.



WESLEYAN MATH DEPT. CREATED

Dr. Thomas A. Collins, president of N. C. Wesleyan College, announced recently the creation of a mathematics department and named Lionel L. Bishop, Jr., as acting chairman of the department.

Bishop, who joined the Wesleyan faculty last fall as an assistant professor of mathematics, is currently a candidate for the Ph.D. degree in mathematics education at



METHODIST MEN'S CLUB ORGANIZED

The Methodist Men's Club of Tuckaseegee Road Methodist Church of Charlotte was officially organized on the evening of Feb. 28. At that time the charter was presented and signed by twenty men. Rev. Giles O. Bowman, Sr., pastor of the church, conducted an installation service for the officers pictured above. They are, left to right: Rev. Mr. Bowman; Marion Davis, secretary; Don Holt, vice chairman; Harry Bizzell, program chairman; Wade Wright, treasurer; and J. Clyde White, president. D. D. Washam, club reporter, is not shown. The young club hopes to have a membership of at least fifty by June 1. It has already completed some projects and has several long-range projects underway.

the University of Michigan. A native of Greenville, N. C., he graduated from East Carolina College with the B.S. and M.A. degrees in mathematics.



BREVARD ADDS TWO TO STAFF

Dr. Emmett K. McLarty, Jr., president of Brevard College, has announced the addition of two members to the college staff.

Joseph C. Bowles, son of Mrs. Charles P. Bowles and the late Dr. Bowles, has been appointed to the newly created post of Director of Public Relations, effective in June.

For the past two years Mr. Bowles has been Dean of Men, director of public relations and an instructor in Religion at Spartanburg Junior College.

Charles C. Cort has been appointed as the college's new Director of Admissions.

A 1963 Brevard College graduate, Mr. Cort will complete work for his M.A. degree in June at Michigan State University.



CORT



BOWLES

'REVOLTING' STUDENTS TOPIC

University students' role in the social and political changes of our times was the topic of a YM-YWCA-sponsored seminar at Duke University on March 13.

Led by Yale University Chaplain W. S. Coffin, Jr., the seminar took up discussions of the rise of activist student movements in the 1960's, their repudiation of traditional liberalism, their involvement in civil rights, anti-poverty and anti-war causes, and their proposals for university reforms.

Monday night Coffin delivered a public address in Duke's Page Auditorium on "The Protest Movement and Vietnam."

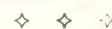


CONFERENCE ON MINISTRY

The fourth annual Conference on the Ministry, which attracted more than 100 college and university students from the southeast, was held March 10-12 at Duke University.

During the three days, members of the Duke Divinity School and department of religion faculties led discussions on contemporary issues in fields of Biblical studies, Christian ethics, and theology.

The conference is supported financially through a gift by Dr. and Mrs. Frank H. Logan of Rutherfordton.



Our time needs guided men more than it needs guided missiles. In our saner moments we realize that it is more important to conquer inner space than it is to explore outer space.

G. Ross Freeman

What Readers Write



CONCERNING OUR NEW MASTHEAD

Several of our readers have written expressing approval of the new masthead which came out with our issue of two weeks ago.

We are indebted to Bennett Advertising, Inc. and its president, William R. Henderson, of High Point, for the design and make-up of this new masthead. They were most generous in donating their talent and services, and we wish to express publicly our appreciation.

Bill Henderson, a graduate of High Point College, is heading up the college's Golden Decade Campaign, and doing a great job with it. He is an active layman in Wesley Memorial Methodist Church in High Point.



ON THE LIQUOR QUESTION

We have received a letter from Rev. C. O. Newell, who in retirement is living in Charlotte. Brother Newell included a statement of his convictions on the liquor question.

He affirmed the position that alcoholism is a moral problem as well as a medical. He also pointed out that in spite of what people say about the failure of national prohibition that the rate of alcoholism was much lower during that era than subsequently.

The incidence of disease associated with the use of alcohol, especially cirrhosis, was mentioned, and the increased problems of crime and highway safety. In conclusion, he asks, "Is it not high time that all news media and every patriotic citizen unite to de-escalate this monstrous parasite that taxpayers are now asked to subsidize?"



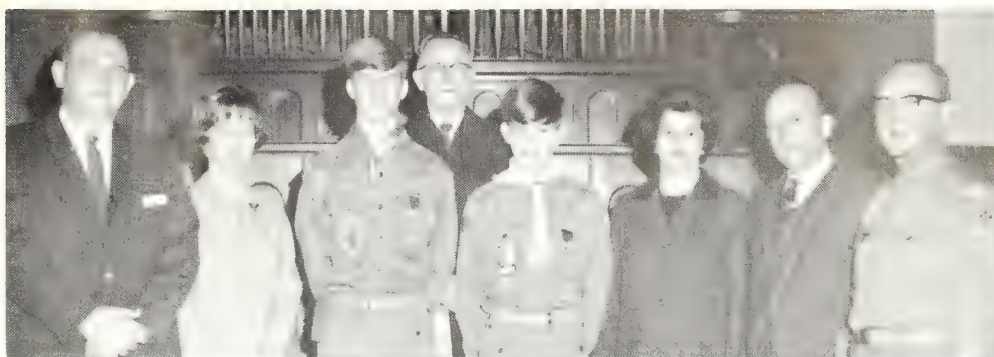
MISSION STUDY A SUCCESS

We have an interesting letter from Miss Blanche Penny, who is chairman of the Commission on Missions of the Macedonia Methodist Church in Raleigh. She sent along a description of how the church carried out its study course on "Affluence and Poverty, Dilemma for Christians."

Rev. Robert Drew, pastor, and other leaders of the church apparently did some careful planning. In putting on the study, they used a wide variety of printed resources, posters, maps, and filmstrips. They used the movie, "The Captive," and produced the drama "Two in a Trap."

Average attendance for the five Sunday nights was 85. Miss Penny adds "A committee, composed of the pastor and interested members of the Study Group is now at work on the follow-up. We have \$28 voluntarily contributed in cash and are considering several projects for local and world action."

Macedonia Church has about 320 members. What they have done illustrates the fact that a small or medium sized church can do just as effective a job in any area if it will use its available leadership and will apply itself.



GOD AND COUNTRY AWARDS EARNED

Two scouts, Clayton Narron and Larry Stancil, were presented God and Country Awards during the morning worship service at Centenary Methodist Church, Smithfield on Feb. 12. Taking part in the presentation ceremony were, left to right, John Narron, Mrs. John Narron, Clayton Narron, Rev. Robert L. Jerome, pastor, Larry Stancil, Mrs. M. W. Stancil, M. W. Stancil, and Max Johnston, Scoutmaster of Troop 22. The scouts presented their parents with miniature emblems.

Benevolence Report Released

EVANSTON, ILL.—The Methodist Church's ten million members need to give an average of 75 cents each in the next three months to their basic world benevolence fund if the annual goal of \$18,000,000 is to be met.

According to figures released here March 3 for the first three quarters of the 1966-67 fiscal year, a total of \$10,755,694 has been given by Methodists for World Service, the basic benevolence fund, an increase of almost one per cent over the same period a year ago.

Among other general benevolence and administrative funds of the church, four showed increases over the same period the past year and eight showed decreases. The complete benevolence report released by the Rev. Dr. Don A. Cooke, general treasurer for the denomination, includes:

World Service—\$10,755,694, up .79 per cent
World Missions General Advance Specials—\$4,458,313, down 8.53 per cent
National Missions Advance Specials—\$1,134,819, down 5.65 per cent
Overseas Relief Advance Specials—\$530,507, up 13.96 per cent
One Great Hour of Sharing—\$135,248, down 11.32 per cent
Fellowship of Suffering and Service—\$719,708, down 7 per cent
Methodist Television-Radio Ministry—\$180,905, up .56 per cent
World Service Specials—\$79,844, up 49.79 per cent
Temporary General Aid—\$158,829, down 4 per cent
Racial Witness Relief—\$5,918, down 60.89 per cent

The report for administrative funds includes:

Episcopal Fund—\$1,468,456, up 3.31 per cent
General Administration—\$652,475, down .23 per cent
Interdenominational Cooperation—\$352,271, down 2.26 per cent

Included in the report is \$717,681 for emergency help for India received from June 1 through February 28. This brings to \$1,143,525 the total received since the project was inaugurated in the spring of 1966.

Temperance Education Week Set

Governor Dan K. Moore has proclaimed April 23-29 as Youth Temperance Education Week in North Carolina.

Commending the N. C. Woman's Christian Temperance Union for its emphasis on the teaching of temperance to young people, Governor Moore said he was pleased to call to the attention of the citizens of North Carolina "the prime importance of instilling strong moral principles in our youth."

He further stated that the WCTU members have helped in pointing to the necessity for proper training at home, at church and at school and that "the organization deserves the thanks of all of us for these devoted efforts."



He who swells in prosperity will shrink in adversity.—Proverb

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Three Questions and the Lenten Season

By D. W. CHARLTON

In a novel, entitled *Caine Mutiny* by Herman Wouk, a father is represented as writing a letter to his son, Willie Keith. Conscious of his failure to give the proper guidance to his boy, who is away from home, he mails a Bible to him. The ailing father wrote: "Think of me when you come to the crossroads. For the sake of the father who took the wrong turns, take the right ones."

As the Lenten seasons unfolds, we are reminded of Christ who took the right turns at the crossroads and "set his face steadfastly to go to Jerusalem." He had weighed the alternates and made his choice. To retreat and live peaceably in the home town with kinsmen and friends would have been easy. To go to the holy city where he would run head-on into the hostility of the power structure would lead to the agonies of the cross. He chose to do his Father's will and pay the price for the redemption of mankind.

There are three questions in the Bible that stress the Lordship and redemptive work of Christ. In the first place, he asked his followers: "What more are you doing than others?" (Mt. 5:47.) We are to bear a clear and distinctive witness in life and action. But a glance at modern man reveals the spectre of sin, though he doesn't think of himself as a sinner.

Surveys disclose disconcerting facts about the mounting waves of drinking and alcoholism, gambling, dishonesty, a break-down in morals, cheating and scandals in schools.

"One of the chief foes of the Christian religion is materialism, the theory that material well-being is the chief end of man, and the things we can touch, taste, see, smell, hear, are the only realities," wrote Robert J. McCracken. So religion as a spiritual discipline and a way of high destiny is irrelevant to many.

Called saints, the early Christians were expected to be more than images in a stain-glass window. They were to "put on the new man," to be fashioned into a pattern of righteousness and true holiness. "Don't let the world squeeze you into its own mold," urged Paul, but "let God re-mold your minds from within."

The "more than others" emphasis in the words of Christ meant taking up the cross on a voluntary basis. It is something different merely from the burdens that many bear, not by choice but by necessity. As the scriptures say: "Jesus bore our burdens and was tempted in all points like us." He was subject to the conditions of the flesh, for he emptied himself and shared the human nature. But to all burden bearers Christ said: "Come unto me . . . and I will give you rest."

Nor is the cross to be equated with "a thorn in the flesh," David MacLennan reminded us. That could be an affliction of a loved one or a grave disappointment. One woman had a mentally retarded child. Tearfully she moaned, "Why did this have to happen to me?"

The distinctive thing about the cross is that it means a voluntary commitment of the life to Christ. It's the plus and overflow spirit of religion. It's the extra miles that we choose to travel with the Lord. It's an answer to the question: "What more are you doing than others?"

The second question that Christ asked of the people was: "Why do you call me Lord, Lord, and do not what I tell you?" (Luke 6:46.) The title means little or nothing unless it bears the full weight of our lives. Admittedly, many have failed to honor the name Christian. The creed has not been put into the deed, nor the pretense into practice.

As a member of another religion, a Brahman, remarked: "I don't like the Christ of your creeds, and the Christ of your churches." Then he added: "I like the Christ of your healing and humanitarian work. . . . I like the Christ of self-giving."

This question probes our intention and our will, and our way of life. One pastor told of the man who came to his study to discuss his problem. After hearing his story, the minister felt the man wanted his troubles to vanish without changing his way of life. So the pastor asked: "Do you really want to do your will or God's will?" He didn't seem ready to take up the cross and become a new man in Christ.

To give meaning to the lordship of Christ denotes involvement, taking up the cross of self-giving and sacrifice. While there are millions who swear allegiance to the Communists and paint a stern picture of "self-surrender, toil, and abuse," and are demanding all-out loyalty, we as Christians cannot match or win them over with a half-hearted devotion. As was said of the early Christians, "They out-lived and out-loved others."

The story is told of the young Count von Zinzendorf who visited the art gallery in Dusseldorf and stood beneath the masterly *Ecce Homo* of Domenico Feti. His attention was caught by the painting of the thorn-crowned Jesus and he stepped closer for a better view, and read the words: "This I have done for you. What have you done for me?" Deeply moved, he devoted himself thereafter to the redemption and welfare of the Moravian people. He lost himself in service, in self-sacrifice, and in devotion to his Lord and Master.

The third question of Jesus is: "Have I been with you so long and yet you do not know me, Philip?" (John 14:9.) That was a searching question calculated to reveal how well the disciples understood the person and mission of Christ.

Some had a very superficial knowledge of the Messiah as One who would bring back glories of the past, and restore the earthly Kingdom of Israel. Some were thinking of him in terms of status and success rather than the new dimension of a life of

self-forgetfulness and the sharing of his suffering.

We may note that Paul puts the resurrection and the fellowship of his suffering together. So as we identify ourselves with Christ, we shall rise with him to a new life. In the new birth we give ourselves away in a larger, transformed life. That denotes more than mere membership in the church. It is entering into a new life in dedication and devotion, passing from a self-centered to a Christ-centered life.

Some of "the nicest and sweetest people" can be hard and loveless when a threat is made to their accepted way of life, or their income or status are involved and prejudices are assaulted. They want to pursue their usual pattern of life, with few or no changes to their way of life.

An older man stood up in a meeting and confessed to the group: "You know how hard I was to get along with in time past, but the Lord has led me on. . . . I feel I am more understanding. I have more concern and love for people, and more of the spirit of the Lord."

By God's grace he increasingly entered into the life of Christ, including his suffering and his resurrection.

In the journey to Jerusalem, these questions were crucial: "What more are you doing than others? Why do you call me Lord, Lord and do not what I tell you? Have I been with you so long and yet you do not know me, Philip?"

Would his followers prove true and loyal, and carry on his ministry after the cross and Resurrection? Would they have his understanding, show forth his spirit, have an all-out commitment to him, and share in the fellowship of his suffering?

Curriculum Study Stirs Interest

A total of 117 persons, representing 39 churches in the district, attended three subdistrict workshops on the new adult curriculum held in the Asheville District the first week in March.

The Rev. Paul Duckwall, WNC Conference Director of Youth and Young Adult Work, conducted the workshops, which were held at First Methodist Church, Hendersonville; Central Methodist Church, Asheville, and Mars Hill Methodist Church.

Each evening's program lasted from 7:00 to 9:15, with an introduction from the district director; a statement of objectives from Mr. Duckwall, small group sessions and a sharing session led by Mr. Duckwall.

Rev. Robert T. Young, Asheville District Director of Adult Work, reported a good response of concern and interest shown by the participants. He said, "Each group seemed to respond with enthusiasm and a real willingness to give the new literature every opportunity to improve Christian education for our adults."

For
COLDS
take 666

IN MEMORIAM

ALICE BYNUM WHISNANT

We, the members of Iron Station Methodist Woman's Society of Christian Service, wish to pay respect to our friend, Alice, who passed away January 17, 1967, 3:30 p.m. Alice was a loving mother, loyal friend, good neighbor, a member of Iron Station Methodist Church, a charter member of the Woman's Society of Christian Service, and a member of the Ladies' Bible Class. She will be greatly missed by all.

She was laid to rest in City Memorial Gardens beneath a mound of beautiful flowers to await the coming of Christ.

MRS. L. E. MILLER, *President WSCS*

MRS. DAVID BALLARD, *Secretary-Treasurer*



SAMUEL WASHINGTON TWIFORD 1876 - 1967

On February 2, 1967, Samuel Washington Twiford was called to take his place in "a house not made with hands, eternal in the heavens."

Until prevented by illness, Brother Twiford served well and long as a humble churchman, always responding cheerfully to the calls his church made upon him.

In its regular session on February 6, 1967, the Official Board of First Methodist Church passed a resolution of gratitude and appreciation for the long years of service rendered by Brother Twiford.

As ordered by the Official Board, we convey these sentiments to the Twiford family, record them in the minutes of the Board, and cause them to be published in the NORTH CAROLINA CHRISTIAN ADVOCATE.

CHARLES BENNETT, *Chairman*

CLARENCE T. SANDERS, *Secretary*



REV. ELLIS P. GREENE

At the February meeting of the Official Board of the Providence Methodist Church, Broad River Charge, the Marion District, the following resolution was adopted:

Whereas, Rev. Ellis P. Greene, who was called to his eternal reward in October, 1966, had served as pastor of the church and charge for nine years earlier in his ministry, and left a host of friends, former members, and common people who loved this common man, the Official Board wishes to pay respect to one of the church's ministers and pastors who served the church and its members with a sense of dedication and humility.

Brother Greene was loved by all people who made up the three churches and their communities. He built Kistlers Chapel Church, and built the new parsonage which was located at Harris. Much of the work he did himself as a labor of love.

Serving at a time when the depression was in force, Brother Greene was not paid a very high salary, but he worked and sacrificed as one who kept before him the "High calling of the Lord Jesus Christ."

After retiring from the active ministry, Rev. Mr. Greene made Providence Church his home church. He worshipped as one of the people and his going away is being felt by the congregation on Sundays where he took active part in the worship services, often by leading the Pastoral Prayers.

We, therefore, wish to express through the medium of our church paper our love and deep respect for one of our beloved pastors now gone to his final appointment. "Rest for thy labors are well done."

G. A. Upton, Pastor
Broad River Charge



METHODISTS PROVIDE TRANSPORTATION

The Methodist Ministers Organization of Rutherford County is furnishing a bus for transporting pupils to Isothermal Community College learning lab program. This is the culmination of an idea that was first advanced by the joint Human Relations Mission Group from the First Methodist Church of Forest City and Wells Springs Methodist Church, Forest City. Endorsed by the Methodist Ministers group, the church at Wells Springs provides the bus, and the churches share the expenses of the driver and the operation of the bus. Shown with the bus (left to right) are: Rev. John K. Miller; Rev. T. B. Hunnicutt; Furman Carpenter, Wells Springs lay leader; Rev. John R. Little; Rev. William T. Robinson; Millard McEntyre, driver; Joseph Whiteside, learning lab director; Rev. Jerry D. Murray; and in the bus, Rev. Sam Moss, president of the ministers' organization; Rev. G. A. Upton and Rev. John Jordan.

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Woman's Activities



N. C. Conference

MRS. H. W. DOUB

GOLDSBORO DISTRICT

The Executive Board of the Goldsboro District, WSCS met at Griffin's Bar-B-Que for their mid-winter meeting. Mrs. L. H. Lane, president, presided and there were 12 members present.

The devotional was given by Mrs. Cecil Pate, secretary of Spiritual Life Cultivation, who emphasized the fact that God's presence is everywhere in everything and everyone. She asked the question "Are we making any effort to be aware of this presence and seek Him out in our lives?" She closed her meditation with a prayer.

Mrs. Lane announced the important upcoming dates as follows:

1. Goldsboro District WSCS Meeting, April 4, at St. Luke Church, George Megill, speaker.
2. Subdistrict meetings:
Clinton at Grace on April 25; Fremont at Fremont, April 27; Goldsboro at Daniels Memorial, April 12; Mt. Olive at Bethel, April 6; Smithfield at Whitely Memorial, April 20.
3. Spiritual Retreat at Louisburg, June 7-8.
4. School of Christian Mission, Methodist College, Aug. 5-6 and Aug. 7-11.

Mrs. Lane reported a most successful clothing drive collection for Pembroke. Mrs. Lane and a group of volunteers collected the clothes, and the group took them to Pembroke and visited the churches there.

The reports of all officers and secretaries showed that outstanding work is being done in the Goldsboro District.

GREENVILLE DISTRICT

Mrs. Donald Edman, president of the Greenville District, would like to announce the following important dates:

1. The annual district meeting will be on March 28 at Pink Hill Methodist Church. Registration at 9:30 a.m., with the meeting opening at 10 o'clock. The speaker will be the Rev. Ed Smith, returned missionary to the Congo.

2. Mrs. Edman asks that the names of all deceased members, since the last district meeting, be sent to Mrs. Leighton Turner, Box 95, Pink Hill, before March 28. A service of remembrance will be held at the district meeting for these members.

3. Subdistrict meetings as follows:
Belhaven, at Belhaven, April 4; Kinston at Edward's Chapel, April 6; Greenville, at Robersonville, April 11; Snow Hill, at Stantonsburg, April 13; Washington, at Aurora, April 18.

4. It is requested that all recording secretaries send a list of all newly elected officers and secretaries to the district re-

cording secretary as soon as they are elected, with full address and the zip code. Also remember that evaluation reports are due May 5.

RALEIGH DISTRICT

Meeting of the Raleigh District of the Woman's Society of Christian Service of The Methodist Church will be held at Hayes Barton Methodist Church, Thursday, March 30 at 10:00 a.m.

SUBDISTRICT MEETINGS

Meeting of the Louisburg Subdistrict of Woman's Society of Christian Service of The Methodist Church will be held at Louisburg, Tuesday, April 11, at 10 a.m.

Meeting of Vance-Warren Subdistrict of the Woman's Society of Christian Service of The Methodist Church will be held at Wesley Memorial Methodist Church in Warrenton, Thursday, April 13, 10 a.m.

Meeting of Raleigh Subdistrict of the Woman's Society of Christian Service of The Methodist Church will be held at Wake Forest Methodist Church, Thursday, April 20, at 10 a.m.

MRS. G. M. PREDDY
Chm. Public Relations

ROCKY MOUNT DISTRICT

The Executive Committee of the Rocky Mount District Woman's Society of Christian Service met in the home of Mrs. Tom Collins, at N. C. Wesleyan College. The hostesses were Mrs. Collins, Mrs. L. G. Hooks, Mrs. Earl Richardson and Mrs. J. C. Reynolds.

The president, Mrs. L. G. Hooks, called the meeting to order and welcomed the members, giving special recognition to the Rev. and Mrs. J. W. Page, Mrs. Sam A. Dunn, Conference President, and to Mrs. Angus Cameron. She regretted the absence of Mrs. E. H. Measamer, Mrs. Bill Adler and Mrs. J. W. Benson.

Mrs. J. C. Reynolds, district secretary of Spiritual Life, led the opening devotional using the theme "Great Discovery." She closed with a prayer "Give Us Thy Vision."

The following important announcements were made: The annual district meeting will be held in Wilson, March 28. Mrs. George Megill will be the speaker. Mrs. Sam A. Dunn will install the new officers.

The following dates were announced for the Subdistrict meetings:

Halifax, at Tabor Methodist Church, on April 11; Northampton, at Jackson on April 20; Tri-County, at Elm City Methodist Church, on April 18.

The reports of all officers and secretaries

were splendid. Mrs. Hooks closed the meeting with inspirational remarks and a prayer of spiritual renewal.

A delightful lunch was served at noon, the grace being given by the Rev. J. W. Page, district superintendent of the Rocky Mount District.



W. N. C. Conference

MRS. JOHN C. WRIGHT

DISTRICT MEETINGS SCHEDULED

All of the districts in the Western North Carolina Conference are busy as can be in making plans for the annual meetings of the Woman's Societies. Something new and exciting is in the planning for meetings this year. "It is to be an experience of faith in the potentials of our women," says Mrs. Leslie Barnhardt, Charlotte, Conference president.

The training day for the women who will be responsible for these programs will be Saturday, April 1, at Broad St. Methodist Church, Statesville.

GREENSBORO DISTRICT

Mrs. S. S. Clark, Jr., district president say to the women of her district, "If seeds in the black earth can turn into such beautiful roses, what might not the heart of man become in its long journey toward the stars? It has been many weeks since you last heard from me and I trust you have been busy with the Lord's work. Spring will soon be here and we do want our accomplishments to be many. Our 1966-67 WSCS year will soon come to a close and before that time there are a few more duties we must perform to ready ourselves for a new year."

The calendar of activities lists ten special projects the societies of the district are to work for during the coming weeks.

GASTONIA DISTRICT

Miss Mary Hardin, church and community worker of West Lincolnton, spoke at the meeting of the executive committee of the Woman's Society of the Gastonia District at the home of Mrs. Ted Hosick in Gastonia.

Miss Hardin told of her work with 12 small churches in her area.

Dr. Cecil L. Heckard, district superintendent, discussed plans in the district's "Venture in Faith" this month.

Mrs. James C. Nichols, treasurer, reported that \$11,414 had been contributed on the district pledge to missions. Of this amount, \$1,671 was from the district Guilds and \$9,743 from the Woman's Societies.

Mrs. C. C. Herbert, Jr., conference secretary of missionary education and service outlined the plan of mission study for the coming year. She said that there will be four studies, on Ecumenicity, Man and Community, Christ and the Face of Man and Japan.

Plans were made for the Annual District Meeting on April 20 at First Methodist Church, Gastonia.

Mrs. Paul Porter presented a report of the mid-year Conference executive meet-

ing at Pfeiffer College. Mrs. John Hoyle spoke on the history of the Woman's Society of the WNC Conference.

SALISBURY DISTRICT

Mrs. Ray Simpson, Jr., president of the Salisbury District, was honored at a meeting of the district executive committee at First Methodist Church, China Grove, on Feb. 19. She was presented a president's pin from the women of her district. Mrs. John DeMarcus, vice president, made the presentation.

Plans were made for the annual district meeting to be held on May 9 at Trinity Methodist Church, Kannapolis. Dates were set for Subdistrict Training Sessions, for Rowan, May 21, 2:30-4 p.m.; for Cabarrus, May 19, 7:30-9 p.m.

The district made a contribution to the fund for the chapel for "The Nameless Woman" at Woman's Prison in Raleigh.

Mrs. Simpson was elected by the district to attend the Southeastern Jurisdiction Woman's Society meeting in Nashville, Tenn. Feb. 22-24.

Mrs. C. C. Phillips, secretary of Spiritual Life Cultivation, spoke on plans for the District Day Apart Service in China Grove on March 8, with Mrs. C. G. Norton of Hendersonville as speaker.

FIRST METHODIST CHURCH SALISBURY

Mrs. Addie Rhem Morris, director of volunteer services for the Salisbury Community Council, spoke at a luncheon meeting of the Woman's Society of First Methodist Church, Salisbury, early in February.

Mrs. Morris, introduced by Mrs. T. Fred Henry, former district president, told the group about her work with "the invisible poor" in Rowan County. Slides were shown illustrating the work, including the head start program, a neighborhood youth corps and a day care center for small children.

"It is a program of opportunity, not a poverty program," said Mrs. Morris.

Mrs. White Goodson presided and Mrs. Merrill Hamilton presented a devotional message.

ASHEVILLE DISTRICT

The Asheville District Executive Committee had a special devotional session of, "A Self-Study Before God" at a meeting held on Feb. 28 at Central Methodist Church, Asheville. Mrs. J. P. Nesbitt, district secretary of Spiritual Life Cultivation, led the study.

She was assisted by Mrs. Leo Bagwell, district president, Mrs. Arthelia Brooks of Burnsville, Mrs. J. Phillip Neal and Mrs. Elizabeth Manant, both of Asheville.

At a business session after lunch, the committee completed plans for the annual district meeting to be held on April 12 at Abernathy Methodist Church Asheville.

(Continued on page 15)

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Mar. 28-31: Council of Bishops of The Methodist Church, Buffalo, N.Y.
- Apr. 1-2: Methodist Student Movement Retreat, Efland, Camp Chestnut Ridge
- Apr. 3-4: Consultation on the Campus Ministry, Chapel Hill, Wesley Foundation
- Apr. 3-5: Annual Meeting, General Board of Evangelism, Seattle, Wash.
- Apr. 5-7: National Methodist Convocation on Medicine and Theology, Mayo Clinic and Methodist Hospital, Rochester, Minn.
- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Mar. 18 : Bishop's Membership Preparation Class, Edenton St. Church, Raleigh, 10 a.m.
- Mar. 25-27: Methodist Home for Children, Alumni Meeting
- Mar. 26-Apr. 2: A Week of Witnessing
- Mar. 28 : Vacation Church School Institute, Raleigh, Hayes Barton, 9-1
- Mar. 29 : Vacation Church School Institute, Front St. Church, Burlington, 9-1
- Mar. 30 : Vacation Church School Institute, Southern Pines Church, 9:00-1:00
- Mar. 31 : Vacation Church School Institute, Haymount Church, Fayetteville, 9-1
- Apr. 2 : Raleigh District Conference, 2:30 p.m.
- Apr. 3-4: Board of Ministerial Training and Qualifications, St. Paul Church, Goldsboro
- Apr. 3-4: Board of Education Planning Conference, Camp Chestnut Ridge, Efland
- Apr. 4 : Minimum Salary Commission, St. Paul Church, Goldsboro
- Apr. 5 : Committee on Christian Higher Education, Methodist Building, Raleigh
- Apr. 5 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9 a.m.-3 p.m.
- Apr. 5 : Board of Hospitals and Homes, Methodist Retirement Home, Durham, 10 a.m.
- Apr. 9-14: Elizabeth City District Revivals
- Apr. 9-14: Fayetteville District Revivals
- Apr. 11 : Vacation Church School Institute, Wilmington, Grace Church, 9-1
- Apr. 11 : Board of Trustees, The Retirement Home
- Apr. 12 : Trustees Meeting, Methodist Home for Children
- Apr. 12 : Trustees Meeting, Conference Historical Society, Methodist Building, 2:00
- Apr. 12 : Meeting Methodist Information, Methodist Building, 3:30 p.m.
- Apr. 12 : Vacation Church School Institute, St. Paul Church, Goldsboro, 9-1

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 30 : High Point District Conference on Christian Education, Asheboro, First, 7:15 p.m.
- Mar. 31 : Thomasville District Conference on Christian Education, Lexington, First, 7:15 p.m.
- Apr. 2 : Gastonia District Conference on Christian Education, Gastonia, First, 2:45
- Apr. 2 : Music and Worship Workshop, Asheville, Central Church
- Apr. 3 : Music and Worship Workshop, Charlotte, First Church
- Apr. 3 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30
- Apr. 3 : Winston-Salem District Conference on Christian Education, Winston-Salem, Centenary, 7:15 p.m.
- Apr. 4 : Music and Worship Workshop, Winston-Salem, Centenary
- Apr. 4 : Commission on Town and Country Work, Statesville, Methodist Building
- Apr. 4 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
- Apr. 6 : Marion District Conference on Christian Education, Morganton, First, 7:15
- Apr. 7 : Board of Evangelism, Statesville, Methodist Building, 10:30 a.m.
- Apr. 7-8: Testing and Guidance Clinic, Greensboro College
- Apr. 7 : Statesville District Conference on Christian Education, Hickory, First, 7:15
- Apr. 9 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
- Apr. 9-10: Bishop's Dialogue with Young Ministers, Hinton Rural Life Center
- Apr. 10 : Charlotte District Conference on Christian Education, Charlotte, First Church, 7:15 p.m.
- Apr. 10 : High Point Christian Workers' School, High Point, Wesley Memorial, 7:30
- Apr. 11 : Bishop's Dialogue with Young Ministers, Gastonia District Camp, Casar
- Apr. 11 : Conference Board of Trustees, Charlotte, First Church, 10:00 a.m.
- Apr. 11 : Albemarle District Conference on Christian Education, Monroe, Central, 7:15 p.m.
- Apr. 12 : Bishop's Dialogue with Young Ministers, Lexington, Shiloh Church

G O W N S

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CHILDREN'S PAGE

MRS. CATHRINE VICK

Dear Girls and Boys:

During the Lenten season, we have been remembering Jesus and the way He lived. He came to live on earth to show us what God is like and how He wants each of us to live. Jesus helped many people who were sick, lame, blind, lonely, and afraid. He wants us to know that we can help people in many ways, too. He spoke some words that tell us one way God would have us help others. "And as you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same . . . But love your enemies, and do good, and lend, expecting nothing in return. And your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful." (Luke 6:31-36).

It is not easy to act in this manner but if we ask God He will give us the strength to do things that are hard. When Jesus went into the garden to pray, just before He was arrested, He knew that He would have to do something that was hard, but He also knew that God would help Him. He prayed, "Thy will be done." Many times we want our own will to be done rather than God's. As we try to live like Jesus, we learn to say with Him, "Father, Thy will be done," and God will give us the strength to do it.

—AUNT CAY

AN IMPORTANT THURSDAY

Peter and John stood astounded as they watched the soldiers lead Jesus off to the high priest for questioning. They could scarcely believe that such a thing could have happened. How could Judas have done such a thing as to betray Jesus, their Master? They wondered as they began to talk to each other.

"Whoever would have believed that such a thing could happen!" said Peter, as he gazed into the darkness of the garden where the soldiers had led Jesus.

"Not I," replied John. "When He sent us into the city this morning to prepare a place to eat the feast of the Passover, I never thought that this day would end this way."

"So much has happened today. It is hard to understand all He said and did,"

commented Peter. "When we gathered for our meal, I was overcome that Jesus became our servant and washed our feet. Truly, we should have remembered to do that deed. But then He told us that we, too, should be servants to others. His words ring in my ears even now, 'As the Father has loved me, so have I loved you; abide in my love. If you love me you will keep my commandment. This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you.' Perhaps He was showing us how we should act."

"I'm sure that is what He meant to do," agreed John. "The words that He spoke at the meal were difficult to comprehend. You remember, that as He passed the bread, He said, 'This is my body.' And when He passed the cup, He said, 'Drink of it, all of you, for this is my blood, shed for many for the forgiveness of sin.' I wish I knew what all that means."

"You know," remarked Peter, "He must have known what Judas was going to do. Why did He come to this place? Judas knew exactly where to find Him for He has come to this garden so many times to pray."

"Yes," replied John, "but I feel that we also let Him down. When He told the other disciples to wait, He took you and James and me even farther into the garden to watch while He prayed and we fell asleep. We, His closest friends, didn't do as He bid when He needed us most. I am so ashamed of myself!"

"So am I," said Peter, sorrowfully. "But, John, let us go to the courtyard and see what is happening. Perhaps we can do something even now to help Him."

JESUS' LIFE WAS A MIRACLE

Jesus' life was a miracle.

A life so loving—so much in harmony with God,

A life surrendered to the rule of God.

A life lived in the spirit of prayer,

"Not what I will, but what thou wilt,"

A life devoted to living God's way

Even though it meant being laughed at,

Even though it meant being called a fool,

Even though it meant torture and suffering,

Even though it meant death,
Unwilling to give up doing what He
knew was right.

Is not such a life a miracle?

A life so trustful in the goodness and
love of God

That He feared not even death;

A life so calm in that trust

That those who came to Him trou-
bled in spirit

Found new calmness and strength;

That those who came filled with
fears

Found courage and joy?

A life so genuinely friendly and loving
That whoever came near Him felt
different

And went away, ready to live His
way.

Was it not a miracle that Zaccheus,
the dishonest publican, changed
after being with Jesus?

A life so filled with love, with love like
God's,

That when He was being put to death
He could pray, "Father, forgive
them for they do not understand
what they are doing."

—From *Thoughts of God for
Boys and Girls*

BIBLE CLUES

Below are some clues which should help you discover the names of some men in the Bible. Can you tell who they are?

1. Blind, Missionary, shipwreck, Damas-
cus, prison.
2. Ararat, raven, rainbow, ark, dove,
rain.
3. Temple, miracles, doctors, inn, thorns.
4. Zebedee, Pentecost, cock, denial, fish-
erman.
5. Garden, tree, serpent, temptation,
Cain.
6. Promise, faith, altar, Ur, Lot.
7. Prison, cup, brothers, coat, dream.
8. Bush, bulrushes, commandments, rod,
Red Sea.
9. Stones, Saul, shepherd, giant, Psalms.

ANSWERS FOR LAST WEEK

"But seek ye first the kingdom of God,
and his righteousness; and all these
things shall be added unto you."
e, d, g, f, a, b, h, c.

WHO AM I?

I was a shepherd boy,
I played for the king,
I had a good friend,
Who am I?

Sunday School Lesson

FOR MARCH 26

By RAYMOND A. SMITH

Proclaiming the Resurrection

Background Scripture: Luke 24

Lesson Scripture: Luke 24:1-9, 44-49

One cannot read the New Testament, nor the earliest church histories, without discovering that there were various types of belief in the places where Christian churches had been founded. However that may be, there was one belief that was common to all. That was belief in the Resurrection. Paul writes in I Corinthians 15 "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that He was buried, that He was raised on the third day in accordance with the scriptures, and that He appeared to Cephas, then to the twelve. Then He appeared to James, then to all the apostles. Last of all, as to one untimely born, He appeared also to me—so we preach and so you believed."

A most important thing for us to recognize in any consideration of the Resurrection is this: *What* happened is of vastly more significance than *how* it happened. There are those who have been troubled by the varying accounts in the four gospels. But isn't this what we should naturally expect of such a momentous happening? Different aspects of it would impress various people in many ways. Accounts of these experiences which took place under the most intense excitement, as they were passed on from one to another throughout a generation of time before being recorded, could hardly have escaped the very human factor of variation.

But whatever we may think of this, the greatest single argument for the fact of the Resurrection is the transformation of Jesus' early followers from a group of downcast and discouraged men to a spirit-filled and committed band of witnesses who were willing to die for their faith. This is the greatest proof of the reality of the Resurrection experiences. The difference between a dead and a living Christ was reflected in the way the world appeared to these disciples *before* the Resurrection experiences and *after* these events. Fully to understand and to appreciate this, makes endless arguments about the *how* and *why* seem a waste of time.

Let us look for a moment at the first word in the lesson title, the word "pro-

claim." We usually associate the term with an oration, or a written proclamation. But it has a deeper meaning than that. It also means "to show to be," as in the phrase "his every act *proclaimed* him a gentleman." It is this sort of meaning that we are to consider in our lesson as we think of "proclaiming the Resurrection."

Now just how do we do this? We do it by a getting a new way of life. Paul wrote to the Church at Colossae: "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your mind on things that are above, not on things that are on earth" (Col. 3:1-3). Jesus taught His disciples that they were to have different kinds of concerns from those of pagans, who are described as people with their eyes fixed completely on sensual pleasures: "Seek first the Kingdom of God." To all of this the reader may feel like saying "Come now, we are creatures of flesh, and not disembodied spirits; therefore, we *must* think about material things."

The trouble with us that we "seek the living among the dead"; that is, we try to find food for our spirits in the physical things of life. Listen to your radio or television for only an hour and count the number of times you are urged to buy. You are sometimes assured that by getting these things you will be proud, comfortable and happy. Perhaps you will, but call the roll of those who have proclaimed Christ with their lives and ask yourself: "Were these proud, comfortable and happy?" On the contrary, they were often men and women who suffered all manner of hardships and dangers because of their faith.

In our time despair is everywhere. Even strong people sometimes find it hard to believe in the power of good. But effective witnesses to the Resurrection will remember that there is always a "third day." It is what happened on that day that counts.

WOMAN'S ACTIVITIES W. N. C. Conference

(Continued from page 13)

Mrs. Frank Shuford, district vice president, is program chairman. The theme chosen for the day is, "Women Alive in Today's World."

The group made plans to have a Self-Study session in the local societies of the district. They planned to feature officer training in the subdistrict meetings to be held in May.

ALBEMARLE DISTRICT

The members of the Albemarle District Executive Committee had a Self-Study session at their meeting held on Feb. 15 at the home of Mrs. Troy Griffin in Monroe.

Mrs. James Winchester, district secretary of Membership Cultivation, led the group, using the 139 Psalm as a basis of Study.

Mrs. Roy Dellinger, district secretary Spiritual Life Cultivation, announced plans for a district-wide Day Apart service on March 21 at 10 a.m. at First Street Methodist Church, Albemarle. Mrs. W. Frank Redding of Asheboro, president of the High Point District Woman's Society, will be the guest speaker.

Plans were completed for the annual

district meeting to be held at Prospect Methodist Church in Union County on April 18. Mrs. Henry B. Smith, president, will preside at the meeting.

S.E. JURISDICTION WESLEYAN SERVICE GUILD MEETING

Some 400 members of the Wesleyan Service Guilds of the Southeastern Jurisdiction gathered in Nashville, Tenn. for their Annual Guild Weekend on Feb. 25-26, at West End Methodist Church.

Their program began with the pledge service and commissioning service on Friday evening and was concluded with a service of worship in the auditorium of the Board of Evangelism building on Sunday at noon.

In between these two services there were many hours packed full of all kinds of worthwhile fellowship, inspiration and learning.

Mrs. Carl M. Worthy of Charlotte, Conference Guild secretary for Western North Carolina, led the delegation from this conference.

Dr. Dorothy L. Brown of Nashville was the featured speaker at the Saturday morning session. Dr. Brown is clinical professor of surgery at Meharry College in Nashville and was recently elected to the Tennessee State Legislature, as the first Negro woman to serve as state legislator.

She spoke on the current status of the Negro in America today and what the Church can do to improve race relations. She said in part, "The status of the Negro is on the conscience of America today. We are side by side in war, and at home striving for equal opportunity, for our rights in citizenship. . . . What can the Church do? The most that needs to be done! To recognize the brotherhood of man as we do. We need the Church, not more legislation of the golden rule. We would not need more civil rights laws, if the Church did its part—if the spirit of God moved in human relations."

Mrs. H. M. Russell, president of the Southeastern Jurisdiction Woman's Society, spoke at the session on, "Vision: the Master's Key." She was introduced by Mrs. C. H. Boyd, Guild secretary for the SE Jurisdiction.

In the afternoon the Guilders were invited into three groups to visit three Methodist projects in Nashville, Centenary Community Center, Bethlehem Center and Wesley House.

The evening at Scarritt College included a drama, "Fire on the Hearth," and a worship session in Wightman Chapel when Dr. D. D. Holt spoke on the 14th chapter of John.

The communion service in the chapel of The Upper Room was the most worshipful experience of the weekend. It was led by Dr. J. Manning Potts, assisted by the Rev. Maurice King.

Dr. Richard Bauer, executive of the Interboard Committee on Christian Vocations, was speaker for the Sunday morning session.

Mrs. Boyd announced that funds for the Katherine Harmon scholarship now exceed \$4,000. This is a Jurisdiction project to which the 16 conferences are contributing.

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METHODIST NEWS ROUND-UP

METHODISTS ELECTED CHAPLAINS

Dr. Edward G. Latch, pastor of Metropolitan Memorial Methodist Church, Washington, D.C. has been elected chaplain of the House of Representatives. The Rev Dr. Frederick B. Harris has been chaplain of the Senate for all but two years of the time since 1942. He is a former pastor of Foundry Methodist Church in Washington.



MINISTRY ON THE BEACH

Three staff members of the General Board of Evangelism will be in California during Holy Week, March 19-26 for "personal confrontation and dialogue" with vacationing college students. They will work with the Southern California-Arizona Conference Board of Evangelism in offering the special ministry. Over 50 youths and a number of adult leaders are scheduled to participate in the confrontation which will center around the theme of a "purposeful meaning in life."

The special ministry will center in Palm Springs and in San Diego. At Palm Springs a counseling program will be available for youths and others who may have ended up in jail. The San Diego project is sponsored by the district Methodist Youth Fellowship and is designed "to establish lines of communication and witness to the thousands of high school and college age surfers."



DUKE ENDOWMENT REPORTS DONATIONS

Over \$15 million was donated to various philanthropic organizations by the Duke Endowment in 1966. The total for the forty-two years of its existence is now almost \$230 million.

Of this over-all total \$8,126,299 went for assistance in the building and operation of rural Methodist churches, and \$1,877,714 for the support of retired Methodist ministers, their widows and dependent children, in North Carolina.

Virtually all of the non-profit hospitals and child caring institutions in the Caro-

linas have received from The Endowment. Allocations for the year 1966 were as follows: Duke University, \$7,499,386; Davidson College, \$625,343; Furman University, \$635,371; Johnson C. Smith University, \$487,265; hospitals, \$5,546,394; child care institutions, \$561,459; rural Methodist churches, \$484,538; and retired ministers and their families, \$224,908.

The market value of the assets at the end of 1966 amounted to approximately \$664 million, according to announcement by Thomas L. Perkins, Charlotte, chairman of the Trustees. The assets consist primarily of Duke Power Company common stock, which currently provides almost 80 per cent of The Endowment's income.



MAGAZINE MARKS 10TH ANNIVERSARY

The Methodist Story has passed its first decade of publication. It serves to correlate for the local church information about program and projects from our various boards and agencies. All pastors, church lay leaders, church school superintendents, commission chairmen, and several other local church officials receive it from month to month.

By bringing into one publication the broad picture of the entire Methodist Church program, *The Methodist Story* serves an extremely useful purpose. There are about 285,000 copies issued each month. In reviewing the work of the past decade, the editor of the magazine, who has been with it from the beginning, Edward H. Maynard, stated recently "Our major accomplishment has been in providing a resource for the work of the local church."

Perhaps the most helpful single issue which *The Methodist Story* puts out is the May issue, which is the annual program planning number. Last year, almost 50,000 extra copies of this issue were ordered by 9,000 churches.



PROFESSORS STUDY PROBLEMS OF MINISTERIAL EDUCATION

Twenty-one representatives from 11 Methodist seminaries and one Evangelical United Brethren theological school spent a weekend recently in Kansas City, Mo. discussing how to assist pastors in their continuing need for education.

Among them was Dr. Stuart E. Henry of Duke Divinity School.

All were agreed that education of ministers should not end at their seminary commencement or ordination service. While The Methodist Church has provided pastors' summer schools and convocations, new forms of continuing education are emerging. These newer methods involve not only the return of ministers to do in-residence study at the seminary, but off-campus extension projects with teams of professors "taking the seminary" to men in the field.

The consultation was sponsored by the Department of Ministerial Education. It did not produce any pat answers, but the consultants agreed to share ideas for con-

tinuing education projects and to work with other agencies—conference, denominational and ecumenical—in furthering the professional growth of the minister. In this endeavor, it was felt that responsibility must be shared with bishops and district superintendents. The point was also made that encouragement from the laity of the church was very necessary.



NEW FILMSTRIP RELEASED

A new filmstrip designed to interpret the work of the National Council of Churches and the World Council of Churches was released on March 15 by the Methodist Commission on Promotion and Cultivation.

Entitled "Where the Wind Blows," the 72-frame sound, color filmstrip picks up the idea of the winds of change and the ecumenical stirrings felt through Christendom. The filmstrip tells how the councils have become both expressions and instruments of constructive change.

Pictures for the 12-minute production were gathered from around the world and show meetings and projects, such as disaster relief and service to refugees.

The filmstrip may be purchased from the Commission on Promotion and Cultivation for \$4. It is expected to be available for use in local churches from most conference film libraries and district superintendents.



The ecumenical movement belongs to the essence of the Christian witness. A church that lacks the vision of the Universal Church is destined to perish since it will fall a ready victim to pride and self-complacency.

Dr. Harold Roberts



"I can forgive, but I cannot forget," is only another way of saying, "I cannot forgive."

Henry Ward Beecher

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director of Religious Education or Educational Assistant. Please contact Reverend Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

WANTED—Director of Education or Educational Assistant. Initial inquiries confidential, if preferred. New and pleasant situation. Opportunity for advancement. Conveniently located. First Methodist Church, Lincolnton, N. C. Contact the Rev. N. Carson Williams, Jr., 201 E. Main St., Lincolnton, N. C. 28092

"FOUNDATIONS OF FAITH," new book by a retired priest, challenges the structure of *unbelief* prevalent in the church. Publication date: May 1st; price \$3.00. Order direct from the Reverend F. Nugent Cox, 600 Fairmont Street, Greensboro, N. C. 27401.

DIRECTOR OF CHRISTIAN EDUCATION seeks Southern employment. Is graduate of Randolph-Macon College and Duke Divinity School. Available for interview, March 25-31. Write: Director of Christian Education, First Methodist Church, Fairport, N. Y. 14450.

RELIGIOUS BOOKS PURCHASED—Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.

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Christ The Lord Is Risen Today



Christ the Lord is risen today, Alleluia!
Sons of men and angels say, Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, ye heavens, and earth reply, Alleluia!

Lives again our glorious King, Alleluia!
Where, O death, is now thy sting? Alleluia!
Once he died, our souls to save, Alleluia!
Where's thy victory, boasting grave? Alleluia!

Love's redeeming work is done, Alleluia!
Fought the fight, the battle won, Alleluia!
Death in vain forbids him rise, Alleluia!
Christ hath opened paradise, Alleluia!

Soar we now where Christ has led, Alleluia!
Following our exalted Head, Alleluia!
Made like him, like him we rise, Alleluia!
Ours the cross, the grave, the skies, Alleluia!

(The Methodist Hymnal, Page 439.)

* CAROLINA BRIEFS *

¶ Rev. William K. Quick, pastor of Saint James Methodist Church, Greenville, was named Tar Heel of the Week by the Raleigh News and Observer on March 5.

¶ The Rev. Dayle G. Groh, pastor of Ann Street Methodist Church, Concord, was the visiting evangelist at Grace Chapel Methodist Church, Granite Falls, for the Venture in Faith spiritual emphasis. Mr. Groh is a former pastor of Grace Chapel.

¶ Miss Helen Wells of Asheville was recently elected president of the North Carolina Education Association. An elementary consultant to the Buncombe County public schools, Miss Wells is a member of Asbury Memorial Methodist Church. At Asbury she is an elective steward and vice-president of the Woman's Society of Christian Service.

¶ Rev. W. H. Faggart, pastor of Wesley Chapel Methodist Church, Misenheimer, has the following report to make concerning the Building Fund Crusade to rebuild the church which burned on Feb. 18. From 61 pledge cards returned on March 12, a total of \$31,827.89 was pledged for a three-year period. He writes, "I felt that this was a tremendous expression of faith in the future of our congregation."

¶ Swannanoa Methodist Church has launched a crusade to raise \$45,000 to build a new church. Land for the new church building was purchased last October. Crusade director is the Rev. Rollin P. Gibbs of Statesville, and Hayes R. Connor has been placed in charge of the fund raising campaign. A Forward Step banquet for all members and constituents of the church will be held on April 4, 7 p.m. at the church.

¶ Members of Aldersgate Methodist Church, Shelby, will open their new sanctuary with a Maundy Thursday Communion Service tonight at 7:30. The first Sunday service will be the service of worship on Easter Sunday morning. The sanctuary, which has a seating capacity of 475 people, is of contemporary design. Edward Shuford is chairman of the Building Committee; Don Geymont, chairman of the Committee on Arrangements, and the Rev. Earle R. Haire, pastor.

Special Notice

Any organization or church who would like to entertain the Western North Carolina Conference in June 1968 — please get in touch with the Chairman, Conference Entertainment Committee:

W. H. MASSIE
148 Main Street
Waynesville, N. C. 28786

These requests must be in our hands not later than April 10, 1967.

¶ In a recent issue, the Washington (N.C.) Daily News featured the Rev. Robert A. MacLean as a busy pastor who is also engaged in numerous additional civic and religious activities. MacLean is pastor of Asbury Methodist Church, just east of Washington.

¶ Two ministers and a layman from the North Carolina Conference are expecting to participate soon in an evangelistic mission in the Pacific Northwest. They are Rev. Ernest Porter, Selma, Rev. Charles M. Treihart, Grimesland, and Walter F. Anderson, Raleigh. The mission will open with a Convocation on Evangelism, April 6-7, with four days of preaching to follow, April 9-12. Called a "Concern for persons" the mission will cover the states of Washington and Idaho.

♦ ♦ ♦

Ecumenical Center To Be Established At Junaluska

The Lake Junaluska Methodist Assembly will become a national religious ecumenical center for study and meetings.

Dr. Edwin L. Jones, Sr., of Charlotte, chairman of the Board of Trustees which governs the Assembly for the Southeastern Methodist Jurisdiction, made the announcement following the decision during the Trustees' Executive Committee meeting March 16 in Atlanta, Ga.

Dr. J. Manning Potts of Nashville, Tenn., retiring editor of *The Upper Room*, devotional guide, and newly named executive director of the Lake Junaluska Assembly, said an Interpreter's House, to be established at the Lambuth Inn on the Assembly grounds, will be headquarters for the international program.

"This is looked upon as the most significant development in the 54-year history of the Lake Junaluska Assembly," Dr. Potts said.

He explained "the Interpreter's House will be a meeting place for ecumenical dialogue as well as work in behalf of churches and institutions, their clergy, laity, educators, and leaders of all faiths and races."

Dr. Potts said the name was taken from the story, "Pilgrim's Progress" where the Interpreter's House was the way station to which Christian came at last as a pilgrim on his journey.

"A director for the Interpreter's House has been chosen," Dr. Potts said, "and will be announced within a few days. He will serve as the minister in residence at Lake Junaluska."

This particular clergyman, the executive director said, is not Methodist. A staff will be added and the first seminar is tentatively scheduled for October of 1967.

The Lambuth Inn, summer hotel and meeting center for many conferences at the Lake Junaluska Assembly, is to be winterized, Dr. Potts said.

"The program of work at the Interpreter's

House will be developed along the line of 15-day seminars for pastors and five-day retreats with an occasional convocation." He said Lambuth Inn will continue as a center for church conferences and meetings during the summer months.

Money to operate Interpreter's House will come from foundations, religious denominations, local church congregations and individuals, Dr. Potts said. "Our charter will make it possible for us to receive gifts," he said.

The charter also provides for Interpreter's House to have a Board of Directors of 40 persons, with nine from the Board of Trustees of Lake Junaluska. "The Interpreter's House program will operate as an affiliate program of the Lake Junaluska Assembly," he said.

The new venture, Dr. Jones said, has been led by Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area; Bishop H. Ellis Finger, Jr., presiding bishop of the Nashville Methodist Area; Dr. James W. Fowler, Jr., of Charlotte, executive secretary of the College Coordinating Council, Western North Carolina Methodist Conference; Hugh Massie of Waynesville, vice president of the Lake Junaluska Trustees; and Dr. Potts.

GC Alumni Officers Chosen

Mrs. S. T. (Margaret Scarborough, '33) Dickinson of Greensboro was elected president of Greensboro College Alumni Association for 1967-68 at the association's annual business meeting at the college March 18. She succeeds another Greensboro resident, Mrs. Jerry L. (Patricia Hughes, '60) Troxler, in the office.

Other officers for 1967-68 are: Edward H. Bryant, Jr., '61, of Richmond, Va., president-elect; Mrs. Elton (Dorcas McKinney, '26) Stout of Siler City, first vice president; Mrs. Billy Grayson (Emily Cox, '57) Johnson of Raleigh, second vice president; Mrs. Guy L. (Sadie Wolfe, '42) Byerly, Jr., of Charlotte, recording secretary; Mrs. T. A. (Joann Gaddy, '55) Burns of Guilford College, corresponding secretary; Mrs. W. M. (Mary Herring, '38) Duncan of Greensboro, treasurer; Mrs. W. F. (Estelle Cherry, '24) Lawing of High Point, chaplain, and Mrs. Edith Petree Prosser ('15) of Greensboro, historian.

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words; 3 cents per word for all over 300 words.

'The Lord Has Risen Indeed!'

WHEN DAYLIGHT WANES*

O Risen Savior, when the daylight wanes,
Go Thou before,
To meet us in our streets and quiet lanes
Or by the shore;
Among Thine own at eventide to be,
As in the ancient days in Galilee.

"In England's green and pleasant land" Thy
feet
The saints have heard;
And, where our rocky shores the waters
meet,
Have caught Thy word;
In old cathedral towns and cities new,
A Face is seen that Bethany once knew

No more in Galilee we look for Thee,
O Risen Lord;
In every land and on each moonlit sea
Thy voice is heard:
And when Thy saints are gathered in Thy
Name,
Closer Thou art to each than fire to flame.

—Rev. Thomas Tiplady

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He is not here: For he is risen,
as he said. Come, see the place
where the Lord lay.

MATTHEW 28:6

WAKE, SONS OF EARTH, NEW ALLELUJAHS RAISE*

Wake, sons of earth, new Allelujahs raise,
Give to the Lord your glad, harmonious praise:
His love redeems you from effacing graves;
Now sons of God, not Death's ignoble slaves.

God's mighty hand hurled planets wide in space;
They range afar, yet rest in His embrace:
Sing praise, O man, for God's same loving arm
Has conquered Death, and guards your steps from harm.

Sing Allelujahs to the Conquering One
Whose might and love fresh battles have begun
To free God's sons from sin's ensnangling chain,
To reach new summits toward the Kingdom's reign.

O God, our Allelujahs voice our prayer:
Draw Thou all life to Thine eternal care;
May we be able, at the battle's height,
To bear Thy healing love, armed with Thy might.

—By W. W. Reid

AN EASTER LITANY

Let us pray:

For the rolling away of the stone that sealed the entrance to the tomb where the crucified body of Jesus the Christ had been laid, and for the knowledge that came first to Mary Magdalene and the two disciples that the Master was alive on this the third day of his entombment,

We praise thee and we give thee thanks, O God. We pray that we may comprehend the eternal meaning of this glorious event.

For the angels in white who told the weeping Mary, "He is not here, he has risen"; and for those who remembered and believed that he had said he would arise again on the third day,

We praise thee and we give thee thanks, O God. We pray that we may comprehend the eternal meaning of this glorious event.

For the joyous revelation of the Risen Christ to the discouraged followers on the Emmaus Road; for the opening of their minds to the Scriptures and their fulfillment in his resurrection, and for his commission to them, "Feed my sheep,"

We praise thee and we give thee thanks, O God. We pray that we may comprehend the eternal meaning of this glorious event:

For the knowledge that has come to us—first by faith and then by life's experiences—that Jesus the Christ lives eternally, and that "because he lives we, too, shall live" in spirit after this mortal body and its infirmities have been dissolved,

We praise thee and we give thee thanks, O God. We pray that we may both live and act in the light of this knowledge.

By W. W. REID

WHAT FOLLOWS EASTER?

We are passing through one of the most inspiring periods in the church calendar, The Easter Season. It is a blessed time, indeed, for us all.

When the period is in back of us this question comes naturally to be considered, "What follows Easter?" For an answer to this we must go to the early Christians—to those who witnessed the resurrection or felt its terrific impact.

The following experiences were certainly a part of the answer:

Joy follows Easter! The darkest night that ever came was past and the joy of the resurrection was everywhere.

Life follows Easter! Jesus was now alive and so were they in a marvelous way.

A task follows Easter! Now their work was to make the fact of the resurrection known and present a living Lord to the world.

A reward follows Easter! The reward was of having the presence of their Lord with them always and everywhere.

If this is what the first Easter meant to the followers of Jesus, should it not mean the same to us?

Let us make this Easter season not something we look back upon—an experience past and gone for another year. Rather, let us make Easter a daily experience and live in the power and joy of it. The early Christians did!

ALBERT P. SHIRKEY, Pastor
Mt. Vernon Place Methodist Church

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EDITORIALS



A First Century Message To A Twentieth Century People

Note: For our lead editorial for this Easter number we are using a statement written by Paul, a first century disciple of Christ to the Christian community at Corinth, Greece. The translation into the English from the Greek language, in which it was originally written, was wrought by an Englishman, J. B. Phillips, who is widely known for his mastery of the Greek language as it was used two thousand years ago.

Though written so long ago, we consider that statement to be relevant to our times and conditions. In fact, a careful reading of it gives one the impression that it was written to people who are very much like we are. They seemed to have the same doubts that confront us. Writing from within the lifetime of those who knew Jesus intimately in his physical presence, and who bore positive witness to his resurrection, Paul's words ought to bear great weight with us.

If many in that day doubted the resurrection of Christ, it ought not to be surprising that many today, so long afterwards, have the same doubts. But Paul's statement, together with the affirmation of many others, has come down to us bearing the stamp of great authenticity.

Not only so, but it is inconceivable that such a monstrous lie as this about Christ's resurrection could have been conceived in unanimity by such good men, or that such an institution as the Church of Jesus Christ could have been constructed upon a foundation of lies.

Before a man can shrug off the resurrection of Christ as being fable or fantasy or allegory he must in all honesty find a way around these telling words of Paul. Here they are.

Now, my brothers, I want to speak about the Gospel which I have previously preached to you, which you accepted, in which you are at present standing, and by which, if you remain faithful to the message I gave you, your salvation is being worked out—unless, of course, your faith had no meaning behind it at all.

For I passed on to you Corinthians first of all the message I had myself received—that Christ died for our sins, as the Scriptures said He would; that He was buried and rose again on the third day again as the Scriptures foretold. He was seen by Cephas, then by the Twelve, and subsequently He was seen simultaneously by over five hundred Christians, of whom the majority are still alive, though some have since died. He was then seen by James, then by all the Special Messengers and last

of all, as if to one born abnormally late, He appeared to me! I am the least of the Special Messengers, and indeed I do not deserve that title at all, because I persecuted the Church of God. But what I am now I am by the grace of God. The grace He gave me has not proved a barren gift. I have worked harder than any of the others—and yet it was not I but this same grace of God within me. In any event, whoever has done the work, whether I or they, this has been the Message and this has been the foundation of your faith.

Now if the rising of Christ from the dead is the very heart of our Message, how can some of you deny that there is any resurrection? If Christ is not risen then neither our preaching nor your faith has any meaning at all. Further it would mean that we are lying in our witness for God, for we have given our solemn testimony that He did raise up Christ—and that is utterly false if it should be true that the dead do not, in fact, rise again! For if the dead do not rise neither did Christ rise, and if Christ did not rise your faith is futile and your sins have never been forgiven. Moreover those who have died believing in Christ are utterly dead and gone. Truly, if our faith in Christ were limited to this life only we should, of all mankind, be the most to be pitied!

But the glorious fact is that Christ did rise from the dead: He has become the very First to rise of all who sleep the sleep of death.

Lay Representation At Annual Conference

Our two annual conferences are scheduled to meet in June. The Western N. C. Conference will convene at Lake Junaluska, June 7-11, and the North Carolina Conference will hold its annual meeting at Goldsboro, June 12-15.

Practically all of our pastors, as clerical delegates, will be present. But what about lay delegates? Many lay delegates, we fear, will not attend, and some of our charges will not be represented.

This is not good. The voice of our laymen needs to be heard in annual conference debate and decisions. Our system of near-equal representation between clergy and laity, as provided in the Discipline, is logical and wise.

However, the balance is destroyed when lay delegates stay away from annual conference in droves or only show up for part of the sessions. Moreover, the effectiveness of their presence is hampered when laymen have not

Something to Think About

The wind blows not where we want it to, not where we think it should, not where the most accurate computers agree. The wind bloweth where it listeth. Try shutting the door, barricading the door, putting your shoulder to the door, and it will just break the door down, as on that day when they rolled the great stone to the mouth of the tomb and said "that is the end of Jesus of Nazareth. That dead, defeated man will trouble us no longer. Let him sleep behind the stone forever."

And suddenly there came a great wind of the spirit and burst upon that stone, and Christ went conquering through the world.

DR. JAMES S. STEWART

from sermon *The Winds of the Spirit*
(John 3:8) preached at Charlotte,
January 16, 1967

given study and thought to the matters coming before the conference.

We would, therefore, urge every church to ascertain as soon as possible whether its lay delegate or reserve delegate will be able to attend the forthcoming annual conference. If neither can go, then the election of a second reserve delegate—someone who can and will go—should be handled at the Fourth Quarterly Conference or at a called session of the conference.

The initiative and responsibility for handling this extremely important matter should be assumed, we feel, by the pastor in cooperation with the church lay leader.

The Goodness In Good Friday

Why should the darkest day in human history be called "good"? Why call "good" the day when man was revealed so repulsively as a sinner. The goodness does not relate to anything about man, but to something startlingly wonderful about God.

It is upon the goodness of God that we focus our attention on Good Friday. Though scourged and harassed beyond comprehension, God in Christ revealed the triumph of His love over hate, of His forgiveness over hostility, of His grace over guilt.

The very fact that we call the day Good Friday and not Black Friday is auspicious. It reveals that we are placing the emphasis where it surely belongs in the Christian perspective: i.e. on God's mercy rather than on man's sinfulness, real though this is. But the preaching of the sinfulness of man without the proclamation of the forgiveness of God can lead only to despair. God's goodness covers the hideousness of man's badness, and leads to repentance and faith.

The Christian's Eternal Inheritance

By BISHOP EARL G. HUNT, JR.

I SHALL preach on the theme, "The Christian's Eternal Inheritance" and I read as a text from the 11th chapter of the Gospel according to St. John, the 25th and the 26th verses, Jesus' immortal words to Martha: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

These words of our Lord lift up a lyric longing which is in the human heart. When Albert Payson Terhune died they found a manuscript among his papers which he had not had time to complete, and in that manuscript there was one shining statement: "God always finishes his sentences." In that little group of words there is gathered up this lyric longing of the human heart about which I am speaking. It is based on several things.

There is, first of all, the certainty you and I feel that life upon this earth is always incomplete. Reinhold Niebuhr one time wrote, "Nothing that is ever really worthwhile can be completed in this life. Therefore, we are saved by hope." Life's possibilities, life's potentialities are only discovered here, they are not attained. Thus Mrs. Browning wrote in her inimitable way, "We shall all be poets there."

This lyric longing is based also upon the certainty you and I feel that injustice and inequality must plead for recompense. And again we recall Elizabeth Barrett Browning's poem about the child laborers in old England and their sufferings. To these recollections every one of us may add his own knowledge of the misery, the suffering and the tragedy of life. He recognizes that if there is to be a place for a moral universe in our thinking, then surely an after life is required for an adjustment of these inequities and inequalities.

And again this lyric longing is based upon a certainty we have that personality is of extreme worth and must survive. We are grateful for all the strides that science makes to give re-enforcement to our religious faith. I have watched across the years the exciting experimentation by Dr. J. B. Rhine and others at Duke University in extra-sensory perception, and I am certain that this whole area has light to shed upon the darkness of death. But we do not need that, my dear friends, for as one great preacher has phrased it, there is "the soul's invincible surmise." In moments of impenetrable darkness, in moments of inscrutable grief this "invincible surmise" soars upward and we are sure that life is eternal.

Our text assures us that Christ Himself is the answer to the problem of death. Now all of this is bound up in the great idea of the resurrection—not in the idea of immortality for this word is of Greek context

with Gnostic implications, and it does not mean in a Biblical sense that personality as we know personality shall survive. The Biblical doctrine is the doctrine of resurrection. The creed says, "I believe in the resurrection." Now to be sure resurrection is not resuscitation or revival of flesh. Resurrection is the lifting up of personhood into a new and an undreamed of dimension of life, and it is based upon the indisputable historical fact of the resurrection of Jesus Christ.

We do not have this morning a blueprint of heaven. We have beautiful Biblical language, the language of imagery, the language of sacred picture like the language in the 21st Chapter of the Book of Revelation. And then we have even the lovelier language in the great 14th Chapter of the Fourth Gospel, Jesus' own words: "In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is beautiful suggestion but we cannot go very much beyond this in our conjecture, for, as Dr. Buttrick said one time, "We dwell just where the infinite sea surges up, and where the queer little bay of this earth ends; and we can only imagine to ourselves as best we may the secrets of the great deep." Our understanding of what lies beyond and before is limited by the finitude of human intelligence.

Our text not only lifts up a lyric longing within our hearts and affirms that Christ Himself is the answer to the problem of death, our text suggests to you and me that its message is desperately needed in our churches today.

To begin with it is needed to reaffirm the divine nature of our Gospel. Religion is not just philosophy. When the human mind begins to develop its clever dialectics of God and man, sin and redemption, death and life, it is not necessarily dealing with the Gospel. Sermons, even sermons, can prove to be exciting intellectual encounters with intriguing ideas, even ideas about the Bible, lofty philosophical monologues from which the holy, transforming presence of the living, loving, compassionate Lord is totally missing. There is no burning bush, no cry from Calvary; and there are rarely changed lives in the wake of such preaching.

No, the Gospel is no dialectic of logic, no system of ethics, no musty set of morals, no book of platitudes. The Gospel is love's aching arms when life is lonely and barren. The Gospel is inconceivable forgiveness when sin has been bleak and persistent. The Gospel is hope when hope is long gone, dawning's bright fingers clutching at the throat of night. The Gospel is life when death has done his hideous worst.

Again this message is needed in our churches to give reenforcement to our moral structure. Christian moral principles are in a bad way in our world today. For example, there are fixed athletics, price manipulations,

the gradual disappearance of honor systems from campus life, a weird new philosophy of sex, pornography, adolescent delinquency, and a widespread misinterpretation of freedom as license. It has been easy for this decay of morals to occur in a world where human beings have come to be regarded simply as highly cultivated, totally emancipated animals, where there is no longer any idea of judgment either here or hereafter, and where death is glibly assumed to end it all.

But if man is eternal, destined for a continuing existence, if life in this world is what Bishop Gaylor said long ago it was, "a training ground for eternity," then all our immoral and amoral Hedonism is suddenly and devastatingly jerked up for scrutiny and evaluation. A man made to live forever must count the permanent personal consequences of his deeds and his attitudes. He must recognize that there is no way to rub out the record. Even in his moments of least intelligence he must acknowledge that good and not evil will survive, and that somewhere, sometime, somehow he is accountable for the quality of his life. He is not motivated simply to be good in order to go to heaven, for that would be faulty and inadequate philosophy. He is motivated rather by a knowledge of his own nature and the nature of the universe, and by a sober reflection upon his inevitable role as a responsible and mature human being—not an animal but a person bearing the image of his Maker.

Right and wrong leap into a new relevance, social values take on a new complexion, for man again is envisioned as a creature of eternity. Certainly a great deal of the contemporary moral chaos is traceable to the loss of the dimension of Eternity from modern thinking. The recovery of that dimension would be an incalculable tonic to moral renaissance in our day and hour.

I am persuaded that this text is needed in our churches today because it will bring expectancy to our faith. God made us this way! He put the lyre of the perfect, the tug of the ideal within us when he planted His own image there. Somebody has said that working for God's Kingdom is the only realization of it which any of us can experience in this life. One of the steamship companies has this perfectly delightful slogan, "Getting there is half the fun." And so it is. But, my dear friends, we would never set sail if beyond there was not some shining City, some beckoning country. It is the knowledge of this that gives expectancy to our faith.

And so, my dear friends, our spiritual eyes have seen the towers of a City that belongs to an everlasting Kingdom rising out of the mud and the rubble of this earth. So it is that we have strength for the journey, light for the darkness, faith for the task. Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Excerpts from a sermon by Bishop Hunt delivered during the traditional Easter Sunrise Service in Freedom Park, Charlotte, on April 10, 1966.

Methodist College Has Meaningful Religious Emphasis Week



The recent seventh annual Religious Emphasis Week at Methodist College, Fayetteville, provided an opportunity for the students and faculty to take a serious look at themselves in the mirror of the theme of the week—"Freedom and Responsibility."

Dr. Carl Sanders, District Superintendent of the Norfolk District of The Methodist Church, set the tone and presented a challenge through his soul-searching and thought-provoking messages on "How Free is Freedom?"; "The Playboy Philosophy";

"Wanted: Responsible Citizenship"; and "Mary, Mary, Quite Contrary."

In the accompanying photos we see some of the people who helped make the week a success.

Special music is provided by pianist Brenda Teal, Marshville; and vocalists, Woodrow Wells, Fayetteville, and Amelia Harper, Valdese.

Officers of the Interfaith Council meet with Dr. Sanders, second from right, and Dr. Garland Knott, extreme right, College Chaplain. Students members of the Coun-

cil are from left: Treasurer, Rosemary Lands, Charlotte; Secretary, Sandra Ittenbach, and Chairman, Bob Jervis, both of Fayetteville.

Giving a rhythmic interpretation of the Lord's Prayer during the Saturday evening program on forms of worship, are: Carol Burke, Chittenden, Vermont; Julie Cox, High Point; Sharon Buser, Fairfax, Va.; Judith Bass, Newton Grove, and Donna Davis, Raleigh.

Dr. Sanders speaks at one of the assemblies.

PHOTOS—CHARLES MCADAMS

Easter Drama To Be Given

Carvers Creek Methodist Church, Council, will present its annual Easter Drama on Friday evening, March 24, at eight o'clock. This will be the twenty-seventh year the drama has been offered.

The drama has its setting in Jerusalem and depicts the period from Peter's denial to the day of Christ's resurrection. It includes scenes from Pilate's Court and at the tomb of Jesus. The music, including spirituals, is provided by the Carvers Creek A.M.E. Zion Church. This choir makes the experience one to remember. Many of the performers and choir members have been in each of the presentations.

Carvers Creek Methodist Church is located on Highway 87, eighteen miles west of Acme, N. C. The church was founded the latter part of the 18th Century, and the present building was erected in 1859. The church was founded by Bishop Asbury and is the birthplace of Methodism in Bladen County.

The pastor, Rev. Travis W. Owen, ex-

tends an invitation to the public to attend. Many persons over the state come to Carvers Creek Church each year to see this Easter Drama.

♦ ♦ ♦

In our release and reconciliation He enlists us in His work of reconciliation. Wherever there are cleavages among His children—broken homes, racial tensions, class divisions, personal misunderstandings, severed communications—His work of reconciliation is called for through us, and we cannot always wait for a blueprinted social program to begin. We begin as reconciling agents where we are. Our ethical motivation derives from the fact that we ourselves have been forgiven and restored.

Dr. Finis Crutchfield

♦ ♦ ♦

It is still true that the best advertisement for the Church is not a preacher in the pulpit—but a Christian on the street.

—Ernest A. Fitzgerald

Cherokee III Purchased

The Lake Junaluska Assembly announced recently that it has purchased a new pontoon cruiser which will be in operation on the Lake this summer. The new boat will be named *Cherokee III* and will take the place of the old *Cherokee II* which has now been retired.

As is traditional, *Cherokee III* will sail each day during the summer season, taking guests and visitors on scenic tours around the Lake. This is the same type of boat that was such a popular favorite at the recent New York World's Fair and is also used extensively at Homosassa Springs, Florida.

Plans call for the cruiser to haul a capacity of 50 passengers on each trip. There will be individual seats for each person, and a canvas top will protect the passengers from the sun and rain.

The general dimensions of the boat are 10 feet wide by 30 feet long. It is supported by three 30-inch-wide by 25-inch-deep pontoons constructed of highly corrosive-resistant aluminum. The two outer pontoons are filled with plastic foam for floatation. The center pontoon contains a motor compartment for a 120-horsepower Mer-Cruiser 120 stern drive engine. It is due to arrive at Junaluska sometime in the late spring.

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A Look At The Labels

By BERNARD C. RUSSELL

By admission from all sides, the current session of the North Carolina General Assembly faces a very difficult problem with review of measures for control of alcoholic beverages. For the legislators and the people they represent, this should be a time for clear thinking and careful weighing of the human values involved. Preliminary public discussion, however, has abounded with terms which are exceedingly foggy in meaning. We need to look at the labels and see how they are misapplied to the packages we are being asked to buy.

It is said that legislation needs to catch up with the "modern" world, be "updated," made "contemporary." If this means that legislation enacted at various times is ambiguous, vague in its application to newly-evolving social practice, or contradictory in its several parts, and therefore should be freshly codified, this is a valid point.

But if such terms mean simply to give greater latitude to users of beverage alcohol, it does not follow. What is often meant by "modernizing" is to reflect customs and practices prevailing among the majority, or with people and places heretofore little known. This concept ignores the more problematic features of the present age. Alcoholism is forging up among the front-running killers of our society. Any measurable modification of personal reaction speeds, motor skills, and emotional responses due to the influence of alcohol, in this age of universal dependence upon the automobile and other complex machines, entails most serious possibilities. Statistics for automobile and industrial accidents demonstrate this. No longer are we in the age when the drinker's trusty horse will safely see him home!

Moreover, the growing complexities of society greatly aggravate the potential of intoxicants for producing harm. The accelerating pace and impersonality of present-day life are conducive to desire to stop the whirl and flee its tedium. Increase of leisure time for many accentuates lack of resourcefulness and creativity in the exercise of wider options for action. Advertising undergirded by shrewd knowledge of mass psychology makes beverage alcohol appear to offer the readiest means of escape. These factors, brought into conjunction, subject many unsuspecting innocents to the snowballing tyranny of alcohol thirst, and they become disrupters and dependents of society, rather than producers. Society has to rely upon instruments such as Alcoholics Anonymous and psychiatric treatment, but the rehabilitation measures somehow never catch up with

Dr. Russell is professor of Religion and Philosophy and Director of the Library at Pfeiffer College, Misenheimer.



MEMBERSHIP CLASS AT HICKORY

Twenty-four young people joined the First Methodist Church, Hickory, on Sunday morning, March 5. The 1967 Membership Class was composed of: Front row, left to right, Donald Nash Williams, Ben Burdell Rawls, Robert Joel Paap, Patrick MacDonald Murphy, James Randall Wells, Evan Robert Molyneux, Agnes Marie Harrell, Randy Lee Craven, James Julius Bush, Bill Hillard Bailey, Elizabeth Jane Whitener; second row, John Griffith Sperry, Stanley Payton Fields, Harold David Shumate, Richard Steven Shuford, Jill Elizabeth Newton, Christopher Scott Whitener, Margaret Teague, Mickie Jeannette McDougall, David Marlow Lowdermilk, Judith Kay Church, Brenda Dawn Butner, Laura Leigh Flowers and Pamela Lynn Flowers. Pictured on the third row are, left, Rev. J. Edwin Carter, Mrs. Metaleen C. Morgan and Dr. Robert G. Tuttle.

the backlog of alcoholics and problem drinkers!

With confident assertions that the world has now "come of age," there is talk of our having at long last entered into an "enlightened" era, and that outmoded ideas and standards can now be dropped. One would expect that enlightenment would mean having light thrown by reason upon one's course of life, and that a constant rational behavior would be produced. One might think that coming of age would mean achieving a mature perspective enabling a person to identify and withstand the enemies which could destroy balance and wholeness in life. But most assuredly it is not beverage alcohol which can produce such heightening of one's powers! Rather, it is discipline linked with sobriety. What alcohol does, indeed, do is to numb reason, loosen inhibitions, and reduce action to successively lower planes until the raw instinctual drives are in command.

Our age now has at hand the scientific data to enable it to anticipate the effects of alcohol upon the human system. Set in motion the cause, and effects must follow. To think we can avert them merely by wishing is like the child thinking to turn a warm day into a snowstorm merely by wishing.

In some quarters it is thought that we should become more "liberal" toward the use of alcohol socially. "Liberal" is a most ambiguous term, however. As with certain California student movements, it refers to whatever loosens restraints and standards brought over from the past. But the most valid meaning in reference to social issues would apply to moral concern for the well-being of other persons and of society as a whole, the objective being to remove inequities. To this, beverage alcohol is decidedly not conducive. Its generous use induces an irresponsibility of behavior which can bring forth unexpected loss of life,

limb or property for those who encounter the person under its influence. A person of truly liberal attitude would direct his every act and endeavor to protection and defense of the right of others to be left free of hurt from a person rendered irrational by intoxicants.

The current call for "liberalizing" liquor legislation seems to come loudest from that business sector with financial interest in entertainment, recreation, and the promotion of conventions. Serving alcohol is naturally more profitable than producing and serving nourishing food and drink. Moreover, it is more largely conducive to reckless spending. But to build up the recreation industry is not necessarily to give sound strength to the economy, as is recognized by a recent report vetoing proposals to save Appalachia by recreation as its major industry. Bigger and more boisterous conventions cannot promise health to our cities, but production of more food to put in people's mouths and more labor-saving devices to put in their hands can do so.

It is evident, then, that a second look must be taken at the slogans that are caught up and passed on from lip to lip. They must be separated from the implied but ungrounded meanings given them by the emotional drive and desire of those who most frequently repeat them. Above all, both the people and their leaders must seek to find by the exercise of thoughtful alertness, those solutions which will enduringly bring forth what is the greatest good of the greatest number of people.

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Wednesday Church School Can Be Fun



Fifth grade with Mrs. Jake Alexander, teacher.



First, Second and Third grade choir class.

by REV. CHARLES E. PAGE

From all over the city they come! Wednesday Church School for elementary age children at First Methodist Church, Salisbury, is a popular activity. The Commission on Education is impressed with the success of the undertaking because the children are proving that additional sessions can be fun.

All six grades come to the Fellowship Hall for refreshments following their dismissal from the public schools. Classes begin promptly at 3:30 and continue until 5 p.m. This time is divided into two sessions of 45 minutes each. Grades one through three receive instruction in their classrooms during the first period, and choral training the second period. In grades four through six the sessions are reversed.

The Wednesday Weekday Church School follows the year set by the local public schools with holidays of the latter being observed by the former. At the outset of the year a parents meeting is held, and the purpose, goals, and schedule, are outlined. A follow-up letter and enrollment cards are



Sixth grade confirmation class. Hands, Dr. Ralph H. Taylor, pastor. Miss Virginia Jenkins in background.

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Mrs. Rowe McNeely is co-ordinator and over-all chairman of the Weekday School. Working closely with the Commission on Education she secures one teacher and one substitute for each grade one through five. The sixth grade, which is a confirmation class, is provided with three teachers including the local pastor, Dr. Ralph H. Taylor. A choir director and accompanist are present each week. All workers with

exception of the Choir Director, Mrs. David Cotton, serve on a volunteer basis.

"Christian Studies For Methodist Children," the Wesley Series, provides the curriculum materials used in grades one through five. Experience is gained in activities not possible on Sunday because of time limitation—films, visiting missionaries, and other inspirational persons. Creative activities such as dramas, painting, map making, puppets, etc., are also enjoyed.

The sixth grade begins the year with



Fourth grade with Mrs. Lon Miller, teacher. PHOTOS BY JAMES BARRINGER

a study adapted from Howard Grimes' *The Church and My Life*. This is followed by a unit on Christian symbols, the liturgical year, and the meaning of worship. The third and final unit is devoted to Methodist history, doctrine, and expectations of churchmanship. Extra-curricular sessions enjoyed by the sixth grade include Saturday trips to many of our Methodist institutions: Methodist Home and Wesley Nursing Center, Charlotte, Lake Junaluska Assembly, Children's Home in Winston-Salem, and Duke University.

The two choirs learn hymns and anthems for presentation at regular church services. Special programs are given at Wednesday evening "Family nights" nearest Christmas and Easter.

The church is impressed with the popularity of this program among the elementary school age children, and the regularity of attendance. The church leadership agrees that the opportunity afforded by the program enables our Church School to do a more effective job of Christian teaching and nurture.

Challenging Session Held by North Carolina Conference WSCS

Between 600 and 700 women of the Woman's Society of Christian Service from the 11 districts of the North Carolina Conference of The Methodist Church, representing some 35,000 women members, met in Centenary Methodist Church, New Bern, Tuesday, March 14 for their annual meeting.

Mrs. Sam A. Dunn of Enfield, president, presided, and set the pace for the three-day session as she gave her annual address on the topic "The Enabling Vision," which was the theme of the gathering. She gave as the enabling vision of the conference: work among the rural churches in the Salemburg area; work in the newest state, Hawaii; work among African Christians; agreement among people called Methodists; and ventures in ecumenism.

She closed her challenging remarks by saying, "As God gives to groups of persons a vision of a better world to be, a vision which moves them to action, so He gives to each of us as we pray 'Give Us Thy Vision,' a vision of that better person we can become, of finer things for us to do, of the good that we can help achieve. May He grant to each of us this enabling vision."

Mrs. R. L. Bame gave the morning meditation with Philip Cartwright, of Milburn, N.J., as vocal soloist. Mr. Cartwright presented musical numbers throughout the entire program of the meeting.

Greetings were brought by Mrs. George Bullock of the local Woman's Society of Christian Service; Mrs. Harry B. Wright, of the Wesleyan Service Guild; Rev. A. F. Fisher, pastor of the Centenary Church; and Bishop Paul N. Garber, of the Raleigh Area.

A highlight of the afternoon session was an address by Mr. Gerhard Hennes, treasurer, Methodist Committee for Overseas Relief, on "More Than Bread." Dinner was served at the Scottish Rite Temple at 5:30. Mr. Hennes spoke again at the evening services on "A Handful of Rice," following which the Sacrament of the Holy Communion was administered by the pastor, Rev. A. F. Fisher, assisted by the Rev. James A. Tingle, Rev. W. I. Jackson, and Rev. John T. Smith. Love gifts placed on the altar were to go to the Mary A. Knotts High School in Vikarabad, India.

Mrs. H. M. Russell, president of the Southeastern Jurisdiction of the Woman's Society of Christian Service, gave the principal address on Wednesday morning on the subject: "Give Us Thy Vision—Eyes That See." Presentation of Special Memberships were announced, followed by an address by Mr. Hennes on "Mission and Service in a World of Need." Rev. and Mrs. Kenneth S. Jones, former missionaries to the Congo, presented a dialogue "Good News From the Congo."

At the 1:30 session Wednesday afternoon a panel dialogue on ecumenism, was held with Mrs. E. L. Hillman as moderator,

assisted by Mrs. Robert Cushman, Dr. Nell Hirschberg, Mrs. Kenneth Stroud. A tour of the Tryon Palace was conducted later in the afternoon.

Dr. T. Marvin Vick, pastor of Edenton Street Methodist Church, Raleigh and president of the Board of Missions of the North Carolina Annual Conference, delivered a stirring message on Wednesday evening, in which he called attention to the need of mission activity, and cited the hunger for such a message, and referred to the marvelous response. Music for the service was rendered by the combined choirs of Centenary Church. Following the message Mrs. Harold Mann, conference treasurer, conducted the pledge service for funds for the coming year.

The following figures show the number of societies in each district, the number of members, and the amount pledged for the coming year.

DISTRICT	SOC.	MEMBERS	PLEDGE
Burlington	63	3,350	\$ 16,250
Durham	65	2,750	16,025
Elizabeth City	60	1,970	10,000
Fayetteville	63	2,795	13,200
Goldsboro	78	3,238	13,200
Greenville	57	2,767	13,500
New Bern	66	3,150	12,900
Raleigh	57	3,500	21,000
Rocky Mount	72	3,100	19,000
Sanford	71	2,961	15,000
Wilmington	64	2,249	12,500
	716	31,830	
Wesleyan Service Guild			\$ 17,500
Total			\$180,075

The meditation on Thursday morning was by Mrs. Russell, on "Give Us Thy Vision to Love Thy Neighbor as Thyself." This was followed by the burning of the candles in memory or in honor of those who have rendered faithful service through the Woman's Society of Christian Service. The candle was burned for 46 minutes and resulted in a total of \$1,196, which will be used for missions in various fields.

After certain committee reports were presented and acted upon, Mrs. Cecil Pate spoke for the chairman of the Committee on Projects; Miss Bernice Ballance for the work of the Salemburg Area; and Mrs. Iral B. Moore on the Raleigh Inner City Ministry. The two closing messages were brought by Mrs. James M. Harper, Jr., on "Others Who Serve" and Mr. and Mrs. Jones on "Renewal Through Service."

An invitation was accepted to hold the 1968 Woman's Society of Christian Service conference in Edenton Street Church, Raleigh.

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Catholics Pray for Venture in Faith

by JOHN L. BORCHERT

Roman Catholic men and women, and Roman Catholic young people and children went to their knees to pray for the success of the Methodist Venture in Faith.

This outstanding ecumenical gesture of Christian concern occurred in Lexington during the March 5-8 revival program for Methodist congregations of the Thomasville District, Western North Carolina Conference.

Father Ronald McLaughlin, new priest for the Holy Rosary Catholic Church of Lexington, said his 220-member congregation and its Mocksville extension—St. Francis Catholic Mission of 14 adults, joined in the four-day concern in prayer.

The young priest, who came to Lexington September of 1966, said he substituted for his sermon of Sunday, March 5, a request that the members pray for the success of the Venture in Faith.

"I told them I hoped when I spoke to Methodist ministers I would be able to tell them, when they got into their pulpits, to be assured our people were on their knees praying that the Lord would speak to them and His message would come across loud and clear."

The Catholics came as families and as individuals to Holy Rosary Church to pray. And they prayed in their homes.

Then on Tuesday night, as the Methodists neared the close of their four days of services, the Catholics in Lexington and Mocksville began a 24-hour prayer vigil for the success of the revival. At the mission the small membership required several turns.

"I think this concern proved a real blessing to us," Father McLaughlin said. "It has brought out more clearly to our people service and union in Christ across denominational lines."

"When a working man drags himself out of bed, leaves his family and drives across town to participate at 3 a.m. in an hour-long prayer vigil, he will think more about ecumenicity," the priest said. "I have been overwhelmed about their enthusiasm over this."

Many of the young people and children used a self-denial approach to show concern for the success of the Venture in Faith, Father McLaughlin said.

"Certain television programs were skipped, and that Monday night the rating of 'The Monkees' dropped. One kid said he stopped bugging his parents for four days. Another gave up dessert for four days. Each day they prayed and did something extra for the success of the Venture in Faith."

Father McLaughlin said he didn't urge his people to support the Venture in Faith in "terms of a 'Holier-than-thou' attitude—such as 'we are the saved praying for the unsaved.' But rather with the attitude that we are deeply aware of our own failure and in order to live as brothers and sisters with one another, there is a need to at least show overtones of love and concern for one another."

"Whatever else may divide us in the Christian Church," the priest told his congregation, "we, as Catholics, must begin to recognize more deeply that everyone

is justified through faith and baptism in Christ, and this makes us all one in Christ's body. There must be a deep recognition that we are all brothers and sisters in Christ and members of one family."

Methodist Tourist Map Issued

EVANSTON, ILL.—Methodists wanting to take a first-hand look at their church in action in the United States will have their travel facilitated by a new map just issued by the Commission on Promotion and Cultivation here.

The Methodist Tourist Map lists 993 institutions and projects in all parts of the nation, including educational institutions, hospitals, homes, shrines, missions projects and places of general interest. This new edition is an updating of one issued several years ago.

Approximately 40x26 inches in size, the map folds to a convenient size for carrying in an automobile glove compartment. A laminated map, designed for bulletin board use, is also available. Sales of the map are being handled by the commission from its office at 1200 Davis Street here.

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EAST MARION BEGINS BUILDING PROGRAM

Ground-breaking Services were held for the East Marion Methodist Church in the Marion District, on March 5, at the eleven o'clock service. A new church and parsonage will be built at a cost of \$100,000. Persons taking part in the service were, left to right: Mr. J. B. Laughlin, Rev. Boyce Huffstetler, pastor; Mr. T. L. Richie, chairman of Building Committee; Miss Cora Ross, a charter member; Mrs. Jennings Ward, Mr. Bryan George, chairman of Building Fund; Mr. W. V. Hollifield, Mr. G. L. Jackson; back row: Mr. Ray Young, Mr. T. R. Bailey, chairman of Board of Trustees, Mr. Robert Burgin, chairman of Official Board; Mr. Paul Poteat, Mr. Robert Lewis, Sr., church lay leader. Mr. Robert Burgin, shown in the picture succumbed to a fatal heart attack the next day. A memorial to his dedication and work in the church will be placed in the new church. He was a trustee and member of the Building Committee. The new church will contain sanctuary, classrooms and fellowship hall. Mr. Tom H. Hutchins of Statesville is the architect.



WINS HONOR

Miss Margie Buffkin, a resident of the Methodist Home for Children in Raleigh, was admitted to The National Honor Society of Needham Broughton High School on March 3. She is a junior this year. Membership is based on scholarship, character, leadership and service.

Sanford District Conference Reports Reflect Steady Growth

The Sanford District will not be three years old until June, 1967, but already it shows strong evidence of steady growth. No small part of its advance is due to the capable, experienced leadership of its district superintendent, Rev. Vergil E. Queen. He was assigned the task of organizing the district and is now nearing the end of his third year as superintendent.

Leaders of the district gathered at Carthage Methodist Church on Sunday afternoon, March 5, for the District Conference, comfortably filling the sanctuary. The host pastor, Rev. Paul Boone, and his people had provided all things necessary for convenience and comfort. The atmosphere was relaxed and informal as reports were made. Questions from the floor and discussion on matters of special interest created the impression that these men and women were interested in the affairs of the district.

A report from Earle Hubbard, Southern Pines, secretary of the District Trustees, revealed that the district has moved ahead splendidly in providing a district parsonage



Left, Mrs. Joseph S. Hiatt, Jr., District President of the Woman's Society reporting to Sanford District Conference. Right, Rev. Vergil Queen, presiding.

of which the entire conference may be justifiably proud.

To date the district had received 430 new members with a net gain of 91. On the capital fund campaign for colleges, out of a quota of \$281,786.51, well over half was reported paid. Church school enrollment declined by 34 due mainly to a substantial revision in the statistics from one church. The district reported 192 Ten Dollar Club members. The Woman's Society reported

a total of 71 societies. Mrs. Joseph S. Hiatt, Jr., district president, stated, "Membership has increased in number as well as talent and ideas. Our Mission Pledges and Supply Askings are coming in fine, and we feel confident we will more than meet our pledge of \$15,100." As of March 1, the district was almost 52 per cent paid out on World Service and Conference Benevolences, according to the report from Marvin J. Cowell, conference treasurer.

Mission Revival Is Successful

Rev. George C. Megill, missionary to Brazil from the North Carolina Conference, held a charge-wide Mission Revival on South Mills Methodist Charge the week of Feb. 20-24.

Services for the first two nights were held in Trinity Church, with the third night at Sharon Church, and the last two nights at McBride Church. There was an average attendance of over 100 for the five nights.

Before preaching, Mr. Megill showed slides of the country of Brazil, his work there and the people. Tables were set up displaying curios and articles from Brazil as well as a book table, which offered books and booklets at cost price.

The offerings each evening went for missions and after the minimal expenses of travel, etc., were taken out, there was nearly \$200 for designated mission projects.

Mr. Megill will be holding a number of these Mission Revivals throughout the spring at various Methodist churches, including the following:

St. Luke, Goldsboro; Mt. Zion, Wilmington District; New Hope-Woodland, Hertford; Tabernacle, Robbins County; Cokesbury, Stedman; Mamers Charge, Fayetteville District; Hertford, Hertford; Macon Church and Macedonia Church.

Rev. Samuel L. Wood, pastor of the South Mills Charge, writes:

"The services and the ministry of Brother Megill proved a rich blessing and spiritual enrichment to all of us and broadened our understanding of the needs of the work being done on the various mission fields. I heartily recommend Mr. Megill to Methodists who desire a real spiritual blessing and renewal for their churches and communities."

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Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

EASTER THOUGHT

A sense of deep need during Lent will serve its purpose if it drives us to God in repentance and prayer so that we know as never before His most precious gift, the Holy Spirit, present as a power for the living of these hard but wonderful days.

MRS. LESLIE BARNHARDT
Conference President

LEADERSHIP DEVELOPMENT

April 1st has been set as a day of training for Woman's Society leaders from every district. Broad Street Methodist Church, Statesville, is the place and 10 a.m. to 4 p.m. is the time.

Those who will attend the workshop include all conference officers and the president and vice president of each of the thirteen districts.

Leaders for the day will be Miss Gene Maxwell and Mrs. J. Boyd Tyrrell, Regional Secretaries from the Woman's Division of the Board of Missions.

The purpose is stated by Mrs. Gilreath Adams, Jr. of Asheville, conference secre-

tary of Membership Cultivation, "The time on April 1 will be spent in encounter with both subject matter and techniques for learning, as well as reasons why we need to use different and challenging ways of learning."

At the workshop teams will be chosen to go to each annual District Meeting of the Woman's Society during April and May, each team to conduct a two-hour session of this exciting new type of programming, which will be "mind-stretching, inspirational, challenging, giving women handles which they can hold and apply where they are," says Mrs. Adams.

Mrs. Leslie Barnhardt, Charlotte, conference president, gives a hint of the content of the program: "As we have studied materials, observed and participated in Regional National and International meetings, we are made keenly aware that among the issues with which we will be more and more involved are: 1. Ecumenism, and 2. The Role of Women in the World Today.

"These two issues will become part of the content we hope to inject in the

district meetings. Through the leadership development sessions on April 1, we will be exposed to a number of methods, techniques, etc., for doing so."

The theme of leadership development is permeating all types of programs on ALL levels of work in the Woman's Division. In the 1966 *Report of the Board of Missions*, this was written: "These sessions have all been full of exploration, sharing of ideas and agreeing to 'sit on them' while creative brooding slowly reveals a degree of assurance that this is the dimension we seek, the direction worthy of our efforts. If we are to be in mission within a responding community—the Church—we must make possible these times when together we can study and search, enter into dialogue and disagreement; and through understanding the Church and the world it must serve, begin to discern what our involvement as an organization must be."

ALLEN HIGH SCHOOL, ASHEVILLE

The Advisory Committee for Allen High School, Asheville, met on March 3 to hear news of the progress during the current school year and to make some exciting new plans for the coming months. Mrs. James W. Fowler, Jr. of Charlotte is chairman of the committee.

The new school brochure was distributed to members, stating the school's purpose: "Allen High School, as an institution related to the Board of Missions of The Methodist Church, operates within the life of the total Christian community. This means that all of what the school is and does issues from its belief that it is God who creates and saves the world. Allen takes as one of its guiding principles the



Above are scenes from the annual meeting of the Wesleyan Service Guild of the North Carolina Conference, held at Front Street Methodist Church, Burlington March 11-12. Pictured at left is a scene from a drama entitled "A Trip to the Moon" which was produced by the Davis Street Methodist Church Guild. At far left in the picture is Mrs. Frances Byrd, who was narrator. In the center picture, Miss Rosalie Holmes, Conference Secretary of the Guild, is shown presiding, while standing in the background is Rev. C. L. Herron, Migrant Project Director of the North Carolina Council of Churches, who brought an address on "Migrant Work In North Carolina." Herron is a Methodist and is a member of the Florida Conference. Pictured at right, above in foreground, is Mrs. Sam A. Dunn, Conference President of the Woman's Society of the Florida Conference. Pictured at right, above in foreground, is Mrs. Sam A. Dunn, Conference President of the Woman's Society of the Florida Conference. Pictured at right, above in foreground, is Mrs. Sam A. Dunn, Conference President of the Woman's Society of the Florida Conference. Also on the program was Miss Helen Rosser, retired missionary to Korea, whose subject was "Christianity in Korea."

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Mar. 28-31: Council of Bishops of The Methodist Church, Buffalo, N.Y.
- Apr. 1- 2: Methodist Student Movement Retreat, Efland, Camp Chestnut Ridge
- Apr. 3- 4: Consultation on the Campus Ministry, Chapel Hill, Wesley Foundation
- Apr. 3- 5: Annual Meeting, General Board of Evangelism, Seattle, Wash.
- Apr. 5- 7: National Methodist Convocation on Medicine and Theology, Mayo Clinic and Methodist Hospital, Rochester, Minn.
- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Mar. 25-27: Methodist Home for Children, Alumni Meeting
- Mar. 26-Apr. 2: A Week of Witnessing
- Mar. 28 : Vacation Church School Institute, Raleigh, Hayes Barton, 9-1
- Mar. 29 : Vacation Church School Institute, Front St. Church, Burlington, 9-1
- Mar. 30 : Vacation Church School Institute, Southern Pines Church, 9:00-1:00
- Mar. 31 : Vacation Church School Institute, Haymount Church, Fayetteville, 9-1
- Apr. 2 : Raleigh District Conference, 2:30 p.m.
- Apr. 3- 4: Board of Ministerial Training and Qualifications, St. Paul Church, Goldsboro
- Apr. 3- 4: Board of Education Planning Conference, Camp Chestnut Ridge, Efland
- Apr. 4 : Minimum Salary Commission, St. Paul Church, Goldsboro
- Apr. 5 : Committee on Christian Higher Education, Methodist Building, Raleigh
- Apr. 5 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9 a.m.-3 p.m.
- Apr. 5 : Board of Hospitals and Homes, Methodist Retirement Home, Durham, 10 a.m.
- Apr. 9-14: Elizabeth City District Revivals
- Apr. 9-14: Fayetteville District Revivals
- Apr. 11 : Vacation Church School Institute, Wilmington, Grace Church, 9-1
- Apr. 11 : Board of Trustees, The Retirement Home
- Apr. 12 : Trustees Meeting, Methodist Home for Children
- Apr. 12 : Trustees Meeting, Conference Historical Society, Methodist Building, 2:00
- Apr. 12 : Meeting Methodist Information, Methodist Building, 3:30 p.m.
- Apr. 12 : Vacation Church School Institute, St. Paul Church, Goldsboro, 9-1

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 30 : High Point District Conference on Christian Education, Asheboro, First, 7:15 p.m.
- Mar. 31 : Thomasville District Conference on Christian Education, Lexington, First, 7:15 p.m.
- Apr. 2 : Gastonia District Conference on Christian Education, Gastonia, First, 2:45
- Apr. 2 : Music and Worship Workshop, Asheville, Central Church
- Apr. 3 : Music and Worship Workshop, Charlotte, First Church
- Apr. 3 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30
- Apr. 3 : Winston-Salem District Conference on Christian Education, Winston-Salem, Centenary, 7:15 p.m.
- Apr. 4 : Music and Worship Workshop, Winston-Salem, Centenary
- Apr. 4 : Commission on Town and Country Work, Statesville, Methodist Building
- Apr. 4 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
- Apr. 6 : Marion District Conference on Christian Education, Morganton, First, 7:15
- Apr. 7 : Board of Evangelism, Statesville, Methodist Building, 10:30 a.m.
- Apr. 7- 8: Testing and Guidance Clinic, Greensboro College
- Apr. 7 : Statesville District Conference on Christian Education, Hickory, First, 7:15
- Apr. 9 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
- Apr. 9-10: Bishop's Dialogue with Young Ministers, Hinton Rural Life Center
- Apr. 10 : Charlotte District Conference on Christian Education, Charlotte, First Church, 7:15 p.m.
- Apr. 10 : High Point Christian Workers' School, High Point, Wesley Memorial, 7:30
- Apr. 11 : Bishop's Dialogue with Young Ministers, Gastonia District Camp, Casar
- Apr. 11 : Conference Board of Trustees, Charlotte, First Church, 10:00 a.m.
- Apr. 11 : Albemarle District Conference on Christian Education, Monroe, Central, 7:15 p.m.
- Apr. 12 : Bishop's Dialogue with Young Ministers, Lexington, Shiloh Church
- Apr. 13 : Bishop's Dialogue with Young Ministers, Greensboro, Muir's Chapel
- Apr. 13 : Waynesville District Conference on Christian Education, Waynesville, First, 7:15 p.m.

fact that there is great potential for human growth and development when persons, guided by some of the great insights of the past and present, respond to God and each other. Furthermore, the school believes that human development in accordance with the purposes of God comes through such means as a liberal arts type of academic curriculum, exposure to a wide variety of cultural and recreational experiences, and as persons live together in a controlled social environment.

"Education at Allen embraces all of a student's life. Therefore the school strives to help the individual girl gain a deeper insight into her own identity, a vision of her relationship with and responsibility to others and a more vital understanding of her Christian faith and heritage which will give meaning to her life and which will enable her to live relevantly in the present age."

Miss Julia Titus, principal of the school, said that 35 of the 37 members of the 1967 graduating class have definite plans for further education. Many have received their acceptance in colleges and universities and others expect theirs in the near future.

Miss Ruth Walther, superintendent of the school, told of many extra curricular activities of Allen girls. There are eight Red Cross volunteers who work every Saturday at Oteen Veterans' Administration Hospital. Fourteen Allen girls worked at the YWCA—sponsored project, *Saturday Pigtail*, a program of varied activities for girls from 9 to 12 years of age.

A Lenten Retreat was planned for March 17 and 18 at Hinton Rural Life Center at Hayesville, with special Holy Week services at the school on the following week.

The best known group from Allen High School is the choir directed by Miss Winifred Wrisley, music teacher at the school. The 31-voice choir has presented 25 concerts during the year at various meetings away from the school, at Methodist Youth Fellowship and Woman's Society meetings and also at church services. Their most recent concert was at Brevard Methodist Church early in March. The choir has received national recognition for its beautiful music.

Dr. Evelyn Berry of New York, executive secretary of Educational Work of the National Division of the Board of Missions, attended the Advisory Committee meeting.

Allen High School was established in 1887 and was named for Mrs. Marriage Allen of London, England, who gave funds for the first dormitory. It was first an elementary school founded for Negro girls who did not have opportunity for adequate schools where they lived. It was later changed into a high school and since 1940 has been a member of the Southern Association of Colleges and Secondary Schools. The school is now open to girls of all races, all who want a liberal arts, college preparatory course.

◆ ◆ ◆

The Christian churches must find one voice to say unequivocally and unambiguously that all the children of men are equally entitled to sit at God's table in this world.

Dr. Jose Miguez



MRS. CATHRINE VICK

Dear Girls and Boys:

All around us we are seeing signs of God's creation. The trees are beginning to bud. Crocus and daffodils are pushing their bright heads through the brown earth and lifting them toward the sun. The grass is becoming greener after the refreshing rain. As the birds fly about, their cheerful songs can be heard. Last year I told you about a great flock of birds that descended upon my yard and ate all of the red berries that were on the bushes there. Yesterday birds returned again and ate the berries that had grown this year. It was fun to watch them as they gobbled up those berries, eating for a while and then resting on the branches of nearby trees. Somehow they knew just where to come to get something they liked. I think that God must guide them so that they find the food they need. As Jesus said, if He cares for the birds, surely He cares for each one of us.

The birds and the flowers, the wind and the showers all help us know that spring is here. It is a time when we see things come alive again and when we watch things grow. There will be leaves and flowers and grass and tiny birds for you to watch. They are all a part of God's plan for beauty and order in His world. It is a time for joy and happiness. All of this wonder makes me think of a poem we find in the Old Testament. It is one you will want to learn for it helps us remember that God is always dependable.

"For lo, the winter is past,
The rain is over and gone.
The flowers appear on the earth,
The time of singing has come."

AUNT CAY

HE IS RISEN

Peter and John sat quietly in the room where they had eaten with Jesus on Thursday night. Now it was early on the first day of the week and the faint rays of light were beginning to shine through the darkness. The Sabbath was over and soon they must decide what they would do now. It didn't seem possible that Jesus was dead.

Peter broke the silence. "These have been the two most miserable days of my life," he said. "All of the horror and ugliness keep flashing before me. I can still see Jesus as they led Him from the courtyard to the governor, Pilate. I was sure that he would know that

Jesus had done no wrong and release Him."

"I, too, was surprised at the way Pilate handled the case," replied John. "I didn't think he really felt that Jesus was guilty of the things of which the chief priests and elders accused Him. He knew of our custom to release one prisoner at the time of the feast and I think he was sure the crowd would ask for Jesus."

"That shocked me," remarked Peter. "The people followed and listened to Jesus with such interest as He taught them. I could scarcely believe my ears when they called for the release of Barabbas."

"I cringed when they stripped Him of His clothes, put a purple robe on Him, and placed that crown of thorns on His head," continued John. "Then when they mocked Him, spat on Him, and called Him 'King of the Jews,' I became angry. It was humiliating to see them put His own clothes back on Him and give Him a cross to carry."

"Yes, and it was such a heavy one," added Peter. "I was glad when they called Simon of Cyrene to carry it for Him. Jesus looked so tired. And then the rest of that walk to Golgotha was difficult. I thought I could not bear it to see Him hanging on that cross between those two thieves."

"And yet, even in His agony He thought of His mother standing at the foot of the cross. I'm glad He asked me to look after her," said John. "I shall do my very best."

"It was thoughtful of Joseph of Arimathea to ask Pilate for Jesus' body," added Peter. "He wrapped it so carefully in linen cloths and laid it in his own tomb before the Sabbath began. I wonder why Pilate had that huge stone placed in front of the entrance?"

A knock at the door aroused the two men from their musings. "Peter, open the door," a voice called. "It is Mary Magdalene. I have news for you."

"Come in," said Peter as he unbarred the door. "Where have you been so early in the morning?"

"To the tomb," replied Mary. "Joanna, Salome, and Mary, James' mother, were with me. We went to anoint the Lord's body and Peter, the stone had been taken away from the tomb. The body is not there. An angel appeared and said to me, 'I know that you seek Jesus who was crucified. He is not here; for He is risen as He said. Go tell the dis-

ciples and Peter that He is going to Galilee."

"Come," said Peter to John "let us go and see."

The two men quickly ran out of the house toward the tomb. John outran Peter and arrived first. He looked in and saw all the linen cloths lying there as Mary had said. When Peter arrived, he went into the tomb and saw for himself that the body was gone. "Truly," he said "He is risen, John, let us go quickly to Galilee and meet Him there."

God made the flowers
That bloom in the spring.
God made the birds and
The songs that they sing.
God made the sunshine,
The shade of a tree.
God made all children
Like you and like me.
God has made all things
To show us His love.
Thank You, O Father,
In heaven above.

A BIBLE QUIZ

Can you tell what each of the following people did for or to Jesus in the last week of His life?

1. Joseph of Arimathea
2. Pilate
3. The Roman soldiers
4. The women who came to the tomb
5. Simon of Cyrene
6. Peter, in the courtyard
7. Judas
8. Simon
9. An unknown woman

RIDDLES

I have a head and a tail but no body.
What am I? A penny.

What is it that is alive and has only one foot? A leg.

To whom does every man take off his hat? The barber.

ANSWERS FOR LAST WEEK

(Bible clues) Paul; Noah: Jesus: Peter: Adam; Abraham: Joseph; Moses; David. (Who am I) David.

Professor: "Your tubular air container has lost its accustomed rotundity."

Motorist: "Huh?"

Professor: "The cylinder which supports your vehicle is no longer inflated."

Motorist: "What?"

Professor: "The elastic fabric surrounding the circular frame whose successive revolutions bear you onward in space has not regained its pristine roundness."

Small boy: "Hey, mister, you got a flat."

Sunday School Lesson

FOR APRIL 2, 1967

BY RAYMOND A. SMITH

You Shall Be My Witnesses

Background Scripture: Acts 1

Lesson Scripture: Acts 1:1-11

For our second and third quarters this year we shall be studying the Book of Acts. This study is designed not simply to give us more knowledge of this important book. There is a much more significant aim, and that is to get us more deeply involved in the life of the early church, and to come to a conviction that the Holy Spirit can and will do for the Church today what it did for the early church. In fact, we have Jesus' own promise that "greater things shall ye do, because I go to my Father."

It has been well said that the title of Acts might better be "The Acts of the Holy Spirit." Since Acts is volume II of Luke's work, he continues to emphasize the work of the Spirit, as he did in his gospel. It was through this same Spirit that the early church became a dynamic and vital community, exercising an influence that was altogether out of proportion to its numbers.

In verse 6 we have an amazing statement: "So when they had come together they asked Him (that is, Jesus) 'Lord, will you at this time restore the Kingdom to Israel?'" This shows that even after the disciples had been with Jesus through the years of His teaching and healing ministry, they still had not grasped His central purpose. They were still under the spell of the popular notion that the Kingdom of God, when it came, would be a political and military victory over the Romans who then occupied their country.

Regarding the timing of this important event, Jesus reminded them that there was no fixed date for it, but that it was known only to God. He further explained that they "had their work cut out for them." They were to wait in prayer until they were endued with the Holy Spirit's power. After this they were to go everywhere and witness to the reality and power of this Spirit in their lives.

Bishop Arthur Moore has been quoted as saying: "When the first-century Christians came together they talked about their powers; but when modern Christians come together they talk about their problems." At this point we may raise the question about all the criticism we are hearing about the Church today. Some of us can't



NEW MEMBERS HONORED

Forty-seven persons were honored at a New Members Party on March 7 at the Methodist Home in Charlotte. They were: Mrs. Alfa B. Stone, Mrs. Lois H. Ardrey, Mrs. Pearl B. Gallimore, Mrs. Mary J. McCulley, Mrs. Pearl P. Benson, Mrs. J. L. Goodnight, Mrs. A. L. Aycock, Mrs. Emma T. Gullette, Miss Annie B. Phifer and Miss Edith Hague. Second row: Mrs. Florence M. Brown, Mrs. Mamie J. Carpenter, Mrs. Verniah Y. Fowler, Mrs. Lela Jarrett, Mrs. Hattie C. Burkhead, Mrs. J. E. Pritchard, Mrs. Lizzie L. Hoover, Mrs. Blanche T. Boyd and Mrs. Bertha P. Smith. Third row: Mrs. Effie P. Blum, Miss Florence Hague, Mrs. Alma H. Boyd, Mrs. Augusta Buchanan, Miss Rosa M. Petree, Miss Pearl Jones, Mrs. J. W. Addington, Miss Lynette Field and Miss Kate Kelly. Fourth row: Miss Helen Hoover, Miss Evelyn E. Marler, Miss Lois Green, Mrs. Roy C. Brown, Mrs. Effie E. Handsel, Mrs. Jo Moore Deal, Miss Vernie Goodman, Mrs. Minnie P. Reavis and Mr. Marshall H. Courtney. Not shown in the picture are: Mrs. Howard Smith, Mr. Henry M. Heath, Mrs. Sarah G. Ogburn, Mrs. Lottie Reid, Mrs. Stella J. Merriam, Mrs. Daisy B. Kirkman, Mrs. Marie A. Johnson, Mr. and Mrs. Charles D. Edwards and Mrs. Bertie C. Sherill. A significant fact about this fine group is that there is at least one or more members from every one of the thirteen districts in the Western North Carolina Conference. All of them, too, excelled in their leadership in their local churches and communities.

remember the time when there were so many who criticize the Church so harshly. According to the newspapers, a minister walked out of a church meeting in New Jersey a little while ago with the remark: "The Church isn't dying; it is dead already." And a recent article suggested that today's radicals are attacking the universities rather than the churches because the Church is so weak it isn't even worth attacking!

But all the criticism doesn't come from the outside, much of it comes from the inside. Furthermore, people criticize the Church, not because it's too good, but because it isn't good enough. Also there are some leaders who feel that the criticism will do much good. Bishop Stowe told an audience at Duke University recently that he thought the Church will be strengthened by criticism; said he, "I see the Church standing on the threshold of a new involvement and a new ministry. I see the possibility of her becoming actually the Servant Church of the Servant Lord."

In Acts 1:9-11 we find stated in three verses all we know about the Ascension of our Lord. Though the account is exceedingly brief, we can understand it better when we study the background. Martin Rist has written: "According to Jewish beliefs a number of individuals (among them Enoch, Moses and Elijah) had gone up bodily to heaven, which according to their belief was a stationary place above the earth. These views provided a background

among Christians for their faith that Jesus, too, had been taken up to heaven." It has been said that there have been some 286 different dates fixed for the end of the world. Jesus, however, made it plain that only God knows when time will end. But the Christian's calling is to make his witness, no matter what the time or seasons. It may very well be that some modern witnesses who have paid with their lives for such witness is a sign that the Kingdom may be coming nearer than we think.

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RICHARD G. STONE, President

METHODIST NEWS ROUND-UP

SPECIAL AWARD FOR MOTIVE MAGAZINE

The magazine, *motive*, has been voted a certificate of special recognition for "editorial vitality, for tasteful innovation in design, and for forthright treatment of delicate issues that once would have been taboo in religious-affiliated publications." The award will be presented in Washington, D.C. on April 3 at a jointly sponsored conference of the American Society of Magazine Editors and the Magazine Publishers Association.



KEIGHTLEY GOES TO BOARD OF EVANGELISM

Dr. Carl E. Keightley, Dallas, editor of *The Texas Methodist*, will assume the position of director of communications with the General Board of Evangelism, effective June 1. Bishop W. Kenneth Pope of the Dallas area has already indicated his approval of the special appointment. Keightley is a member of the North Texas Annual Conference, which meets in May. He is a graduate of Hendrix College, with a bachelor of divinity degree from Garrett Theological Seminary and a master of arts from Northwestern University. Texas Wesleyan College conferred upon him the doctor of divinity degree in 1961.



GENEVA OFFICE FOR WORLD METHODIST COUNCIL

The Committee on Structure and Program of the World Methodist Council, meeting recently in Geneva, has approved a proposal that the Council open an office in Geneva in place of the present London headquarters. The main idea behind the change seems to be related to convenience for closer liaison with the World Council of Churches, which has its headquarters at Geneva. The proposal, presumably, would not affect the American office of the World Methodist Council, which is located at Lake Junaluska, N. C. The executive committee of the Council is to take up the proposal during its meeting in Nairobi, Kenya, Aug. 27-31.



ANYBODY FOR MISSIONS?

The Board of Missions needs at least 125 special-term missionaries for work overseas and in the United States in 1967. Someone is needed as chaplain for the College of

West Africa in Liberia. Hawabagh Women's College in Jabalpur, India needs a professor of physics and chemistry, and a doctor is needed for the Philippines. The Seoul Foreign School in Korea needs teachers.

A team of 10 young men is being sought to go to the Congo. They would continue established disciplines of group study, worship and life, and would be associated with Congolese in special projects.

Within the United States there are many calls for group workers and case workers in community centers in inner city projects. Job responsibilities include recreation directors, teachers, nurses, doctors, pharmacists and engineers.

Applicants must be between 21 and 28 years of age, a college graduate, and in good health. They must have the ability to live and work amid tensions, possess a seeking and growing faith, have language aptitude, be sensitive and flexible, and have a willingness to accept assignments. Anybody want a real challenge?

Further details may be secured from the Office of Missionary Personnel, Room 1373, Board of Missions of The Methodist Church, 475 Riverside Drive, New York, N.Y. 10027.



Church Music Workshops Planned

Three area workshops on church music are planned for the Western North Carolina Conference during the first week in April.

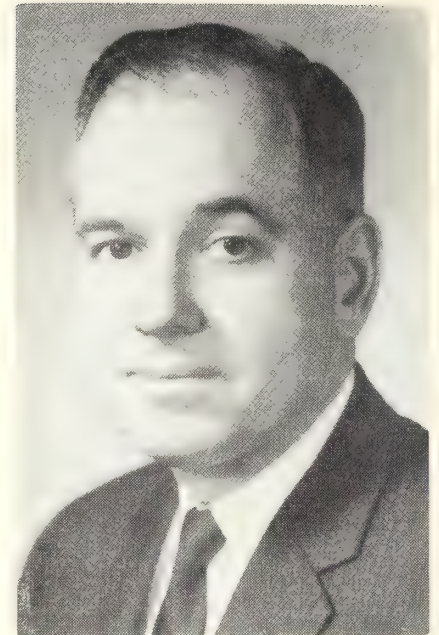
Dr. Austin C. Lovelace, minister of music at the Montview Boulevard Presbyterian Church, Denver, Colorado, will conduct the workshops, which are to be sponsored by the conference Commission on Worship.

Workshops will be held as follows: April 2, Central Methodist Church, Asheville (for the Asheville, Marion, North Wilkesboro and Waynesville districts); April 3, First Methodist Church, Charlotte (for the Albemarle, Charlotte, Gastonia, Salisbury and Statesville districts); April 4, Centenary Methodist Church, Winston-Salem (for the Greensboro, High Point, Thomasville and Winston-Salem districts).

Two sessions will be held each day. The afternoon session, from 4:00 to 6:00, will deal with the use of *The Book of Worship*. The evening session, from 7:30 to 9:30, will be a survey and study of the new *Methodist Hymnal*, with special attention given to new hymns.

These sessions will be open to all persons interested in church music, including ministers, choir directors, ministers of music, organists, pianists, choir members, and members of the Commission on Worship of the local church.

Dr. Lovelace, a native of North Carolina, is a nationally known figure in the field of church music. When the Commission on Worship of the 1964 General Conference was setting up an organization for the revision of the *Methodist Hymnal*, he was asked to serve as chairman of the Subcommittee on Tunes. He was Director of



DR. AUSTIN C. LOVELACE

Music for the 1964 General Conference and organist for worship services of the Second Assembly of the World Council of Churches.

Dr. Lovelace has held positions with Myers Park Presbyterian Church, Charlotte; First Presbyterian Church, Greensboro; First Methodist Church, Evanston, Ill., and Christ Church, New York.

He has over 175 compositions for church in print with 19 publishers. In addition he is the author of four books on church music as well as many articles in this field.

Rev. James B. McLarty, pastor of Black Mountain Methodist Church, is chairman of the Commission on Worship for the Western North Carolina Conference.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director of Religious Education or Educational Assistant. Please contact Reverend Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

WANTED—Director of Education or Educational Assistant. Initial inquiries confidential, if preferred. New and pleasant situation. Opportunity for advancement. Conveniently located. First Methodist Church, Lincolnton, N. C. Contact the Rev. N. Carson Williams, Jr., 201 E. Main St., Lincolnton, N. C. 28092

A DIRECTOR OF CHRISTIAN EDUCATION or educational assistant desired by Glenwood Methodist Church, 1417 Glenwood Avenue, Greensboro, N. C. 27403. Person interested should write to: Rev. Aubert M. Smith, 1417 Glenwood Avenue, Greensboro, N. C. 27403

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NORTH christian advocate

Volume 112

Greensboro, N. C., March 30, 1967

Number 13



Spring bursts today,
For Christ is risen and all the earth's at play.

Flash forth thou sun,
The rain is over and gone, its work is done.

Winter is past,
Sweet spring is come at last, is come at last.

.....

Sing, creatures, sing,
Angels and men and birds, and everything. . .

(From An Easter Carol) by *Christina G. Rossetti*

* CAROLINA BRIEFS *

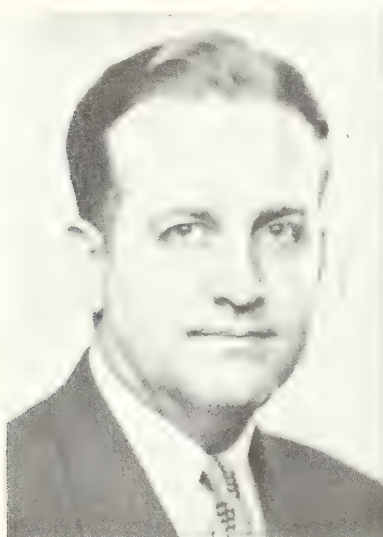
¶ Rev. George Megill, missionary to Brazil now on furlough, will preach at Chestnut Street Methodist Church, Lumberton, on April 2. He will speak to the youth at the Sunday School hour and will preach at the morning worship service.

¶ Rev. George Megill will be the guest preacher for the Venture in Faith to be held at Cokesbury Methodist Church, Stedman, beginning Sunday evening, April 9, and continuing through Friday evening, April 14. Services will begin at 7:45.

¶ Keener Methodist Church, Goldsboro District, will have its dedication service on April 9 at 11:00 o'clock. Bishop Paul N. Garber will bring the morning message and lead in the dedication, assisted by Rev. Leon Russell, district superintendent. The church was completely renovated in 1960 at a cost of \$34,500. Rev. C. R. Hollowell, pastor, has extended an invitation to former pastors, friends and former members of the church to attend this service. Dinner will be served at the church following the dedication.

Wilkinson To Preach At USMA

Dr. Howard C. Wilkinson, chaplain to Duke University, will be the guest preacher for three services in the Cadet Chapel at



DR. HOWARD C. WILKINSON

the United States Military Academy, West Point, N.Y., on April 2.

He is one of nine special guest preachers invited to speak at the Chapel during the academic year. Once a month between September and May, a well known theologian occupies the pulpit at the beautiful Gothic chapel on the mountainside above the regimental plain at the Academy.

The Rev. A. Jack Wilson, III, former Duke football star and a graduate of the Duke Divinity School (B.D. '65) is completing his first year at the USMA as assistant chaplain. He was recommended for the post by Dr. Wilkinson.

Bishop Earl G. Hunt, Jr. has announced that Dr. Carlock Hawk, an honored and beloved retired minister of the Florida Conference, has been appointed as pastor of the Avery's Creek-Sardis Charge, Asheville District, effective March 12.

E. H. BLACKARD
District Superintendent

¶ The Durham District Youth Rally will be at Duke Memorial Methodist Church on Sunday, April 2, with registration beginning at 2:30 p.m. The rally will conclude with a service of worship at which the 1967-68 youth officers will be installed.

¶ Rev. T. G. Madison of Jamestown preached at Oakdale Methodist Church, Jamestown, at 9:45 and at Rankin Memorial, High Point, for the eleven o'clock service on March 12. He was guest minister for the Venture in Faith at Moriah Methodist Church, Gastonia District. Brother Madison is a retired member of the WNC Conference who continues to render a significant ministry through his preaching.

¶ Christian Vocations Emphasis Week will be observed April 2 through 9 at Trinity Methodist Church, Jacksonville. The week will end with a series of meetings on April 7, 8 and 9. Rev. Ed F. Smith, a returned missionary from the Congo who is now pastor of Trinity Church, Wilmington, will preach on April 7, and Rev. W. K. Quick, pastor of St. James Methodist Church, Greenville, will be the preacher on April 8. Dr. John T. Maides, pastor of Trinity, will direct the service on April 9. There will be fellowship, folk singing and special music beginning each night at 6:30, with the formal service to start at 8:00 p.m. A number of clinics on different fields of Christian Vocations will be taught. The Jacksonville Subdistrict MYF has been invited to join in the activities.

♦ ♦ ♦

A Reminder

Music-Worship Workshops for the WNC Conference are scheduled as follows:

April 2, Central Methodist Church, Asheville

April 3, First Methodist Church, Charlotte

April 4, Centenary Methodist, Winston-Salem

Afternoon sessions from 4 to 6. Evening sessions from 7:30 to 9:30.

♦ ♦ ♦

The first message of the Church to the world is theological. We are not going to do much to stop crime, violence, war and strife until we can get men to decide some basic things about the nature of God and the nature of man.

—Ernest A. Fitzgerald

Lay Witness Mission At Sedge Garden Revitalizes Church

"It was the most dynamic mission I have witnessed in the 23 years of my ministry," said the pastor, the Rev. D. Leon Stubbs. "Miracles took place right before our eyes, as the Holy Spirit moved among us. Our youth were greatly moved and now are witnessing in the high school, and in other churches regardless of denomination. Prayer services are now being demanded by these young people with many new ones coming and receiving a blessing." Stubbs concluded his enthusiastic observation by declaring, "It is truly wonderful!"

All of this was about the Lay Witness Mission which took place at the Sedge Garden Methodist Church, Kernersville on the weekend of March 12. The sense of new life growing out of the mission is typical of what is happening wherever these meetings are being held.

One of the reasons for this particular mission was Bill Manuel of Route 1, Kernersville. He had attended the Laymen's Advance Conference at Lake Junaluska last summer. Bill put it this way: "I have been given credit for this Lay Witness Mission that I do not deserve. It all started at Lake Junaluska. I was asked to bring this idea back to our congregation. This I did. By attending this Lay Witness Mission, I can stand in this pew and say to you the things I could never say before. I am going to witness as long as I live. I am turning my life over to God."

Another active participant in the mission said, "I must tell you brothers and sisters in this group that when called to help with this Lay Witness Mission by Bill Manuel, I just said yes because I know how hard it is to get people to help to do anything. I must admit I came out of curiosity Friday night, but have been moved by the witnessing. This has been with me ever since. On Saturday evening to see Bill go to the cashier at Parkview Drug Store and talk to her about God gave me more to think about. By this Lay Witness Mission, we have truly been blessed and with your help and God's help I will witness to all our church and community. God loves you and I love you."

A housewife said of the mission, "It certainly was a blessing to me and my family. I have been a Methodist all my life, but never have before experienced a spiritual blessing like this. My home is the happiest it has ever been."

The comment of another women was,

Special Notice

Any organization or church who would like to entertain the Western North Carolina Conference in June 1968 — please get in touch with the Chairman, Conference Entertainment Committee:

W. H. MASSIE
148 Main Street
Waynesville, N. C. 28786

These requests must be in our hands not later than April 10, 1967.

"It has inspired me to want to live a better life and to put myself in God's hands. It has helped me to ask for others' interest in my problems and their prayers, and to be able to talk to others about my short comings; to pray openly in public, which I have always wanted to do but felt too bashful to try. I was afraid what I had to say wouldn't be important to the other fellow. Now I don't feel that way at all. I want to shout it to the world that I'm a Christian and proud of it."

"To me we have experienced God in our church," declared a youth. Another young person declared, "Three days ago I could never stand before this congregation and say anything. I am so happy and my cup has been filled." "I'm so proud I found God and I'm so happy," was the witness of another teen ager.

The head of a household stated, "This Lay Witness Mission which we have just completed was certainly the spiritual turning point in my life. I am certainly thankful for the dedicated laymen who came to hold our mission."

In a day when many people look with jaundiced eye upon revival services which produce nothing more than a momentary ruffling of the surface waters, it is refreshing to hear about happenings such as this. What could it be that makes the difference? Perhaps in most of our structured programs we are more concerned with taking God over and domesticating Him to our culture and convenience. But in these missions, the idea seems to be to let God take us over, and then follow Him wherever the way may lead.

J.C.S.

◇ ◇ ◇

Able-bodied people who argue to justify the Christian life without church attendance are trying to rationalize and justify their own indifference and lack of consecration. Only in rare instances do people exercise Christian attitudes without being a part of the fellowship of the church.

—Harley M. Williams

NORTH CAROLINA CHRISTIAN ADVOCATE

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Discussing development crusade plans for Camp Rockfish are, from left, Dr. C. P. Morris, Raleigh, Executive Secretary of the N. C. Conference Board of Education; R. R. Allen, Fayetteville District Lay Leader; the Rev. B. L. Davidson, District Superintendent; E. N. Brower, Sr., District Development Chairman; Wilbur Smith, General Chairman of the campaign which also includes the Sanford District.

Crusade For Camp Rockfish Begun

FAYETTEVILLE—Approximately 180 people from the Methodist churches of the Fayetteville District gathered recently at the Hope Mills Methodist Church for a barbecue supper and to give consideration to a \$175,000 development crusade for Camp Rockfish, located 16 miles southwest of Fayetteville and operated by the North Carolina Conference of The Methodist Church.

Wilbur Smith of Fayetteville is general chairman of the crusade, which also includes the Sanford District, and E. N. Brower, Sr., Hope Mills, is serving as association director for the Fayetteville District.

The new winterized camp, located on a 400-acre site on the west shore of Lake Upchurch, has been open two years and serves approximately 1200 people each year in the area of Christian Adventure Camping and other camping activities.

The present facilities of the camp consist of a central lodge, six cabins, swimming area, nature trails and other camping facilities.

Additional facilities which are urgently needed and being proposed through this crusade are: a swimming pool, six additional cabins, dining hall-assembly building, staff house, health center, bath house and a pavilion for the family camp and day use area.

A debt retirement of \$25,000, which is approximately one-half covered by unpaid pledges is also an item in the overall crusade.

Appearing on the program at the recent meeting, in addition to Smith and Brower, were: R. R. Allen, District Lay Leader and one of the prime movers in the camp development to date; the Rev. B. L. Davidson, District Superintendent; Gene Clayton, Athletic Director at Methodist College and Camp Manager; Charles McAdams, District Director of Methodist Men; and Dr. C. P. Morris, Raleigh, Executive Secretary of the North Carolina Conference Board of Education.

Brower reported that as of the close of

the meeting \$26,000 had been pledged toward the crusade goal. He stated that additional pledges will come from individuals and church groups throughout the district.

As general campaign director, Wilbur Smith reported that similar efforts in the crusade will be made in the Sanford District.

1967 Lay Rallies Set Record

Roy Turnage, lay leader of the North Carolina Conference, reports that the total attendance at the 1967 District Lay Rallies exceeded any previous year by more than 1,000. In fact, the largest assembly of Methodists ever held on the district level in the N. C. Conference was on Feb. 15 at the Durham District Rally when a total of 1,264 persons gathered at the Durham Civic Center. The Fayetteville District followed with 815 present at its rally, and the Burlington District had 802.

Since 1964 nearly \$15,000 has been made possible in Christian Vocational Scholarships, in undergraduate studies, through the offerings received at the rallies.

A report by districts, compiled by the Board of Lay Activities, is given below, as well as comparative figures for 1966.

District	1966 Attendance	1967 Attendance	1966 Offering	1967 Offering
Goldsboro	391	586	\$ 260.00	\$ 423.27
Raleigh	571	764	488.00	460.00
Fayetteville	537	815	357.63	415.67
Wilmington	308	375	189.84	197.80
Elizabeth City	389	396	273.60	301.49
Rocky Mount	435	496	250.00	284.74
Durham	1135	1264	375.00	452.18
Burlington	699	802	390.50	386.50
Greenville	406	485	289.26	300.00
New Bern	360	362	239.15	274.63
Sanford	637	637	358.73	358.73

TOTALS 5,868 6,982 \$3,471.71 \$3,855.01
* Assumed figures

EDITORIALS



An Anonymous Church

We were startled at reading a recent Methodist news release which stated that "an anonymous Methodist congregation" in an Ohio city was helping to establish a foundation in an underprivileged area of the city. The item raised several questions which we would like to pass on.

First, since when does a Methodist congregation have to remain anonymous in regard to its activities? Should not its life and its work be as an open book?

Then, if the congregation in question insisted upon anonymity (which may not be the case), what justification was there in carrying the news item in the first place? If not the church, then somebody along the line seemingly felt that the church needed to be protected from publicity about its good deed; yet, it was reasoned, the good deed itself needed to be publicized.

There has never been a place for an anonymous Christian, nor is there a place for an anonymous congregation. A part of the cost of discipleship to Christ surely involves our willingness to bring our allegiance into the open and to follow Christ even if the result is persecution and harassment. When used with reference to Christians, anonymity sounds mighty close to nonentity.

A Poor Bill Passes the Senate

A bill to legalize brown-bagging sailed through the Senate Committee on Propositions and Grievances with only two dissenting votes and very little apparent debate. The entire Senate then took it and made short work of approving it without a roll-call vote. Eight proposed amendments were defeated with little debate.

Does this say something about the peculiar excellence of the bill, or does it say something about the deliberative body which chose to question nothing about it?

The bill will allow the possession and transportation of up to one gallon of taxpaid liquor anywhere in North Carolina, including at least 25 counties which long ago voted out even beer and wine. The effect of this bill, if passed, will be to force liquor in brown bags upon many dry counties and into cities which in recent elections voted dry.

It is this aspect of the bill which led Senator Allsbrook of Halifax County to declare: "This bill seeks to tear down

the rights of local government to determine what they should have."

While we have not had the chance to read the text of this bill, from reports of its contents, we cannot avoid the impression that it is poorly structured, with serious built-in flaws.

It now goes to the House Committee on Propositions and Grievances. We believe that this committee should put the bill out of its miseries. We hope that you will take occasion to let your convictions be known to your Representatives, and especially to those of them who are on the Committee on Propositions and Grievances.

Ecumenical Center At Lake Junaluska

The establishment of a center for ecumenical dialogue at Lake Junaluska (see our issue of last week, p. 2) is a truly important development. Dr. Manning Potts, newly named director of the assembly, has termed the setting up of this center as "the most significant development in the 54-year history of the Lake Junaluska Assembly."

In an age when dialogue across denominational lines is increasing rapidly this ecumenical center, or "Interpreter's House," will become a focal point of meeting of Christians from all over the world. The quiet beauty and lofty splendor of the setting should match the noble ideas and fraternal spirit of the men and women who will gather in seminars and retreats.

It is ardently to be hoped that we in North Carolina will not merely be front row spectators of an exciting drama, but that we will become active participants in real-life action where history is not merely portrayed but is being made.

God Calls Us to Live and Love

The world about us is coming into fresh life. Flowers are leaving their frosty beds and lifting their faces to kiss the sun. God seems to lean low and whisper a soft melody of hope through the branches of the pines. His warm love flows down in wavelets of sunshine, embracing brittle branches and coaxing the drab landscape to bedeck herself again in fruits and flowers.

With winter thawing out into joyous laughter and lavish love, shall man alone stay frozen in eternal winter quarters? Is not this the time, if ever, when we

should cut loose our icebergs of hate and let them drift toward the warm waters of forgiveness and compassion?

Let's open the windows and let out the stagnant air of egocentricity. Let's sweep out the trash which ingrown living has produced. Let's drop our testy, truculent weapons of defense and take up the tools of the gardener.

Surely, the generosity of God toward all of us demands that we deal tenderly with one another. The outward flow of His benevolence upon all of life should make us ashamed of how stingily we ration out good will, and how begrudgingly we give joy and love to others.

Who Can Be a Preacher?

Preachers come in assorted colors and sizes and styles. You cannot describe a typical preacher, because when you have done so you realize that the description doesn't fit half the preachers you know. All you can say is that they are just human, which covers a pretty wide area. Some are short in size and long in speech. Others are tall, but not necessarily handsome. Some preachers possess an unusually large funnybone, while others couldn't recognize a good joke if they saw it in broad day light.

I suppose most young fellows who spend some time around the church, in and out of Sunday School, taking in the MYF activities, making paper aeroplanes out of bulletins during church service, think sometime about being a preacher. Usually that's as far as it goes. A fellow begins to think "what would I ever find to preach about week after week?" or "I'm not good enough" or "If being a preacher means being like that, I don't want it!"

But remember this: God doesn't call blonds or brunets, the brainy type or the athletic type, or any particular type of personality. He calls boys and men of all types and descriptions. If there is a boy somewhere who says within himself "I would rather help people than do anything else," then perhaps God is calling him to preach. If he believes very strongly that everybody needs to know Jesus Christ, then God may be calling him to preach. If he has had a growing conviction that only the Christian Way will bring peace and harmony to our world, this may be God inviting him to give his life to the Christian ministry.

In a way, being a preacher may not be much different from being a Christian lawyer, or doctor, or salesman, or carpenter, or teacher. It's just trying to find out what God wants a person to be, and then being the best man he knows how by God's grace. Anybody can be a preacher if God wants him to be and if he will just follow along as God opens the way.

Love Is a Hurtin' Thing

by JAMES A. ALLEN

In the Thirteenth Chapter of First Corinthians there is the statement that "Love suffers long." I want to change this statement to read simply "Love suffers." In doing this I freely admit that I am lifting it out of context, and I am also giving an interpretation that the author did not intend; however, I do feel that I am, none-the-less, dealing with truth.

Several days ago I was in my car; and, as I usually do, I had the radio turned on. There was a country music program on the air. I wasn't paying too much attention to it, but suddenly a single phrase burst in upon my consciousness like a burst of light in a darkened room. A girl was singing a really plaintive melody. The phrase that got my attention was the key phrase of the song she was singing with so much pathos, "Love Is A Hurtin' Thing." You may have heard it, "Love Is A Hurtin' Thing." My mind grasped this phrase with the realization that here was absolute truth. Love is a hurting thing. Indeed it is. Indeed it is!

Let us consider first of all the basic relationships. Take the love of a boy for a girl. It has been a long time since I was a boy, but I seem vaguely to remember that there was a great deal of suffering involved in my boyhood love affairs. There were moments of ecstasy, to be sure; but if I remember correctly, there were far more moments of unutterable anguish involved in these childish love affairs than there was joy. There was more hurt than anything else.

Now let us go a step further and consider the love of a man for a woman, or a woman for a man. Who will deny that along with whatever happiness there is involved, there is also suffering and hurt unlimited? If for no other reason, there will be hurt that comes as the result of illness, or accident, or death. There is sometimes the hurt that comes from misunderstanding, from harsh words spoken in anger. There is the hurt that comes—and this is the most indescribable anguish I know about—when you see someone you love very much suffer. Then you suffer, too, because you love; and love itself becomes a hurting thing.

There is great joy in anticipating the coming of a baby; at least this is usually true. There is also a great deal of hurt and anxiety, the hurt of love and concern, the agonizing question which every prospective parent faces, "Will the baby be all right?" Then when the child comes and it is all right, the hurt has just begun. How well do I remember the long days and seemingly endless nights beside the hospital bed of a child that was ill—the unutterable anguish of soul and spirit, the utter yearning to do something to help, realizing there was nothing that could be done. And there is the hurt that comes with separation. There is the hurt that comes with the realization that from the day they are born their footsteps are ever turned away from you. How well do I remember the first day of

school for each of my children! How well do all parents know the hurt that comes when their children are hurt! Remember how you felt the times they came home from school with broken hearts because of some disappointment or failure? Remember how much you hurt? If there is no hurt, there is no love, because love is a hurting thing. Not only is this true in the basic relationships of life. Love and hurt are inseparable, joined together in the very nature of the universe. The cross principle, the principle of suffering love, lies in the very heart of life itself. It is the means of salvation and redemption, because suffering love lies at the very heart of the Christian Gospel.

We, perhaps, do not often think of God in the hurting and suffering context; but you have only to take a casual look at the Bible to discover that there are two golden threads that run through it. They are God's love for His children and His suffering when they do not return His love and when they sin. Go to the Bible. Begin with the Old Testament and go straight through to the back. Through it all you will find the threads of suffering, hurting love. Marc Connelly's play, *Green Pastures*, which was adapted from Roark Bradford's book, *Old Man Adam and His Chillun*, makes this clear, more clear perhaps than the Bible itself was able to do. Again and again, all through the long history depicted from the beginning until now, you see God hurting because His children sinned, because they did not return His love, because they turned their footsteps away from Him.

One of the writers of the Old Testament in the book of Hosea perhaps saw most clearly of all God's suffering love. How He hurt when His people turned away from Him! Hosea had a wife, you know, who left him and became a common street walker. But he followed her through the years and the days and finally persuaded her to come home again. In this experience Hosea came to the conclusion that this was what God was like, that God suffers in the waywardness of His children, but that no matter how much He suffers, His suffering love still seeks to bring home the object of love.

Nowhere do we see more clearly this suffering love than in the life and death of Jesus Christ. Here surely is the pinnacle of hurting love, the suffering of a Saviour because He loveth.

Love is a hurting thing; and if we do not hurt, we do not love.

If we find it possible to look at the Church today without hurting, then we do not love the Church, because the Church is suffering today from foes without and fears within. If we can look around us, seeing, as we do see today, evidences of the breakdown of morality and goodness and not hurt in seeing this, then we do not love.

I read in the newspapers of riots and hatred and strife of man against man and

brother against brother, and I hurt. I read of poverty, disease, and death, and I hurt. I read the screaming headlines, "Five Hundred Viet Cong Killed"; and I hurt. And in the smaller print I read that many of our finest young men are wounded and killed in a war which is very hard to understand, and I hurt. I look out over my congregation on a Sunday morning and I see a mother with the anxiety and fear stamped on her face in indelible lines because she knows that at this very moment her son may be flying a bombing mission over North Vietnam, never knowing whether this will be his last one; and I hurt. My phone rings at 3:00 in the morning. It is a doctor who tells me that a relatively young man has just died. He asks me to break the news to his wife and children, and I hurt. I look out over my community, my parish, and every day I see people who are lost, alienated from God, from their fellowman, and often, even from themselves; and I hurt.

If we can look at the cross and know the infinite love involved in this triumphant tragedy, if we can look and behold our dying Lord without feeling our hearts break within us, we do not love, because the truest thing in the world that can be said about love is that it is a hurting thing.

If we do not hurt, we do not love. If we do not love, we do not serve. If we do not serve, then we have no purpose in life; and it becomes a "Tale told by an idiot, full of sound and fury, signifying nothing."

Mr. Allen is pastor of the Odell Memorial Methodist Church, Bessemer City.

Missions Leaders To Attend Conferences This Summer

More than 2,000 missions leaders in The Methodist Church are expected to attend 15 conferences and workshops in the United States and Canada this summer, on the Christian World Mission.

Following are the dates and places of those scheduled for the Southeastern Jurisdiction:

Southeastern Jurisdictional Missionary Conference, July 20-26, Mission and Youth Conference at Lake Junaluska.

Workshop for Chairmen of Commission on Missions, Southeastern Jurisdiction, July 21-23, Lake Junaluska.

The contact person for each of these meetings is Mrs. Jeanne Page, 404 Walco Building, Atlanta, Ga. 30303.

Methodists will be studying four themes this year: Ecumenicity; Christ and the Faiths of Men; Japan; and Man and Community. Titles of study books include *That the World May Believe*, by Dr. Albert C. Outler; *Encounter of the Faiths*, by Dr. George W. Carpenter; *The Response of the Church in Changing Japan*, edited by Charles H. Germany; and *Paths to World Order*, edited by Dr. Andrew Cordier and Dr. Kenneth Maxwell.

The conferences are sponsored by the Joint Commission on Education and Cultivation of the Board of Missions, in cooperation with other Methodist and interdenominational groups.

Charlotte Laymen Say 'Thank You' to Methodist Youth

By THURSTON ST. CLAIR

"We need to let our youth know that we care about them" has been the statement made by so many adults of our day, but the laymen of the Charlotte District under the Lay Leader, W. C. House, Jr., set about to do something about this. They did it in the form of a Youth Appreciation Night.

Over 700 young people gathered at Park Center in Charlotte March 10 to be entertained and honored by the laymen of the Charlotte District. It was a night planned and carried out by the youth of the Charlotte District, under the District Methodist Youth Fellowship president, Eddie Erb, St. Andrews Methodist Church. He was supported and backed by Doug Mayes, well known radio and TV personality of the Jefferson Standard Broadcasting Company; James Hall, director of music for the Charlotte-Mecklenburg School System and Dr. Barry Miller, associate lay leader of the Charlotte District, who served as representatives for the laymen concerned.

Methodists from all walks of life were present to salute the young people and to bring home to them that being a Methodist was a means to being a better person, and that they as leaders were proud of Christ as their Saviour.

Mayor Stan Brookshire of Charlotte; Chief of Police John Ingersoll, and Chief of Mecklenburg County Police George Stephens were introduced. In addition, Representatives Pat Hunter and James Carson were recognized, as were District Superintendent Dr. Harlan L. Creech, Jr. and Mrs. Creech, and Robert M. Smith of Mount Airy, who is Western North Carolina Conference Lay Leader. The Hon. James Vogler, Dean of the House of Representatives of North Carolina, was also introduced.

Nevertheless, it was a teen night and they were the honored guests and partici-

pants. In their conduct, they drew praise from a veteran police officer, Col. R. W. Scruggs, who said you can tell "a church young person and one who is not." He went on to say it was the best group of young people he had ever worked with. He was interrupted as he spoke by a father who happily said, "That is my son up there." Well, he could boast of his son as all parents could of the talent to be seen.

From The Blue Notes Orchestra of North Mecklenburg High under the direction of Larry Phillips, director of instrumental music of North Mecklenburg High, came

swing to liven up the evening; from Mike Washington and His Trio of Williams Junior High came smooth harmony; from the South Men and Teen Tones of South Mecklenburg and the Sanderettes of Garinger came music and song that pleased; from the Jan Hagler Trio and its organist from Independence came musical highlights; and from the "Swinging Six" of First Methodist Church and "Ollie & Company" of Myers Park came entertainment and song that delighted.

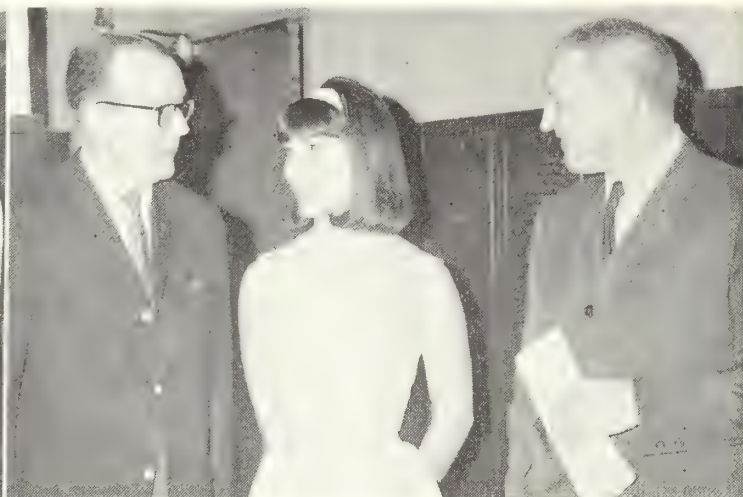
From all came a promise of hope for the future only to be capped by the ballet performance of Charlotte's Teen Age Queen,



Mayor Stan Brookshire of Charlotte talks with the Youth Committee chairmen at Youth Appreciation Night held March 10 in Charlotte. Among those shown are: Herbie Burns, Belmont Park Methodist Church, Co-chairman, planning committee; Donna Harris, Grace Methodist Church, chairman, celebrity committee; Susan Reavis, Pleasant Grove Methodist Church, chairman, publicity committee, and Eddie Erb, president, Charlotte District MYF.



Two leading laymen are pictured with three of the young people honored at the Charlotte District's Youth Appreciation Night. From left to right are: Kathy Horton; W. C. House, Jr., Charlotte District Lay Leader; Jane Irby; Robert M. Smith, WNC Conference Lay Leader, and Carolyn Brooks.



Miss Anita Stonecipher confers with Doug Mayes (left), co-chairman of Youth Appreciation Night and master of ceremonies, and Dr. Barry Miller, co-chairman of the Night and Associate District Lay Leader. Anita, who is Miss Teen-age Charlotte, is a member of Myers Park Methodist Church.

Anita Stonecipher of Myers Park Methodist Church.

Mayor Brookshire said it so well in his remarks to the young people: "Some day you will be standing where we are standing, and we look to you to be our leaders." Truly, they will be if this night was any indication, or if those that were honored by their churches fulfill for the rest of their lives the outstanding role they have played so far.

Those recognized were as follows:

Patricia Barnette, Asbury Church; Debbie McLaurin, Huntersville Church; Delores Nelson, Blair Road Church; Ted Troutman, Aldersgate Church; Barbara Asbury, Big Spring Church; Jimmy Gadd, Calvary Church; Sherry Mullis, Chadwick Church; Kathy Kiser, Christ Church; Sandra Clifton, Dilworth Church; Kay Shoemaker, Duncan Memorial; Richard Bailey, First Church; Sherrie Bailey, Grace Church.

Mark Setzer, Hawthorne Lane Church; Lucretia Hurley, Hickory Grove Church; Kay Lutz, Homestead Church; Barbara Herrin, Kilgo Church; Gail Stacker, Memorial Church; Barbara Smith, Mouzon Church; Lu Bolen, Myers Park Church; Linda Henderson, Oak Grove Church; Margaret Nelson, Providence Church; Linda Connolly, St. Andrews Church; Sandra McCall, St. James Church; Diane Malcolm, St. John's Church.

Frank Stotts, St. Luke Church; Debbie Kemenezky, Spencer Memorial Church; Kelly Wingate, Thrift Church; Donna Sterrett, Wesley Heights Church; Ellen Ezelle, Harrison-Marvin Church; David King, Matthews Church; Joey McConnell, Mt. Zion Church; Chip Eaker, Pineville Church; Tommy Cox, Riverbend Church; Bobby Barker, Snow Hill Church; Sherry Sigmon, Trinity Church; Greg Henkel, Sharon Church; and Donna Ann Brown, Central Avenue Church.

Miss Ellen Huckabee, Dr. Luther Gobbel Wed in Durham, March 23

Miss Ellen Harris Huckabee and Dr. Luther L. Gobbel were married in the Duke University Chapel at noon Thursday, March 23. The Rev. Dr. James T. Cleland, dean of the chapel, officiated. Only members of the two families were invited guests.

Miss Huckabee, native of Albemarle and daughter of the late Mr. and Mrs. W. T. Huckabee, is the dean of undergraduate instruction of The Woman's College of Duke University and is serving this semester as acting dean of the college while Dean M. Margaret Ball is on leave of absence.

Dr. Gobbel, president emeritus of Lambuth College, Jackson, Tenn., and former president of Greensboro College, is the son of the late Mr. and Mrs. John H. Gobbel, of Spencer. After retiring from the presidency of Lambuth College, Dr. Gobbel served in the development program of California's Western University, San Diego, and is currently on the staff of Ward, Dreshman & Reinhardt, Inc., specialists in philanthropic finance, New York City.

Dr. and Mrs. Gobbel will be at home at 2410 Par Place, Durham.



Resource leaders for the Laboratory Enterprise for Leaders of Retarded Children are: (from left to right) Dr. James White, Richard Parker, Dr. J. Iverson Riddle, Chaplain Ralph Miller and Dr. Leon Coulter. All of these persons are on the staff of Western Carolina Center, Morganton.

Lab Course Scheduled For Leaders Of Retarded Children

There will be a Conference Laboratory Enterprise for Leaders of Retarded Children at Western Carolina Center, Morganton, April 30 through May 5, under the sponsorship of the Conference Council of Children's Work of the Board of Education of the Western North Carolina Conference of The Methodist Church and the Western Carolina Center.

The Laboratory Enterprise is designed to help teachers, prospective teachers and other leaders in the church to grow in their ability to plan for and to guide retarded boys and girls in their Christian growth and to serve them and their families more effectively in the church and the community.

A laboratory experience is one in which the adults enrolled, known as "Leaders-in-Training," will observe the laboratory leaders as they work with a group of retarded children, who are trainable and moderately retarded. Leaders-in-Training will also become involved in planning for and helping with the leadership of these boys and girls and later in the evaluation of the learning experience.

In addition to the laboratory experience there will be a tour and observation of activities at Western Carolina Center and lectures given by resource leaders from Western Carolina Center, including "Personality Development" by Dr. J. Iverson Riddle, Superintendent; "Education of Retarded" by Dr. Leon Coulter, Director of Special Education; "Recreation With the Retarded" by Mr. Richard Parker, Director of Habilitation; "Conditioning and Theories of Discipline" by Dr. James C. White, Director of Psychology; "Ministering to Families" by the Rev. Ralph Miller, chaplain.

The Laboratory Enterprise will be directed by Miss Louise Robinson, Conference Director of Children's Work; and the Rev. Ralph Miller will serve as Coordinator. The Laboratory leaders will be Mr. James A. North, Director of Children's Ministry, West Market Street Methodist Church, Greensboro, and Miss Ann Tyler, Director

of Children's Ministry, Wesley Memorial Methodist Church, High Point.

This leadership enterprise has been made possible by Vacation Church School offerings from last summer's schools.

Pastors and other leaders in the local churches should see that this information reaches persons in their churches who may wish to enroll. Further information may be secured from the director.

Any person interested in attending this leadership enterprise should contact the director immediately. Enrollment is limited to persons who can be in attendance for the full time. Write or call the director: Miss Louise Robinson, Methodist Board of Education, P. O. Box 749, Statesville, N. C. 28677.

Rev. G. F. Hood Succumbs

The Rev. George F. Hood of Salisbury died last week of a heart attack while being taken to the Rowan Memorial Hospital. He had been a member of the Western North Carolina Conference since 1929, and was 62 years of age at the time of his passing.

A native of Hickory, Hood attended Duke University and the Duke Divinity School, receiving the A.B. and the B.D. degrees. He held pastorates in his home conference from 1932 to 1941, when he entered the chaplaincy of the United States Army and served throughout World War II. From 1945 until his death, he served as a chaplain in the Veterans Administration, being assigned to the hospital at Augusta, Ga. for eight years, and then coming to the hospital at Salisbury.

Funeral services were conducted at 11 a.m. on March 23 at First Methodist Church, Salisbury. His wife, the former Varena McGalliard, survives him. A son, G. Frank Hood, Jr. lives at Emory, Ga., and a daughter, Miss Margaret Hood, makes her home at Emporia, Va.

**For
COLDS
take 666**

WSG Leader Receives Honor

Helen Worthy, the enthusiastic WNC Conference leader of the Wesleyan Service Guild, was bubbling with excitement as she told about the honor which came her way March 9.

Helen, Mrs. C. M. Worthy, Sr., had been given an honorary Life Membership and pin by the Charlotte District Guild. Since it came from the "home folks," the pin and its accompanying \$100.00 gift in Mrs. Worthy's name to the national Methodist Board of Missions, carried special significance.

Mrs. Worthy had served as District Guild president for two years at the time she was elected to Conference leadership. "This pin is given to those women who serve the district as president for four years," she said. "Nothing could have thrilled me more than to receive this honor."

Mrs. Fred N. Hall, Jr., Charlotte District secretary of the Wesleyan Service Guild, made the Life Membership pin presentation as 244 women watched the ceremony at Myers Park Methodist Church.

Mrs. Worthy, who served as Charlotte District Guild secretary from 1963-65, is sales service representative for the Regal Paper Corp. of Charlotte. Her husband is associated with the Life and Casualty Insurance Co. of Tennessee.

The Worthys have two children—Carl, Jr., who will enter Duke University Divinity School this fall to continue his studies toward the Methodist ministry; and Diane, a senior at East Mecklenburg High School, Charlotte.

Mrs. Worthy, at Hawthorne Lane Methodist Church, is a church school teacher for young people, is a member of the Board of Directors and of the Nominating Committee of the Bethlehem Center of Charlotte, and is a member of the Board of Directors of the N. C. Council of Community Clubs.

The Charlotte District Guild has a membership of nearly 600 women.



Mrs. C. M. Worthy, Sr. (left) receives a Life Membership pin and plaque from Mrs. Fred N. Hall, Jr. Mrs. Worthy is head of the Wesleyan Service Guild, Western North Carolina Conference, and Mrs. Hall is Charlotte District Guild leader.

JUNALUSKA ASSEMBLY SCHEDULE RELEASED

The Lake Junaluska Assembly has released the tentative calendar of events for the 1967 summer season. It is as follows:

1967 TENTATIVE SCHEDULE

June 7-11	Western North Carolina Annual Conference
June 11-16	Fred Waring Music Workshop
June 13-15	Western North Carolina WSCS Annual Meeting
June 15-18	Sixth Annual Church Ushers Conference
June 16-18	Western North Carolina WSG Annual Meeting
June 16-18	Western North Carolina Young Adults
June 18-24	Western North Carolina Senior High Officers Workshop
June 19-24	Youth Retreat Week
June 25-July 1	Western North Carolina Senior High Christian Witness Assembly
June 26-27	Executive Committee, World Methodist Council (American Section)
June 27-July 2	Glenn Draper Youth Choral Festival
June 28-30	Methodist-Roman Catholic Conversations
July 3-6	Southeastern Regional Conference on Christian Social Concerns
July 5-9	Southeastern Regional Family Life Conference
July 9-14	Southeastern Jurisdictional Ministers Conference
July 13-20	Regional MYF Workshop
July 17-20	Junaluska Bible Conference
July 18-20	Southeastern Jurisdictional Historical Society
July 20-26	Southeastern Jurisdictional Missionary Conference
July 20-26	Youth and Missions Conference
July 21-23	Commission on Missions
July 27-30	Southeastern Jurisdictional Laymen's Conference
July 30	Walt Holcomb Night
July 30-Aug. 11	Leadership and Laboratory Schools
July 31-Aug. 4	Hospitals and Homes Workshop (from Evanston, Illinois)
July 31-Aug. 11	Ecumenical Theological Refresher Course
August 1-3	Southeastern Jurisdictional Workshop on Hospitals and Homes
August 5	Lake Junaluska Assembly Trustees Meeting
August 6	Lake Junaluska Sunday
August 9-13	Southwide Lawyers and Physicians Conference
August 11-14	Conference on a New Day in Christian Education
August 13-18	Candler Camp Meeting
August 13-18	Conference on Evangelism
August 13-18	Spiritual Life Conference
August 14-18	Church Business Managers Conference
August 18-20	Commission on Membership and Evangelism
August 18-20	Western North Carolina Laymen's Advance
August 19	Coronation of the 1967 Junaluska Queen
August 21-26	MSM Students
August 28-29	Regional Methodist Public Relations Consultation
August 28-Sept. 2	Senior Citizens Conference

There are still some conferences for which the dates are not available at this time, but they will be listed in the 1967 official program, due to be released around May 1 of this year.

All special lectures, dramas, concerts, movies, and other features will also be listed in the 1967 official program. To obtain a copy of this publication, please write the Assembly Office, Box 67, Lake Junaluska, N. C. 28745. Please be sure to include your zip code in your return address.

Supply Pastors' Summer School

The 19th annual session of the summer Supply Pastors' School at Duke University, Durham, will be held this year from July 10 through Aug. 4.

The Methodist-approved school will provide four weeks of in-service training for non-seminary candidates for the ministry.

Designed for ministers who are required to take the Methodist Course of Study, the course is sponsored by the Duke Divinity School, the annual Methodist conferences in the southeast, the department of ministerial education of the board of education of The Methodist Church, and the Southeastern Jurisdictional Conference.

According to Dean O. Kelly Ingram, director of the school, the course is open to ministers of all communions, but is chiefly for Methodist supply pastors.

It will provide studies for the license to

preach, introductory studies, and studies for the first, second, third and fourth years.

This summer, two courses at the advanced level for ministers-on-trial also will be offered.

Faculty members will include Rev. Paul Carruth, minister of Hayes Barton Methodist Church, Raleigh; Rev. William E. Smith, N. Broadway Methodist, Columbus, Ohio; Profs. Eugene Long, Randolph Macon College; Walter McDonald, Louisburg College; Max Polley, Davidson College; and nine members of the faculties of the department of religion and the divinity school at Duke.

Student officers of the Pastors' School for 1967 are William P. Herbert, Woodland, president; Charles N. Burgess, Columbia, S.C., vice-president; Glen Baker, Blue Grass, Va., secretary; and Bruce D. Taylor, White Oak, treasurer.

► Among Our Colleges ◀

ELECTED TO PHI BETA KAPPA

Jasper Lee Cummings, Jr., of Rocky Mount, a junior at Duke University was recently elected to Phi Beta Kappa. Eight other junior class members were also elected to this national scholastic honorary society.



SUMMER SCHOOL SET

N. C. Wesleyan, Rocky Mount, will open its sixth Summer Session on June 12. This single regular six-week term will end on July 25.

A special eight-week session offering full year courses in French, Spanish and chemistry will run an additional two weeks, ending on Aug. 4.

A summer school bulletin has been published, and may be secured by writing to the Director of Admissions in care of the college.



RECEIVES HONORABLE MENTION

Mary Catherine Flythe, a senior at N. C. Wesleyan College, Rocky Mount, received honorable mention in the 1967-68 Woodrow Wilson Fellowship competition.

Miss Flythe, the daughter of Rev. and Mrs. Norman J. Flythe, Spotsylvania, Va. is the first Wesleyan student to receive recognition in the competition. A total of 38 students representing nine of the states' 44 senior colleges received fellowships. Twenty-seven students enrolled in 10 colleges received honorable mention.



FRATERNITY TO HELP CHURCH

Omicron Omicron Chapter of Alpha Phi Omega, a national service fraternity at Pfeiffer College, will sponsor a concert of folk music to help Wesley Chapel Methodist Church raise funds for rebuilding.

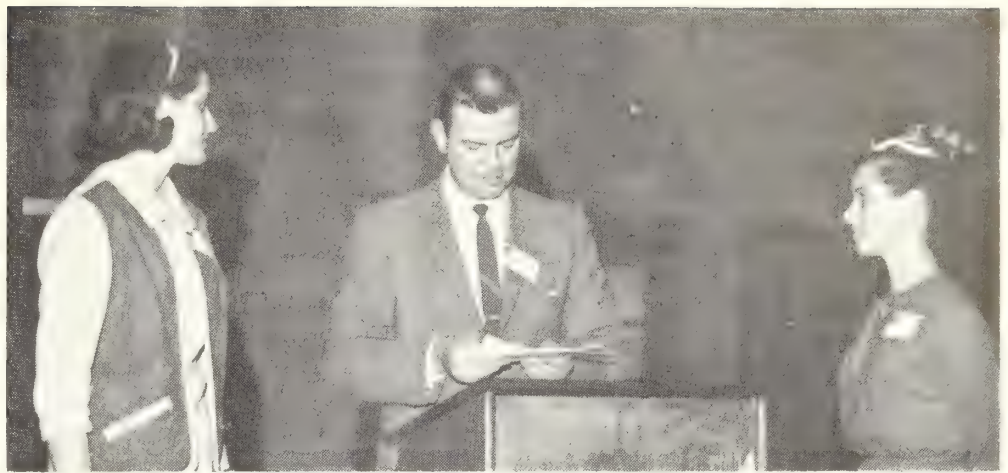
A concert by the Windjammers, a quartet of Pfeiffer performers, will be presented on Saturday, April 29, at 8:00 p.m. in Mitchell Gymnasium on the Pfeiffer College campus. The quartet, winners of both state-wide and national talent competitions, has recently recorded its first long-playing album.

General admission tickets can be obtained through a contribution of one dollar or more.



FOUR ALUMNAE HONORED

Four North Carolina women were honored by their alma mater March 18 when



STUDENTS RECEIVE SCHOLARSHIPS

Catherine Clemmer, left, and Jenny Kiger are being presented \$200 scholarships by Rev. J. C. Groce, Jr., district director of youth work for the Greensboro District. The presentation was made at the recent annual Sweetheart Banquet for the Greensboro subdistricts. The money for these scholarships was raised by the youth through a Valentine's Sweetheart Contest conducted each year by MYF members from the participating churches. Miss Clemmer, a freshman at UNC-G, is a member of Moriah Methodist Church. She is the daughter of Rev. and Mrs. A. James Clemmer of Greensboro. Miss Kiger is a senior at Southeast High School and a member of Tabernacle Methodist Church. She is the daughter of Mr. and Mrs. S. F. Kiger, Jr., Greensboro. The awards were made on the basis of scholastic achievements and participation in the work of the MYF Subdistrict program.

they were presented Distinguished Alumni Awards by Greensboro College as a feature of Alumni Day.

Recipients of the awards were Miss Myrtle Armfield, former curator of the Greensboro Historical Museum; Miss Mary Brock, secretary of the GC Alumni Association for more than 40 years; Mrs. Leslie E. Barnhardt of Charlotte, president of the WNC Conference WSCS, and Dr. Elizabeth Welch, head of the department of psychology and education of Salem College, Winston-Salem.



LENTEN MUSICAL SERVICE

The Duke University Divinity School Choir presented a special musical Lenten service on March 24 in Duke Chapel.

Under the leadership of Phillip Washburn, student assistant director of the choir and a Divinity School senior from South Orleans, Mass., the group performed "The Passion According to St. Matthew" by Thomas L. de Victoria at the morning service.

In the St. Matthew Passion, de Victoria has set the words of the crowd, the disciples, and other groups in a sort of unison, or homophonic style. Thomas J. Duncan read the role of the evangelist, with other choir members taking parts of Jesus, Peter, Judas, the High Priest and Pontius Pilate.



EMORY PROFESSOR SPEAKS

A member of the Emory University faculty is leading a two-day spring convocation at Pfeiffer College on the theme "The Relevance of the Gospel in a Secular Age."

Dr. Theodore Runyon will lead the event today and tomorrow under the sponsorship

of the Pfeiffer College Division of Religion and Philosophy.

Dr. Runyon is recognized nationally and internationally for his scholarship and writings. At Emory, he is professor of systematic theology in the Candler School of Theology and is chairman, Department of Systematic Theology, the graduate school of Emory University. He is a Methodist minister and is a member of the Personnel Committee of the Methodist Board of Missions.



No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

—Beecher

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Stature Added to Churches by Giving Up Station Status

by E. D. CANTOR, Jr.
(Fourth in a Series of Articles)

One of the most valued assets of our beloved Methodist Church is the strength of the connectional system. Wherever the people called Methodists are to be found, whether it be a small prayer meeting group, or a great Annual, Jurisdictional, or General Conference, there are a number of things that contribute to the "Oneness" of Methodism.

One of these things is the Church's ability to give a total ministry to the total person through an organized, systematized use of leadership and resources.

In 1963-64, Smyre and Puett churches were faced with the same problem many other churches are faced with today. That is, the changing times and conditions necessitate the realignment of charge boundaries. Smyre Church was a station in 1963, being one of seven churches served by six pastors. Puett Church was served by a pastor and associate part-time pastor on a three-point circuit. At the beginning of 1964-65, the same churches were realigned to be served by four full-time pastors.

The weakness of the small station, many times, is not evidence of poor churchmanship. In almost every case, many loyal, dedicated laymen are found at their post and serve Christ and the church faithfully. On a percentage basis, many of these churches exceed the average attendance and per capita giving of larger churches. However, the small station is limited in its ability to offer a broader and deeper ministry to its people, because of limited lay leadership in the number of persons and shortages of persons on different age-group level. Because of this, many times, there is no participation in many of the church's programs.

The most often repeated objection to realignment is the thought of having to share the pastor with another church. This overlooks the advantage of gaining more lay leadership and more personnel to make possible many programs that, otherwise, could never be done separately. It is at this point the Smyre-Puett Charge has benefited most. Most of the areas of improvement have been realized through renewed lay leadership, encouraged by finding the church has more to offer than it did before realignment.

In the area of missions both churches were giving in support of Advance Specials, District Missions, Fellowship and Suffering, One Great Hour of Sharing, and Builders' Club a total of \$555.00 in 1963-64, while both churches were receiving \$850.00 per year from Minimum Salary Fund to supplement the two pastors' and one part-time pastor's salaries. In 1966-67 both churches together will give a total of \$1,349.00 in support to the above causes, and now in support of one pastor, the salary has been raised from \$3,800.00 to \$5,600.00; and no supplement is being received from Minimum Salary Fund.

Mr. Cantor is pastor of the Smyre-Puett Charge, Gastonia District.

Not only have Smyre and Puett churches realized much benefit from giving, but also from receiving. In 1956, Smyre-Puett joined with four other churches in an East Gaston Group Ministry. The six churches in the East Gaston Group joined together in a Missions Conference, with all churches sharing top leadership for the Conference from as far away as India and Indonesia. This has been established as an annual event. The Smyre-Puett Charge now offers an annual charge-wide School of Missions with classes for children, youth, older youth, and adults. The interest seems to grow each year in the School of Missions, with an average attendance of 93 for the year 1966-67.

In other areas, namely Evangelism since 1963-64, we have received on profession of faith 29, transfer 32 for a total of 61 received.

Our losses from death and transfer have been 22, and we have had 23 removed by action of the Quarterly Conference for a total of 45, leaving a net gain of 16 members. The 23 names removed by action of the Quarterly Conference were names of persons that had moved away and could not be contacted, deceased members names still on roll, duplications, etc.

In finance the total paid for all causes, less lines 44, 45 Annual Conference report 1963-64, was \$8,502.00. In 1966-67 the total will be \$14,574.43, an increase of \$6,072.43 in giving for the same purpose. At the present time there is a proposed building program at the Puett Church that will increase property valuation \$75,000.00.

In Education both churches have benefited by sharing much needed equipment such as audio-visuals and combined classroom space for joint studies in extra sessions. We have had teacher training shared with other churches in our East Gaston Group Ministry. We have been able to make application for Duke students for summer activities.

Our youth program consists of planned summer youth activities, regular youth recreation projects that draws more than 100 youth in attendance. The Smyre Church has made available a building for the purpose of setting up a Child Health Station, under the supervision of the County Health Department, which is open to all persons regardless of race, color, or church affiliation. The Puett Church is making a study of the possibility of maintaining a Day-School and Nursery for the community.

We recognize that there is yet much need for improvement in every area of the ministry of the two churches, but if there is anything we have discovered in realignment, we have come to realize that by giving we have received. Indeed, it is evident that rather than struggling along with a token ministry and becoming ingrown in order to keep pace, or even survive, we have been able to combine and turn our efforts outward. In this experience, we are finding ourselves doing many more

things together that we could not have done alone.

There are those that say realignment is organization, while others say it is an idea. Perhaps it is both, but whatever it may be, on the Smyre-Puett Charge, we can only say, "it is working for us."

Refresher Course Offered

Because of so many suggestions from pastors for an ecumenical theological refresher course, one has been scheduled at Lake Junaluska Assembly from July 31-Aug. 11.

Outstanding theologians will be on the program, including Dr. John Knox, professor of New Testament at Episcopal Theological Seminary of the Southwest, Austin, Texas; Dr. Elmer G. Homrighausen of Princeton Theological Seminary, Princeton, N.J.; and also an outstanding Catholic theologian, to be announced at a later date. Drs. Knox and Homrighausen and the prominent Catholic representative will each lecture 10 times during the course.

Five evening sermons will be given by Dr. Oswald P. Bronson, vice president of Interdenominational Theological Seminary, Atlanta, Ga. Dr. Bronson is also an exchange professor at Emory University.

The refresher course will be directed by Dr. Carlyle Marney, pastor of Myers Park Baptist Church, Charlotte. Dr. Marney will lead the morning devotions and will conduct the late afternoon dialogues. Dr. Marney, Dr. Homrighausen, and the Catholic theologian will also be heard in sermons.

The refresher course is open to interested laymen as well as ministers. Registration will take place in Lambuth Inn on the afternoon of July 31.

Special entertainment features will be included in the program, and afternoons will be free for recreation.

The refresher course is sponsored by the Lake Junaluska Assembly and the World Methodist Council.



EARNs EAGLE AWARD

Charles D. Webster, Jr., is shown after receiving his Eagle Award in Scouting recently. A member of the Trinity Methodist Church, Fairmont, he is president of the Junior High MYF. Shown with him are his father, who is Church Lay Leader; his mother, WSCS circle president, and sister, Jennifer, Senior MYF president. Charles received his God and Country Award two years ago.

Sunday School Lesson

FOR APRIL 9

By RAYMOND A. SMITH

Power For The Task

Background Scripture: John 14:15-17, 25-27; 16:5-11; Acts 2:13

Lesson Scripture: Acts 2:1-11

"O, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks." Thus runs a prayer of Phillips Brooks. It is one that we all need to pray every day of our lives.

Our lesson for today deals with one of the great festivals of the Church Year, that of Pentecost. It has not been so widely observed, of course, as Christmas or Easter. However, it is important because it has commonly been called the "birthday of the Church." Some consider the calling of the twelve disciples as the real beginning of the Church. Others feel that it began in the Old Testament with the doctrine of the Righteous Remnant, or those who remained faithful to the Covenant. They believe the Church (or God's New Israel) succeeded to the position once held by the faithful Jews.

Regarding the question discussed above J. M. Gettys wrote: "While, therefore, we cannot say that this (Pentecost) was the birth of the Church in the sense that it had not been in existence, or that the Holy Spirit had not been active in the affairs of men, we *can* say that this (that is, Pentecost) was the *rebirth* of the Church as the Holy Spirit functioned in a new way among believers dedicated to do Christ's will." Many today are once more working and praying for the rebirth of the Church, or as we are more likely to say the *renewal* of the Church.

Turning now to a closer look at our Scripture selections for this lesson, consider first the account in Acts 2:1-11 of the Pentecostal experience. In this narrative we note that there were people from a great many nations who had come to Jerusalem for the religious festival (Pentecost), known as the Feast of Weeks because it came seven weeks (or a week of weeks) after the Passover. It was really an occasion in which the first fruits of the harvest were dedicated to God. As it turned out there was a great demonstration of the presence and power of the Holy Spirit which brought forth fruit in the form of many converts to the new faith.

The presence of the Spirit among the assembled believers took the forms that were already familiar to those who knew the history of the Hebrew people as found in the Jewish sacred writings. The wind (or breath) is spoken of as far back as the story of Creation where God "breathed into man the breath of life and man became a living soul." The wind also symbolizes the Spirit of God as seen in Genesis 1:2 and 8:1, where the breath of God



ST. JOHN CHURCH HAS GROUNDBREAKING

On Sunday, Feb. 12, St. John Methodist Church of Fayetteville, held a groundbreaking service for its new sanctuary. The contract has been let to the Wilson Contracting Company, Fayetteville, and construction has already begun. Pictured above are some of the participants in the service: (left to right) Archie Soucy, charter member and trustee; J. R. Devillier, charter member and trustee; William Hoffman, charter member; Rev. Curtis Antis, pastor; Rev. L. C. Vereen, executive director of the N. C. Conference Board of Missions, and guest speaker; William Brest, chairman of the Board; Brooks Mullenax, trustee, and, standing in front of Mr. Brest, young Daniel Ballard, Jr. Trustees not pictured are Daniel Ballard, Travis Bennett, Randall Bunce and Bob Boyer. St. John was organized in 1959, with Hay Street Methodist Church as parent church.

brings order out of Chaos, and later, caused the waters to subside and thus end the flood.

The other symbol used in the account is that of fire. We see this in the experience of Moses, recorded in Exodus 3:1-6, where the Divine Presence is symbolized by the burning bush. Also the "pillar of fire" which guided the Hebrews through the wilderness is another example. These could be multiplied many times if we had space available.

One aspect of the Pentecostal experience was seen in the miraculous way in which men who spoke various languages could understand one another. Since this is the only place in the New Testament where the disciples are said to have the power of understanding a language other than their own, some scholars have concluded that what happened there was the "speaking in tongues" that is discussed by Saint Paul in chapter 12, 13, and 14 of First Corinthians. It is interesting to note that the great apostle valued this gift *only as it served to build up the Church*, not to set individual members apart as superior to others because they possessed the ability to "speak in tongues." The important thing to remember is that where there is unity of Spirit barriers of languages can be overcome, and have been overcome many times. Everyone understands a smile, or an act of kindness. That is why our gift of food to the earth's starving millions speaks more eloquently than any message we might send.

A new book by Elton Trueblood is called "The Incendiary Fellowship." He quotes Jesus' words found in Luke 12:49: "I came

to cast fire upon the earth." This book can be highly recommended as a most helpful discussion of church renewal. It is a short book of a little more than 100 pages and can be ordered from the Methodist Publishing House for \$2.50. Whoever reads this book will get a new understanding of the movement for the rebirth of the Church in our time. Once when asked where one could find a good statement of his religious belief John Wesley said: "In my brother's hymn which begins 'O thou who camest from above, the pure celestial fire to impart, Kindle a flame of sacred love on the mean altar of my heart.'" This hymn is number 344 in the old hymnal and 172 in the new. Read it to your class, or better still, sing it!

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Woman's Activities



N. C. Conference

Mrs. H. W. DOUB

ANNUAL MEETING

Around 700 delegates and visitors attended the twenty-seventh Annual Meeting of the North Carolina Conference WSCS, held at Centenary Methodist Church, New Bern, March 14-16. The meeting opened at eleven a.m. on the 14th and closed at noon on the 16th and was presided over by Mrs. Sam A. Dunn, Conference President.

Mrs. R. L. Bame, Conference Secretary of Spiritual Life Cultivation, led the opening meditation. Mr. Philip Cartwright, Milburn, N.J., noted soloist, returned to the conference for the eighth year to lead the Meditations in Song. Each day he was assisted in the meditations by the following Liturgists, Mrs. H. M. Russell, Mrs. R. L. Bame and Mrs. R. S. Monds.

Bishop Paul N. Garber, presiding bishop of the Raleigh Area; Rev. Grady Dawson, superintendent of the New Bern District; Rev. A. F. Fisher, host pastor; Mrs. George Bullock, local WSCS president, and Mrs. Harry Wright, local Wesleyan Service Guild president, extended greetings.

The highlight of the opening session was the message of the Conference President, Mrs. Sam A. Dunn, who in keeping with the theme of the meeting "Give Us Thy Vision" used as her topic "The Enabling Vision." Mrs. Dunn brought a stirring message as she lifted up the enabling vision of the work being done by our women, first among the rural churches, namely, Salemburg, newest project of the conference. Second, the work in Hawaii, newest state. Third, the work among African Christians and, fourth, the agreement among people called Methodists and the new ventures in Ecumenism. She closed by saying "As God gives to groups of persons a vision which moves them to action, so He gives to each of us, as we pray 'Give Us Thy Vision,' a glimpse of that better person we can become — of finer things for us to do and of the good that we can do. May He grant to each of us this enabling vision."

On Tuesday afternoon, Mr. Gerhard C. Hennes, treasurer of Methodist Committee for Overseas Relief, brought a vivid picture of the work being done by this group. He gave the first of the three addresses he brought to the meeting using the subject "More Than Bread." In this he stressed the need for a deeper compassion for the needy in the world today declaring that, "Man's own bread is a material matter while bread for our neighbor is a spiritual matter." On Tuesday evening, he spoke on "A Handful of Rice" to show the needs of hungry people in the world.

On Wednesday morning he concluded the series of his talks with "Mission and Service in a World of Need," by stressing four things to be done; new study, new strategy, new compassion and new obedience. "Only as we identify ourselves with those in need can we become the salt of the earth again. We must examine the courses critically, humbly, prayerfully and so to live in faithful service and obedience to His commands."

Tuesday evening following the "Futura Dinner" in which all conference officers reported, the Service of Holy Communion was administered by the Rev. A. F. Fisher, celebrant, assisted by Rev. James Tingle and Rev. John T. Smith. The Love Gifts placed on the altar by the communicants amounted to \$3,320.08. This will go to the Mary A. Knotts High School in Vikarabad, India.

On Wednesday morning, the special feature was the address of Mrs. H. M. Russell, president of the Southeastern Jurisdiction. She used as her topic "Eyes That See," stating that eyes that see need to be wide awake. She paraphrased the childhood prayer from "if I should die before I wake" to "if I should wake before I die" in order to show what could be accomplished if we were really awake. Today we are asleep, dreaming rosy dreams of our accomplishments, while we push to the background the "nightmares" of poverty and wretchedness in the world. She begged the women to awake, alarms are ringing in trouble spots throughout the world—troubled spots that need their contributions, prayers and deeds. To study is not enough, she said, "We must come to grips with the real issue." She closed by urging, "We must wake up. We must go to Jerusalem and to Gethsamene for renewal. Let us wake up and get busy to fulfill the purpose that God has put us here for."

Rev. and Mrs. Kenneth S. Jones, former missionaries to the Congo, brought two forceful addresses in dialogue, the first one on Wednesday morning on "Good News from the Congo" and the second on Thursday morning on "Renewal Through Service." In both of these they told of their experiences in the Congo and alerted the group to the important needs of the church in a changing world. They urged all churches to be on the outlook for newer and better ways to face the many changes ahead. They urged the establishment of early training centers, the need of used clothing closets, the helpfulness of providing meals on wheels for shut-ins, a closer cooperation of church pastors and commissions. Their closing plea was, "May the

mercies of God's will always be acceptable to us and our work always acceptable to Him."

The Annual Meeting accepted the invitation of Edenton Street Methodist Church in Raleigh to hold the 1968 meeting in that city.

IMPORTANT MEETINGS

Durham District—

Mrs. J. C. Wingate, president, would like to announce the following dates: Annual District Meeting, at Parkwood Methodist Church, April 5, 10 a.m., Rev. George Megill, speaker.

Subdistrict meetings: South Durham, at Duke Memorial Church, April 23, 10 a.m. North Durham, at St. Paul's Methodist Church, April 16, 10 a.m. Granville, Butner Methodist Church, April 19, 10 a.m. Person, Allensville Methodist Church, April 30, 10 a.m. Orange, Aldersgate Methodist Church, April 9, 10 a.m.

New Bern District—

Mrs. Irving Cook, vice-president, would like to announce the following dates: Annual District Meeting, Riverdale Methodist Church, April 4. The speaker will be Chandra Immanuel from India.

Subdistrict meetings: Jacksonville, Richlands Methodist Church, April 18. New Bern, Stonewall Methodist Church, April 30. Morehead City, Williston Methodist Church, April 25. Registration for each meeting will begin at 9:30 with the program starting at 10 a.m.

Fayetteville District—

Mrs. Wymann Scarborough, president, would like to announce the following meetings: Annual District Meeting will be held at Chestnut Street Methodist Church, Lumberton, April 9. Mrs. George Megill and Mrs. Sam A. Dunn will be the speakers. The time will be 10 a.m.

Cumberland-Hoke Subdistrict will meet at Salem Methodist Church in Fayetteville on April 18 at 9:30 a.m.

Robeson Subdistrict will meet on April 23, at Branch Street Methodist Church in Lumberton.

Harnett Subdistrict will meet at a date to be announced later.



W. N. C. Conference

Mrs. JOHN C. WRIGHT

DISTRICT MEETINGS SCHEDULED

Albemarle—April 18, Prospect Methodist Church, Union County, 10 a.m.

Asheville—April 12, Abernathy Methodist Church, Asheville, 10 a.m.

Charlotte—May 3, at a church in or near Charlotte, 10 a.m.

Gastonia—April 20, First Methodist Church, Gastonia, 10 a.m.

Greensboro—April 27, place to be announced. 10 a.m.

High Point—April 20, First Methodist Church, Asheboro, 10 a.m.

Marion—April 22, Spindale Methodist Church, 10 a.m.

North Wilkesboro—April, Elkin Methodist Church.

Salisbury—May 9, Trinity Methodist Church, Kannapolis, 10 a.m.

Statesville—May 4, Maiden Methodist Church, 10 a.m.

Thomasville—April 18, Midway Methodist Church, 10 a.m.

Waynesville—April 7, Sylva Methodist Church, 10 a.m.

Winston-Salem—April 19, Burkhead Methodist Church on Silas Creek Parkway, 10 a.m.

CONFERENCE PRESIDENT HONORED

Mrs. Leslie Barnhardt, Charlotte, president of the Woman's Society of Christian Service of the Western North Carolina Conference, was presented the Distinguished Alumnae Award by Dr. Ralph Jolly, president of Greensboro College, at Alumnae Day ceremonies held at the college in March.

Her husband was invited to be her official host and escort for the occasion.

A story in the *Charlotte News* mentioned a few special offices held by Mrs. Barnhardt, including the fact that this is the third year of her term as president of the Conference and that, as a member of the General Board of Christian Social Concerns of The Methodist Church, she will attend a national meeting in Portland, Oregon, in April. She was recently elected to a five-year term as a member of the World Methodist Council. For many years she has been active in the General Federation of Woman's Clubs and is currently serving as chairman of the By-Laws Committee of the North Carolina GFWC.

WINSTON-SALEM DISTRICT

The Winston-Salem District has paid \$28,173.50 to the Conference for missions, said Mrs. Norman Martin, district treasurer, at a meeting of the Executive Committee held recently at the home of Mrs. W. E. Mainous in Winston-Salem.

Mrs. Martin said that this was the total amount for the first three quarters of the year. Members of the Woman's Societies had contributed \$25,038 and the Wesleyan Service Guild had given \$3,135.

Mrs. Mainous, secretary for Campus Ministry, told of a Day-on-Campus held on March 9 at the Wake Forest Coffee House. The Rev. David Riffe spoke on the work of a chaplain on the college campus, especially in counseling students. The societies in the district will be asked to make contributions to finance an assistant to the chaplain.

Mrs. J. T. Ingram, secretary of Spiritual Life Cultivation, announced plans for a District Quiet Day on March 29 at New Hope Methodist Church.

Plans were made to assign teams of district officers to visit local societies in the district for Officer Training programs. Mrs. Frank Smith of Mt. Airy presided at the meeting.

MACEDONIA WOMAN'S SOCIETY

The Macedonia Woman's Society on the Eldorado Charge in the Thomasville District had a special meeting recently at *The Hut*.

Miss Carolyn Thorne, Church and Community Worker in the Denton area, showed color slides of her work as a missionary in

(Continued on page 15)

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Apr. 1- 2: Methodist Student Movement Retreat, Efland, Camp Chestnut Ridge
- Apr. 3- 4: Consultation on the Campus Ministry, Chapel Hill, Wesley Foundation
- Apr. 3- 5: Annual Meeting, General Board of Evangelism, Seattle, Wash.
- Apr. 5- 7: National Methodist Convocation on Medicine and Theology, Mayo Clinic and Methodist Hospital, Rochester, Minn.
- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Mar. 31 : Vacation Church School Institute, Haymount Church, Fayetteville, 9-1
- Apr. 2 : Raleigh District Conference, Warrenton, Wesley Memorial Church, 2:00-5
- Apr. 3- 4: Board of Ministerial Training and Qualifications, St. Paul Church, Goldsboro
- Apr. 3- 4: Board of Education Planning Conference, Camp Chestnut Ridge, Efland
- Apr. 4 : Minimum Salary Commission, St. Paul Church, Goldsboro
- Apr. 5 : Committee on Christian Higher Education, Methodist Building, Raleigh
- Apr. 5 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9 a.m.-3 p.m.
- Apr. 5 : Board of Hospitals and Homes, Methodist Retirement Home, Durham, 10 a.m.
- Apr. 9-14: Elizabeth City District Revivals
- Apr. 9-14: Fayetteville District Revivals
- Apr. 11 : Vacation Church School Institute, Wilmington, Grace Church, 9-1
- Apr. 11 : Board of Trustees, The Retirement Home
- Apr. 12 : Trustees Meeting, Methodist Home for Children
- Apr. 12 : Trustees Meeting, Conference Historical Society, Methodist Building, 2:00
- Apr. 12 : Meeting Methodist Information, Methodist Building, 3:30 p.m.
- Apr. 12 : Vacation Church School Institute, St. Paul Church, Goldsboro, 9-1
- Apr. 13 : Vacation Church School Institute, Rocky Mount, First Church, 9-1
- Apr. 14 : Vacation Church School Institute, Durham, Duke Memorial Church, 9-1
- Apr. 15 : Christian Vocations Rally, Louisburg College for Raleigh, Durham and Burlington Districts

WESTERN NORTH CAROLINA CONFERENCE

- Mar. 31 : Thomasville District Conference on Christian Education, Lexington, First, 7:15 p.m.
- Apr. 2 : Gastonia District Conference on Christian Education, Gastonia, First, 2:45
- Apr. 2 : Music and Worship Workshop, Asheville, Central Church
- Apr. 3 : Music and Worship Workshop, Charlotte, First Church
- Apr. 3 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30
- Apr. 3 : Winston-Salem District Conference on Christian Education, Winston-Salem, Centenary, 7:15 p.m.
- Apr. 4 : Music and Worship Workshop, Winston-Salem, Centenary
- Apr. 4 : Commission on Town and Country Work, Statesville, Methodist Building
- Apr. 4 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
- Apr. 6 : Marion District Conference on Christian Education, Morganton, First, 7:15
- Apr. 7 : Board of Evangelism, Lexington, First, 10:30 a.m.
- Apr. 7- 8: Testing and Guidance Clinic, Greensboro College
- Apr. 7 : Statesville District Conference on Christian Education, Hickory, First, 7:15
- Apr. 9 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
- Apr. 9-10: Bishop's Dialogue with Young Ministers, Hinton Rural Life Center
- Apr. 10 : Charlotte District Conference on Christian Education, Charlotte, First Church, 7:15 p.m.
- Apr. 10 : High Point Christian Workers' School, High Point, Wesley Memorial, 7:30
- Apr. 11 : Bishop's Dialogue with Young Ministers, Gastonia District Camp, Casar
- Apr. 11 : Conference Board of Trustees, Charlotte, First Church, 10:00 a.m.
- Apr. 11 : Albemarle District Conference on Christian Education, Monroe, Central, 7:15 p.m.
- Apr. 12 : Bishop's Dialogue with Young Ministers, Lexington, Shiloh Church
- Apr. 13 : Bishop's Dialogue with Young Ministers, Greensboro, Muir's Chapel
- Apr. 13 : Waynesville District Conference on Christian Education, Waynesville, First, 7:15 p.m.
- Apr. 14 : Asheville District Conference on Christian Education, Asheville, Central Church, 7:15 p.m.
- Apr. 14-15: Testing and Guidance Clinic, Asheville



MRS. CATHRINE VICK

Dear Girls and Boys:

Easter Sunday is past but the wonder of the Easter story still goes on. Jesus not only arose on that special day, but He also appeared several times to some of His followers. Our story today is taken directly from the Bible as we read the words in Matthew, Luke, and John. It tells of some of the times Jesus' friends saw and talked to Him. It also shows us how we can help carry out God's will today.

The Bible story helps us know that Jesus' followers were made to feel sure that He was alive. He was victorious over death. Jesus is alive forever and He shows us that we should not fear death, for it is only the path to a new life. The wisest men of all times have believed that there is life beyond death. Easter is a path of light for us to follow.

The story is told of a young boy who was riding his horse home from school. It was late in the afternoon. The skies were growing dark. He came to a place where a bridge was being repaired and he had to ride his horse right into the stream. It had been raining and the water in the stream had risen up in its banks. The horse was afraid to go into the muddy water. As the boy tried to urge him on, a door opened in a farmhouse across the stream. The lamp burning inside the house cast a stream of light across the water. The boy and the horse received new courage and were able to cross the stream safely.

When Jesus came back to His friends, He gave them new hope and courage. Then, His friends knew that life goes on and on. Easter is the proof that God keeps His promise to us. His love is with us always.

AUNT CAY

THE RISEN CHRIST

"That very day two of the disciples were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus Himself drew near and went with them. But their eyes were kept from recognizing Him. And He said to them, 'What is this conversation you are hold-

ing with each other as you walk?' And they stood still, looking sad.

"Then one of them, named Cleopas, answered Him, 'Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?'

"And He said to them, 'What things?'

"And they said to Him, 'Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. But we had hoped that He was the one to redeem Israel. Yes, and besides all this, it is now the third day since this has happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find His body; and they came back saying that they had even seen a vision of angels, who said that He was alive.'

"So they drew near to the village to which they were going. He appeared to be going farther, but they constrained Him, saying, 'Stay with us, for it is toward evening and the day is far spent.' So He went in to stay with them.

"When He was at table with them, He took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized Him; and He vanished out of their sight.

"After this Jesus revealed Himself again to the disciples by the Sea of Tiberias. Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these?'

"He said to Him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Feed my lambs.'

"A second time He said to him, 'Simon, son of John, do you love me?' He said to Him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Tend my sheep.'

"He said to him the third time, 'Simon, son of John, do you love me?' Peter was grieved because He said to him the third time, 'Do you love me?' And he said to Him, 'Lord, you know everything, you know that I love you.' Jesus said to him, 'Feed my sheep.' After this He said, 'Follow me.'

"Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw Him they worshipped Him; but some doubted. And Jesus came and

said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you alway, to the close of the age.'



THANK YOU, GOD FOR SPRING

We thank You, God for spring.

For warmer days and brighter sun,
For leaves unfolding one by one;

For the carol of birds at break of day,
For fragrant lilacs along the way;

For the soft brown earth and the
sprouts of green.

For the bluest sky I have ever seen;

For the crocus cups on the greening
grass,

For the daffies that nod whenever we
pass;

For scarlet tulips, slender and tall—
I think I like them the best of all!

We thank You, God for spring.

From *Thought of God for Boys
and Girls*



WHO CAME TO JESUS—

1. Pleading for the life of his twelve-year-old daughter? (a) Zacchaeus, (b) The centurian, (c) Jairus.
2. Saying, "Good Master, what shall I do to inherit eternal life?" (a) A publican, (b) A rich young ruler, (c) The centurian.
3. Saying, "They have no wine?" (a) His mother, (b) John, the disciple, (c) Lazarus.
4. By night with a company of men? (a) Peter, (b) Martha, (c) Judas.
5. In the wilderness where he fasted? (a) Satan, (b) The Pharisees, (c) John, the Baptist.
6. Saying, "Lord, if thou hadst been here, my brother had not died?" (a) Mary, (b) Martha, (c) A poor widow.
7. In the temple and blessed him? (a) His parents, (b) Simeon, (c) A high priest.
8. With a request to send the multitudes away? (a) His mother, (b) The Twelve, (c) The Pharisees.



ANSWERS FOR LAST WEEK

1. Buried him. 2. Condemned him. 3. Scourged him. 4. Brought spices to the tomb. 5. Carried his cross. 6. Denied him. 7. Betrayed him. 8. Gave him a feast. 9. Anointed him with ointment.

ON A WIDE CIRCUIT

By W. W. REID

The Image And Responsibility Of The Religious Man

The man who professes to be a Christian churchman has a responsibility to conduct himself as such before and with other people, and to keep his "image" as such so true to other men that they believe and follow him, and respect his beliefs.

This, in essence and summary, is the "counsel" given to young men who have been given exemption from direct military service because of their religious conscientious objection to war. These are men classified I-W for non-military service to the nation. The counsel is given by J. Harold Sherk, executive secretary of the National Service Board for Religious Objectors. And because the counsel is so applicable (with slight changes of verbiage) to every professing Christian and at all times, we are repeating it here. Says Mr. Sherk (in part):

"Every I-W man to be a good citizen . . . I-W men are civilians, subject to all the obligations and responsibilities as well as enjoying all the privileges of civilian life as compared with those in military service. A I-W man is expected to be law abiding, thoughtful of the rights of others, respectful to persons in authority, and concerned and careful about his own image as an American, whether at home or abroad.

"The I-W man to be loyal member of his church. . . . The overwhelming majority of I-W men are members of some church. They have obtained recognition of their convictions in part because of their profession as religious people. They are expected to live that way. So a man who belongs to a church which lifts up a standard against the use of tobacco is expected to observe the standards of the church. The man who professes to be religious and plays fast and loose with girls dishonors all religion. The man who professes to be religious and seldom shows up in church in the geographical area where he is serving raises question marks over his own profession and—whether he likes it or not—over the cause which he is representing.

"The I-W man to do a good job. . . . A 'good job' means service that is satisfactory to his employer, courteous, efficient, on time, full time. For the vast majority of I-W men whose work is in some institution or project where they are directly involved in service to needy people—sick, aged, orphaned, economically deprived, war sufferers, etc.,—a 'good job' means also that kind of genuine concern for people in need which ministers to the spirit of man as well as to his most obvious physical needs.

"The I-W man to be a consistent exemplar of his professed CO convictions. . . . So he doesn't drive his car like a bat out of hell. He is concerned about the lives of others, as well as his own. His conviction that he must 'obey God rather than man'



FIRST CHURCH, ROCKINGHAM, PAYS COLLEGE QUOTA

At Rockingham's First Methodist Church Bishop Paul N. Garber receives a check for \$5,500 from John W. Covington, Chairman of the College Committee. This check pays First Methodist Church's \$31,000 quota in full and becomes the third largest paid in full quota in the North Carolina Conference, according to Rev. James A. Auman, Executive Director of the Association of Methodist Colleges. Looking on is the pastor, Dr. J. V. Early (extreme left), M. F. Grantham, Official Board Chairman (second from right) and the Rev. Vergil E. Queen, Sanford District Superintendent (extreme right). This check also brings the college crusade total to \$99,000 since last Conference and the number of honor roll churches is one hundred fifty-six.

has expression in the most infinite variety of human relationships which all of us encounter in daily life. The inconsistent conduct of a few professed conscientious objectors has over and over again made difficulties for those who must administer the law and who may be called upon to defend the legal provision for conscientious objectors. The large number of conscientious objectors who take their obligations seriously and endeavor to live by them by the grace of God make the administrators' task relatively light. . . .

"The I-W man to inform them if there are problems that require attention. . . . Problems of various kinds can arise, whether due to illness or accident, unforeseen needs at home, difficulties at work, etc. During the period of his I-W work every man is responsible to the State Director of the state in which his work project is located, or to the National Director if his work project is abroad. . . .

"The I-W man to keep all his Selective Service relationships in good repair. . . . From the time that he registers with Selective Service, every man is under a continuing obligation to report to his local board regarding any change of address that may take place. . . . He is under a continuing obligation to inform his local board regarding any change which may take place thereafter in his occupation, employment, marital and family status, health, student status, etc. . . . This obligation is not suspended while he is in I-W service and is not ended after he has completed I-W service."

This, translated into non-draft terms, should indeed, become part of the code of everyone calling himself a follower and exponent of the Christian faith.

WOMAN'S ACTIVITIES W. N. C. Conference

(Continued from page 13)

the Congo and described the life of a missionary in this part of the world.

The Rev. L. C. Morton presented the devotional message and Mrs. Morton was in charge of the program, which was concluded with a hymn sing.

Husbands and children of the members of the society were present. Special decorations and refreshments were planned for the event. Miss Thorne took color slides of the families and groups to show at future gatherings.

FIRST METHODIST CHURCH, GASTONIA

A program, "This Is Your Life" was presented at a meeting of the Woman's Society of First Methodist Church, Gastonia, in March. Mrs. H. K. Herrin, president, spoke on the theme, using the poem, "Heaven is not reached by a single bound," by Josiah Holland as her basis of discussion.

Special memberships were presented to five women for outstanding service in the society. These included Mrs. C. C. Herbert, Jr., Conference Secretary of Missionary Education; Mrs. Harry Long, church hostess; Miss Lucille Tatum, secretary of Supply Work; Mrs. John Durham, circle leader, and Mrs. Stewart Atkins, Society leader for years.

Each presentation was made by a special friend of the recipient, and each followed the theme, "This Is Your Life."

One hundred women attended the meeting.

METHODIST NEWS ROUND-UP

NEW ART EDITOR FOR MOTIVE MAGAZINE

Dennis Akin, head of the art department of Southwestern College, Winfield, Kan., will become art editor of *Motive* magazine, Nashville, July 1. He will be responsible for the design of the magazine and for the writing and editing of all published art features.

Akin attended Kansas City Art Institute, received a bachelor's degree in fine arts from the University of Kansas and has his masters degree in fine arts from the University of Colorado. He is married and the father of two children.



FELLOWSHIP OF METHODIST MUSICIANS TO MEET

The biennial convocation of the National Fellowship of Methodist Musicians will be held Aug. 9-16 at Oberlin College, Oberlin, Ohio. Among the interesting studies being planned are: Music in Theology; Creative Use of Handbells; Orchestral Instruments in the Church; Music and Unconventional Evangelism; and Understanding the Structure of Worship.

Registrar for the convocation is Cecil E. Lapo, P. O. Box 871, Nashville 37201. Lapo is director of the ministry of music of the Board of Education.



YOUTH EVANGELISM TO BE STRESSED

Two college students have been appointed to serve this summer in an experimental program of youth evangelism. They are Marshall Monthei and Bert Whittier, and they will serve as Youth Associates with the General Board of Evangelism from June 1 until Sept. 1, working with conference, district and subdistrict Methodist Youth Fellowship councils.

Their main job will be to assist in interpreting the meaning of evangelism and new trends in evangelism within the youth ministry. The program is under the direction of Rev. Bill Peckham, who heads up the Youth Evangelism department of the General Board of Evangelism.

Monthei, who is from Altoona, Iowa, and Whittier, Melrose, Mass.—both of whom are college sophomores—have had wide leadership experience in church activities. Request for their services should be addressed to Rev. William Peckham, 1908 Grand Ave., Nashville, Tenn. 37203.

TRAFCO TO PROMOTE TELEVISION EVALUATION

At least one fresh, vigorous new idea grew out of the recent annual meeting of the Television, Radio and Film Commission at New Orleans. It was a proposal to take one month in the year and ask Methodist families to join in a serious evaluation of television programs during that month.

Methodist viewers, according to the plan, "will be encouraged to take seriously the potential moral and ethical influence of television on individual and group life in the world, and to recognize the responsibility of each individual to become an evaluator of television viewing experiences and television programs rather than just a passive uncritical consumer of television offerings."

October has been selected for the month this year. In preparation for the interesting project, there will be discussions with broadcasting industry leaders, so that they will know beforehand just what is being proposed.

Annual conference TRAFCO leaders will be asked to cooperate in developing and carrying out the project, according to Dr. Harry C. Spencer, Nashville, general secretary for TRAFCO.



IT WORKED FOR US

by E. RUSSELL STOTT, Pastor
Wake Forest Methodist Church

We were tired of having "just another series of meetings" for our revival, so we decided to try something completely different in our Venture in Faith. We agreed that no "preaching" would be allowed although the pastor led in the five-night meeting. Everything was centered around sharing, witnessing, and prayer. Our purpose was to deepen our personal faith, share our love, and open our lives to the Holy Spirit. Our attendance was better than in previous years, there was a real, in depth personal reviving, and perhaps most important, a renewed sense of belonging to each other. Several want to continue their Venture in Faith in a weekly sharing, prayer, and study meeting. Others want to visit for the church.

We had a theme for each night. On Sunday we asked "Why are we making this type of venture?" The pastor gave his personal testimony. On Monday we asked "How have you known God's love in your life?" On Tuesday we asked "How has prayer been real for you?" On Wednesday we shared what were our greatest needs, and used small groups to discuss the personal meaning of Bible verses, such as Matt. 11:28; 24:13; John 6:35-39; 13:34-35; and I Tim. 1:15. On Thursdays we had open sharing on any personal faith or problem, then closed with further commitment at the altar. During the week each witness was preceded by prayer and the altar was open before and after the meeting.

One of the highlights of the week was the testimony of Jim Patrick, Lay Leader

of the Durham District, who had been in a Lay Witness Mission the weekend before in Louisburg. We are grateful to God for His many and varied blessings.

IN MEMORIAM

MRS. DORA HERRING KING

We, the members of the Woman's Society of Christian Service of the Regan Methodist Church, Lumberton, North Carolina, wish to pay tribute to the memory of one of our most cherished members, Mrs. Dora Herring King, who passed away February 21, 1967. She was one of the most faithful members of the church and society. She gladly spent herself serving the Lord and His work.

We are greatly privileged for knowing one, who by her daily living, enriched the lives of those who knew her.

We extend to her family our deepest and heartfelt sympathy.

Mrs. O. P. Musselwhite, Jr., President of the Woman's Society of the Regan Methodist Church.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director of Religious Education or Educational Assistant. Please contact Reverend Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

"FOUNDATIONS OF FAITH," new book by a retired priest, challenges the structure of *unbelief* prevalent in the church. Publication date: May 1st; price \$3.00. Order direct from the Reverend F. Nugent Cox, 600 Fairmont Street, Greensboro, N. C. 27401.

WANTED—Combination organist/choir director working church part time and with private pupils part time. Opportunity unlimited Dare County area. If interested write Rev. Herman Winberry, Mount Olivet Methodist Church, Manteo, N. C.

WANTED—Director of Education or Educational Assistant. Initial inquiries confidential, if preferred. New and pleasant situation. Opportunity for advancement. Conveniently located. First Methodist Church, Lincolnton, N. C. Contact the Rev. N. Carson Williams, Jr., 201 E. Main St., Lincolnton, N. C. 28092

A DIRECTOR OF CHRISTIAN EDUCATION or educational assistant desired by Glenwood Methodist Church, 1417 Glenwood Avenue, Greensboro, N. C. 27403. Person interested should write to: Rev. Aubert M. Smith, 1417 Glenwood Avenue, Greensboro, N. C. 27403

JUNALUSKA HOME FOR SALE—Three-bedroom brick home paneled in wormy chestnut. Desirable location, close to pool and youth center. Beautiful view. Lot contains approximately 200 front feet. Financing available. Contact Joseph C. Bowles, Spartanburg Junior College, Spartanburg, S. C.

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NORTH CAROLINA christian advocate

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Volume 112

Greensboro, N. C., April 6, 1967

Number 14



Proud Evidence of Aggressive Methodism

Pictured above is the Methodist Building at Raleigh, N. C. It is the headquarters for the Raleigh Area of The Methodist Church, and brings together under one roof practically all of the conference-wide administrative staff.

Located within the city of Raleigh, it is set in spacious and attractive surroundings, with easy access from express ways. Two-thirds of the building's 44,000 square feet is leased out, and the income from this is applied to amortization charges.

* CAROLINA BRIEFS *

¶ Rev. and Mrs. James C. Stokes, Jr. of Asheboro have announced the arrival of a daughter, Georgia Ann, born on March 21.

¶ The Rev. Dr. H. G. Allen of Statesville preached at Spencer Memorial Methodist Church, Charlotte, on Sunday morning, April 2.

¶ On April 9 Bishop S. Trowen Nagve, bishop of The Methodist Church in Liberia, will be guest minister at the 11:00 o'clock worship service of Trinity Methodist Church, Asheville.

¶ Providence Methodist Church, Charlotte, received a total of 64 children into full membership on Palm Sunday. Total members received to date this conference year are 242. The Rev. Bernard Fitzgerald is pastor.

¶ Rick Heller, son of Mr. and Mrs. Ralph Heller, received the Morehead Award for four years of study at UNC-CH. A member of Skyland Methodist Church, he is president of the student body at Lee Edwards High School.

¶ The third UN-Washington Study Tour for Ministers, originally planned for April 17-22, has had to be reset for Oct. 23-28, because of scheduling difficulties in New York. The tour is being sponsored by the N. C. Council of Churches.

¶ Dr. Thomas A. Collins, president of N. C. Wesleyan College, was guest minister for the Venture in Faith revival services held March 26-30 at Buckhorn Methodist Church. The Rev. James Thompson, Jr., is pastor of the Kenly-Buckhorn Charge.

¶ The Rev. Dr. Clovis G. Chappell will be the guest minister at Abernethy Memorial Methodist Church, Newton, for revival services to be held May 14-17. Dr. Chappell, a retired member of the WNC Conference, now lives in Wavely, Tenn. The Rev. J. L. Pittard is minister of Abernethy Memorial.

¶ Dr. Pierce Harris, pastor of First Methodist Church, Atlanta, Ga., for twenty-five years and now pastor emeritus, will preach for the Venture in Faith services at Dilworth Methodist Church, Charlotte, from April 16 through April 20. On April 16, Dr. Harris will preach at both 11:00 and 7:30, and for the remainder of the week services will be at 7:30 p.m.

¶ Rev. R. W. Ponder, minister of Englewood Methodist Church, will be guest minister at St. Paul Methodist Church, Rocky Mount, during revival services from April 9 through April 14. Services will begin each night at 8:00. A 12-hour prayer vigil will be observed on April 7 and supper will be served at the fellowship hall on Friday, April 14. Rev. James G. Lupton, pastor of St. Paul, invites the public to attend these services.

¶ The Rev. John Maides, pastor of Trinity Methodist Church, Jacksonville, preached for revival services held at the United Methodist Church, Ocracoke, from March 27 through March 31. Mr. Maides also conducted prayer service each morning during the week and taught a class on church membership.

¶ Recently the J. P. Marshall family gave to the Grace Chapel Methodist Church, Granite Falls, a new piano in memory of Mr. J. P. Marshall and in honor of Mrs. J. P. Marshall. It was dedicated Easter Sunday at the morning worship service by the pastor, the Rev. Furman A. Wright, and the congregation.

¶ Southern sections of both the American Academy of Religion and the Society of Biblical Literature met at Duke University March 31-April 1 for annual business sessions, elections, and presentation of scholarly papers. Dr. Kenneth W. Clark was chairman of the host committee at Duke for the visiting theologians.

¶ Dr. Ralph Sockman, who was for many years pastor of Christ Church in New York City and is now minister emeritus of that church, will be at Myers Park Methodist Church, Charlotte, for services from April 9 through April 12. Dr. Sockman will preach twice on Sunday, at 11 a.m. and 8 p.m. In the morning services choral music will be presented by the Brevard College Choir.

¶ Mrs. Sarah Atwater of Clayton has been awarded a full scholarship for the Fifth Summer Institute in Biology scheduled at N. C. State University. She also was one of 35 science teachers across North Carolina nominated to compete for the outstanding biology teacher award, a program of the National Association of Biology Teachers. Mrs. Atwater is a member of Home Memorial Methodist Church.

¶ Richard B. Henney of New York was elected a trustee of The Duke Endowment on March 30. He succeeds the late W. S. O'B. Robinson of Charlotte as one of 15 trustees. Mr. Henney, who is secretary of The Endowment, also is secretary of the Doris Duke Trust, secretary of the Angier B. Duke Memorial, Inc., and assistant treasurer of Duke Power Company. He has been associated with The Endowment since 1953.

¶ Dr. C. P. Morris, chairman of the Committee on the Conference Calendar of Work for the North Carolina Conference, has requested that the dates of all programs and activities proposed by boards and agencies for the 1967-68 conference year be sent to him by April 18. The Inter-Board Coordinating Council will meet on April 24 to coordinate the Conference program for next year and a copy of the preliminary calendar needs to be ready for that meeting.

Rev. C. C. Phillips Taken By Death

The pastor of the Westford Methodist Church in Concord, N. C., Rev. Cloyce C. Phillips died unexpectedly last Saturday, April 1. He had undergone surgery at the Baptist Hospital in Winston-Salem three and a half weeks ago, and was on his way home, after being discharged, when a hemorrhage developed. He was immediately rushed to the Cabarrus Memorial Hospital, Concord, but died shortly thereafter.

Funeral services were conducted at 2 p.m., April 3 at Westford Methodist Church, Concord with Bishop Earl G. Hunt, Jr. and Dr. Charles Shannon, superintendent of the Salisbury District, officiating. Burial took place at the Guilford Memorial Park, Greensboro.

Cloyce Phillips was a member of the Western North Carolina Conference having joined on trial in 1955. Prior to his appointment to Westford Methodist Church in 1964, he served South Point Charge, New Mount Vernon-Shady Grove, and Center Church at Welcome, N. C.

Surviving him are his wife, a son, Joseph G. Phillips of Charleston, S. C., two daughters, Mrs. Angelyn P. Lively of Candor and Miss Bobby C. Phillips of the home, and two sisters, Mrs. Arnold Stone of Kernersville and Mrs. Waldo Durham of Asheboro.

Dates Announced for Duke Divinity School Seminars

The Seminars Committee of the Duke Divinity School has announced dates for four seminars for ministers to be held next fall. Two teams of speakers will be used. One team will be involved in the program for the South Carolina Conference at Shandon Methodist Church, Columbia, S. C., Nov. 27-28, 1967, and the Western North Carolina Conference at First Methodist Church, Hickory, Nov. 30-Dec. 1, 1967.

The other team of speakers will be available for the Virginia Conference seminar at Ginter Park Methodist Church, Richmond, Nov. 27-28; and the North Carolina Conference seminar to take place at Queen Street Methodist Church, Kinston, Nov. 30-Dec. 1, 1967.

The theme for this twentieth year of the seminars will be "The Gospel and Ethics," according to announcement by Dr. McMurry S. Richey of the Duke Divinity School faculty, who is chairman of the Seminars Committee.

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The Role of the Counselor at a Church-Related College

BY DR. L. B. POPE
Counselor, High Point College

The counseling of students on academic as well as personal matters is an important educational function at High Point College. This four year Methodist College, which is fully accredited by the Southern Association of Colleges and Secondary Schools, has an enrollment of approximately 1,080 and prides itself in maintaining close contact with the needs of its students.

In addition to faculty advisors and residence hall counselors, the College employs a Counselor who teaches one course in the Psychology and Education Department each semester and devotes the remainder of his time counseling students with educational, vocational, and personal problems.

DUTIES OF THE COUNSELOR

In the fall of the year the Academic Dean gives the Counselor a list of Freshmen advisees who have not decided upon their academic majors. Students who have announced their major choices are assigned to faculty advisors within the departments of their indicated interests.

Both counselor and faculty advisors are expected to study carefully the freshmen's scores made in the College's fall testing program and the pertinent information (the high school transcript and other data) from the office of the Director of Admissions. Also, they counsel these advisees about any questions that may arise during the semesters.

The Counselor, as well as the faculty advisor, receives the student's midsemester grades (D's and F's) in addition to his semester grades. The Counselor studies these and also analyzes the study habits.

Frequently these freshmen request appointments for test interpretation and information concerning majors and vocations. As soon as they decide upon a major choice, they are sent to the Academic Dean, who makes arrangements for them to transfer to the Departments of their choice.

As previously indicated, there is a fall testing program for all new students. The Counselor administers the following tests: The cooperative English, the Otis Mental Ability, The American Council on Education, The Library Orientation Test for College Freshmen, The California Study Habits, The California Interests, and The Bell Adjustment Inventory. The Counselor does not share the Personality results with anyone except the counselor. After the scoring, the Counselor announces that students may have appointments for test interpretation. Generally, about seventy-five per cent of the freshmen voluntarily come in for counseling sessions.

Throughout the year other tests are administered by the Counselor. They are as follows: The Selective Service Qualification Test; The Graduate Record Examination for all graduating seniors (given in Dec. and March of each year); and The School and College Ability Test for prospective freshmen who have been out of high school for several years.

The Counselor sees quite a variety of students from all four classes and about

the same number of boys and girls. About seventy-five percent of his counseling is academic and the remainder is in the personal problem area. He has noted that most of the problems (academic) deal with major choice and study habits. Most of the personal ones relate to general home-conflict problems.

During the spring semester the Counselor gives a study habits test to those on Academic Probation (below our required quality point average) and sees each one of them individually at least once during the semester to discuss general as well as specific academic problems.

The Counselor maintains a large collection of school bulletins for student use. His library has many college catalogs (graduate as well as undergraduate), representing colleges in North Carolina and other states. In addition, there is a special shelf of publications that describe programs of nursing, the seminary, the medical and dental schools, and other highly specialized professional programs. All of these aids are helpful to probable transfers and those planning to further their education elsewhere.

In addition to college bulletins, the Counselor's office has fellowship and scholarship information, and hundreds of leaflets, booklets, and pamphlets from the many professional associations throughout the United States. Some of these are given to the student.

The Counselor encourages faculty and other professional staff members to refer to him students whom they think may need special professional assistance. At all times what is related is said in confidence and the Counselor is ever mindful *not* to divulge personal information to a staff member or anyone else.

The Counselor is very much aware of the problem of communication on college campuses. Therefore, he tries to inform faculty, staff, and students of his services. This is attempted mainly by the use of the student newspaper and the Assembly bulletin, which are published weekly.

The Counselor is constantly seeking

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new ideas so he encourages his students and professional colleagues to make suggestions. Quite frequently he receives booklets and leaflets about certain major areas that can be added to the professional information files.

An attempt has been made to present some of the duties of the Counselor at a relatively small college. Different students, different problems, and different interests make the role an interesting and exciting one.

Church and Community Workshop Held in Nashville in March

"The Dynamics of Ministry in Church and Community" was the theme of a Workshop on Church and Community Work held in Nashville, Tenn. March 6-9, at Scarritt College.

Ten people from the Western North Carolina Conference attended the sessions. Dr. Garland Stafford of Statesville, executive secretary of Town and Country Work for this Conference, was a leader of one of the groups and presided over one of the general sessions.

Others in attendance included the Church and Community Workers, Miss Edna Swaim of Anson County, Miss Carolyn Thorne of Denton, Mrs. Arthelia Brooks of Yancey County, Miss Mary Hardin of Lincolnton, Mrs. J. Philip Neal of Asheville and Mrs. Pearl Stanley. Mrs. Garland Stafford, Mrs. T. G. Highfill and Mrs. Orell Lineberger of Stoneville, chairman of the Advisory Committee on Town and Country Work in the Conference Woman's Society, also attended the meeting.

Miss Betty J. Letzig, director of Church and Community Work in the National Division of the Board of Missions, was one of the overall leaders of the conference.

Speakers of national importance presented every phase of the dynamic possibilities in today's Church and Community Work. The Rev. Melvin E. West, director of the Missouri Area of C & C Work, spoke on, "The Intersection." Dr. Ernest J. Nesius, vice-president of the West Virginia Center for Appalachian Studies and Development, discussed, "A New Town and Country Community."

Dr. Mary Lou Barnwell, assistant general secretary of the National Division, gave an address on, "New Ways for New Days." Dr. Katherine W. Wilcox, member of the Board of Missions, spoke twice, once on, "The Basis of the Shared Ministry to the People," and "Interpersonal Relationships in the Shared Ministry." Dr. J. Edward Carothers, associate general secretary of the National Division, discussed, "Three Proposals for Winning the War on Poverty."

Much of the discussion featured, "The Advisory Committee—Why It is, How It Works." All representatives participated in the Encounter Groups.

This was a four day workshop sponsored by the National Division of the Board of Missions. One of the highlights of the meeting was the closing worship service in Wightman Chapel, with Bishop H. Ellis Finger, Jr. and Bishop Charles F. Golden, both of the Nashville area, as leaders.

Mrs. John C. Wright

EDITORIALS



It Is Late But Perhaps Not Too Late

Recent developments in the state legislature at Raleigh indicate a growing disregard for the convictions and expressed wishes of the forces of religion in North Carolina. We certainly do not think that the churches should seek to take over the function of making and enforcing laws. But we believe that they have every right and responsibility to speak out and to use their influence where moral and religious issues are involved.

As we have followed developments in the legislature, we have the impression that many of our representatives in Raleigh couldn't care less about what the churches have to say on issues involving crucial moral questions. Some of them seem to have erected a see nothing, hear nothing, know nothing barrier to open debate and real dialogue.

The hearing on the liquor question was set up in such a way that it precluded the possibility of participation by large numbers of citizens of the state. Then, when Senate Bill No. 2 (to legalize brown-bagging) came before the Senate, it was rushed through with scant debate, with no amendments to rectify some of its obvious weaknesses, and with no roll-call vote.

But before we chastise our elected representatives in Raleigh, let us take a good look at ourselves. If our law makers are ignoring the voice of the churches, could it be because this voice is only a whisper? Could it be because the sound of its voice is uncertain and confused? Could it be that the decay of public morals has progressed to the point where its poison has seeped into the church? Has a certain laxity and lethargy set in among our people?

We believe that the vast majority of our state senators and representatives will listen to the voices of the voters back home. A large proportion of these voters are professing Christians and members of our churches. The silence of these people, especially our church leaders both clerical and lay, will be heard as loud and eloquent testimony to their indifference. It will be a signal to our elected officials that they may ignore moral and religious considerations with impunity as far as church people are concerned.

It is very late, but perhaps not too late for people with strong moral and religious convictions to express themselves to those who represent them in Raleigh. We ought to let our officials know that we believe that moral and

religious values should not be ignored. That spiritual values should be given priority over pecuniary gain. That the general welfare of the citizenry is more vital than special consideration for a profit-seeking minority.

We should let them know that we expect an accounting for the position they take on all issues. This should not be done in any threatening manner, nor with any feeling that there may not be honest differences of opinion on some issues. But if we are Christians who are worth our salt we will let them know that in subsequent elections we will not support candidates who by their record have shown a calloused indifference to moral and religious values.

If we feel this way, we owe it to our law makers to let them know now, and not later when they are candidates for reelection.

Some Thoughts About The Angry Man

Once upon a time, there was an angry man. His anger grew out of the depth of his preceptions and the intensity of his sensibilities. He looked about him and saw selfishness rampant among his fellow men. Usually it was dressed up in costume to appear noble or at least innocent.

Being a voracious reader, with a youthful interest in all that was happening around him, his mind soaked up the picture of what was taking place in small towns and big city ghettos all over the world. It mostly made for a somber picture, with people slashing at each other with words and knives, fighting for a crust of bread, or killing to keep a hoarded loaf.

Soft words, here and there, were used to hide hard hearts. How quickly the open hand, extended in friendship, could be drawn back and made into a fist with which to drive home a self-assertive point.

He saw all of this enacted upon a thousand stages. He heard the anguished cries of the oppressed and the frustrated bellows of the weak. He saw the skilled and the swift cut down their duller, slower fellows with hardly a mumbled apology. With x-ray vision he saw the privileged as they plotted for the maintenance of their position. Likewise, his mind took him into the counsel rooms of the have-nots where with equal resolve men mapped strategy for the overthrow of the proud and the powerful.

As his mind chewed upon the evils and wickedness around him, the bitter juices trickled down into the very mar-

row of his soul. Increasingly a veil of pessimism dropped about him like a shroud, shutting off the warmth and light of the sun.

His soul had become so super-sensitive to all that was wrong that he could no longer see anything right. He no longer heard the song of a bird at sunrise nor the laughter of a child at play. All good deeds of men came under suspicion. All acts of generosity were but camouflage, hiding some sinister plot.

Having neglected the study of history and of anthropology, and having never really read the Bible as an adult, he had no real means to evaluate what he saw around him, and what he felt within. The institutional church—which was pretty much what it had been down the centuries—was suddenly in his eyes demonic. The perversities of man—which God had borne patiently and mercifully from ages past—were to him intolerable. He saw all things in blacks and whites — nothing in grays. All wrongs must be righted instantly and absolutely. Those who were tardy in conforming to change were to be pushed forward, and if they resisted they were to be cast out of the camp.

To this angry man, with his hurt sensibilities, God Himself seemed dilatory. As he shared with God the anguish of his spirit, he pleaded thus with the Almighty: "You're big, God! You're strong and powerful! Go, get 'em, God!" But when God did not "go, get 'em" and seemed inclined to deal with the wickedness and sinfulness of man in His own way, the angry man turned away with the thought, "surely this is not God"; "must it not be that the God and Father of Jesus Christ is dead?"

Perhaps the angry man is nearer the Kingdom than the complacent man. So much the worse, then, if coming so near he sulks outside. Could his aloofness be a sort of self-imposed penance, an unspoken acknowledgement that he too is involved in sin? An acknowledgement which he cannot bring himself to admit openly? Could it be that the angry man is really more angry with himself than with anybody else, and that this anger demands a scapegoat to sacrifice upon its altar?

If the angry man could get the bitterness out of his soul, but keep the sensitivity and the indignation, then he could become more than ever God's man. He could begin to hear the word of the Lord which came to Zerubbabel: "Not by might, nor by power, but by my Spirit, says the Lord of hosts." (Zech. 4:6). But more than this, coming under the spell of the Spirit, he would begin to bear the fruit of the Spirit: "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." (Gal. 5:22-23). Who wouldn't be willing to give up anger for them?

Christ's Call to Change

by BISHOP RICHARD C. RAINES

Someone has wisely warned us that when the New Testament seems to minister to our complacency and self-satisfaction we have probably missed its message. Our task today then is to face the existing unrest, look for its causes and be ready to obey Christ's call to change, to be obedient in mission in our day.

The new world, with its new science, new theology, new morality, new suicidal possibilities, has wholesomely forced the church to re-examine its basic assumptions, to ask why does the church exist, to re-examine the role of the clergy and its relation to the new role of the laity, to scrutinize its program to see if it is relevant, effective and putting first things first, to ask in depth what is the mission of the church.

This self-examination is wholesome as we seek to discover what Jesus means when through His disciples He said to us, "Ye shall be my witnesses, in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth."

CONVERSION NECESSARY

Jerusalem was where the disciples lived. For us that means the difficult and demanding witness where we are well known, where the quality of our personal religious experience and the quality of our group life effectively destroys or multiplies our verbal witness.

Christ said to Nicodemus, and I believe He is saying to us, "Ye must be born again." It is becoming quite evident that unconverted, humanitarian, cultured people cannot be salt, light and leaven. Conversion unfortunately is not a word in good standing. But I believe that our Lord would say to us that new birth is like puberty. We either go through it or we do not grow up. Slowly or suddenly, it takes place or we do not become men and women. Similarly, we either experience what Christ meant by rebirth, or we face this threatening, tension-filled and frustrating world as spiritual adolescents. From this failure springs many of our nervous breakdowns. The spiritually immature cannot cope with today's world.

Conversion, new birth, begins in giving up the idea that we can, by immersing ourselves in church work, doing good, deserve and win God's love.

The good news is that we can't and don't have to win God's love. We only need to accept His love. New birth is realized acceptance of the forgiveness of our sins.

Bishop Raines of Indianapolis, president of The Methodist Church's Council of Bishops, addressed more than 3,000 churchmen in Buffalo, N.Y., who gathered to honor Methodism's top leadership on Wednesday evening, March 29. Some sixty Methodist bishops from around the world were in Buffalo for their semi-annual meeting. Excerpts from Bishop Raines' address are given above.

I repeat, the world will not be saved by unconverted, unreconciled men and women. Such do not have the ultimate good news to share. Good civil rights laws and open housing laws are necessary, but they can only be made to work by property owners and neighbors whose hearts have been touched by Christ and who walk new roads, risk their security for the sake of others in Christ's name.

The church cannot be a church and exclude any from its membership or worship. In fact a church will be weak or strong in its witness partly in terms of whether it includes people who differ in age, social standing, financial assets, color and education.

PARENTS AS EDUCATORS

"And in all Judea." Let me arbitrarily suggest that means bringing into personal relationship with Christ of our children and youth. The Communists know that whoever wins the youth of today determines tomorrow. We still persist in the delusion that if we do a bit better what we did 50 years ago this will suffice in religious education.

Thirty-five minutes of instruction 25 times a year is what the average Methodist youngster receives of religious instruction. Any educator will agree that nothing important can be taught in that length of time, not even how to twirl a baton expertly.

We have assumed that the church was the place where essential religious education takes place. The church is important, but not as determinative as the home.

The parents, whether they realize it or not, do the religious educating. If they pray, and study the Bible with their children, worship in their homes, actually make their important decisions with their children in the light of the spirit and will of Christ as they understand it, their children receive good religious education.

THE CHURCH IN THE WORLD

Samaria was, in modern terms, "off limits." It was the place in which God was not interested, and which they should avoid in order that they might remain pure.

For us, Samaria is obviously the secular world. The "render unto God the things that are God's and render unto Caesar the things that belong to Caesar" illustrate our generation-long persuasion that the church should not meddle in secular affairs, that its mission is to save souls and not nations. As Christians, this mind-set argues we should go into the world as individuals but not as a group.

Too long we have seen our role as being akin to a group of people living on the bank of a big, bad stream, called the world, which was sweeping almost everybody to eternal damnation. We felt we were called to form a human chain and reach out into that bad stream and rescue as many as

possible, dry them off, improve their morals, put our name upon them and get them to join us in the rescue work. We ignored or resisted strongly the idea that Christ called us to clean up the stream, perhaps even change its direction, and put its potential power to furthering God's will.

In the church, we are to prepare or be prepared for our mission through the spiritual discipline of public and private worship, small group prayer and Bible study. But we carry on our mission in the world, for it is the world that God loves.

A part of this mission we carry on through our personal character and witness, and to do so we need both the event and the process of new birth. But together as a group we have vastly more power, and largely unused or misused. Think of the difference of one lone voice in a great stadium, and 50,000 shouting "hold that line!"

The church is called not to deny its power but to examine it and use it responsibly for the purposes of God. Responsible use of this power requires the church to know the facts, how and where to get sound service, where and when to act and when to refrain. The church is not automatically equipped with expertise and wisdom in every field.

The church of Christ must be concerned about war. The churches must be concerned about and active in the cause of civil rights.

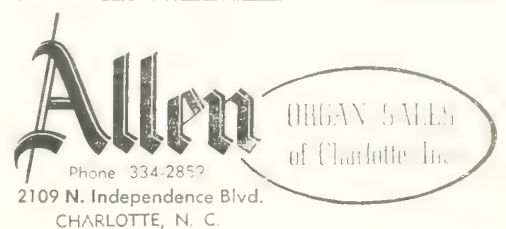
We are called to be involved as Christians in every aspect of life because we are to love our neighbor as ourselves. We see the line between sacred and secular as artificially drawn by man. Christ didn't call feeding and healing secular. He taught us to pray for our daily bread. We know full well that in the church the prejudices can be just as blind, the politics just as grubby and the fellowship just as phony as in the world. The church is not holy because of its character, but because of its calling, and it is called to serve Christ in the world.

REVOLUTION IS WORLD'S CRY

"And unto the ends of the earth." If we are to have any witness in the world at large which will be heard, listened to or have any influence we must listen carefully, closely and sympathetically to the heart throb of the ends of the earth. And that throb everywhere has as its central rhythm revolution.

The notes in that rhythm which form the dissonant chord unpleasant for all of us to hear but to which we must give heed are hunger, medical care and education. The formerly supine masses of Asia and Africa and South America took it for granted that their sickness, their hunger, their poverty and suffering were their unavoidable

(Continued on page 15)



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Raleigh Headquarters Building Is Valuable Asset

When the North Carolina Conference was set up in July, 1964 as a new episcopal area, the challenge found the Methodists of the area ready to stride ahead without missing a step. The episcopal leader assigned to the new Raleigh area, Bishop Paul N. Garber, was completely at home. He had worked with the leadership and among the congregations since 1951 when he was assigned to the Richmond episcopal area, which included the North Carolina Conference. Prior to that time he had lived and served as professor and dean at the Duke Divinity School for many years.

However, another asset which has been of great obvious value to the North Carolina Conference has been its Methodist Headquarters Building. Begun in 1960 it was occupied in February, 1962. Built upon a six-acre tract on the corner of Glenwood and Wade Avenues on property donated by The Methodist Home for Children, it is a two story building with 44,000 square feet of space. It is surrounded by parking facilities for 200 cars.

The building provides space for the Raleigh area episcopal offices, for the Raleigh district superintendent, and for the following conference offices: secretary of the conference, conference treasurer, Gifts and Wills Department of Methodist Foundation, Inc., Board of Evangelism, Board of Missions, Board of Education, Board of Lay Activities, Commission on Town and Country Work, TRAFICO, and the Executive Director of the Association of Methodist Colleges, Inc.

Approximately two-thirds of the building is under lease and the income from this provides most of the funds needed for amortization of the cost of the structure. The various conference agencies pay rent for the space they use, calculated on very generous terms. Thus, the conference has an asset worth approximately a million dollars for which it is having to expend very little money. At such time as the

conference may need additional space for its own use, it may bring additional space out of lease.

Among the facilities it provides is a spacious cabinet and conference room. There is, in addition, an assembly room capable of seating 125 persons. A large storage room for supplies and for office equipment for common use is an attractive convenience. The second floor areas are serviced by two elevators. A snack bar or small restaurant serves refreshments and lunches. It also provides luncheon meals for groups meeting in the assembly room.

The building itself is imposingly located on high ground, with easy access from outside of Raleigh. The exterior walls contain large areas of porcelain enameled panels and glass. A glass enclosed entry hall with staircase and balcony are most attractively designed. The offices are well lighted and comfortably furnished throughout.

While the Methodist Headquarters Building in Raleigh is an asset for which all of us are justifiably proud, it stands as much more than an attractive symbol. Its utilitarian value to the North Carolina Conference is beyond calculation. In enabling the various leaders of the conference to have ready access to one another, it has greatly aided in coordination of the conference program. It has made communication easy and has strengthened working relationships.

In addition, it has become the focal point for the Raleigh episcopal area. The gains from this are not merely practical but are also psychological. The fact that the organizational and program structure of the conference is in close proximity to the episcopal office creates a favorable situation and a wholesome public image.

The over-all management of the building is in the hands of a conference appointed committee which is now composed of the following: Dr. O. L. Hathaway, chairman, A. C. Edwards, D. S. Coltrane, Frank B. Turner, and Marvin J. Cowell. The handling of leases and of maintenance and janitorial service is in the hands of the Henry Faucette Realty Co.

The construction of a headquarters building was the dream of Marvin J. Cowell, who has been the full-time treasurer of the conference since 1953. Soon after coming into this position he visualized the importance of central administrative headquarters. A native of New Jersey, Marvin Cowell has been a transplanted Tar Heel since 1912. During much of this time, he has been active in the leadership of the conference, and has been involved in budget and finances on the conference level since 1937.

As treasurer, practically all funds above the district level are handled through his office, where he has a staff of three assistants. His office handles its bookkeeping and reporting by computer through contract with a data processing agency. The opera-

tion of a central treasury has brought about substantial annual savings through investment of idle funds.

Recent years have seen an increasing tendency to bring the operation of conference offices under one roof. Reports from across Methodism indicate that this trend will probably continue, under the impulse of the obvious advantages which it affords. The North Carolina Conference can derive justifiable satisfaction from its leadership in this direction.

J.C.S.



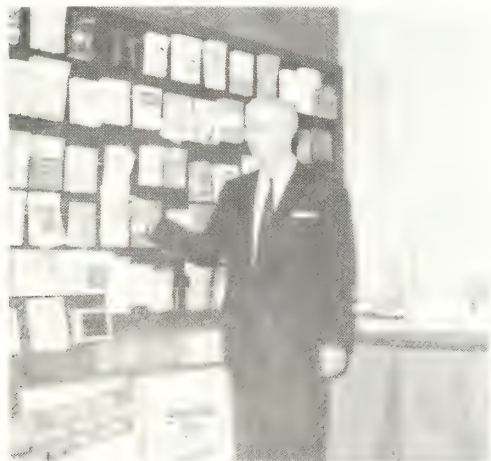
Bishop Paul N. Garber is shown at his desk in the attractive two-room suite of episcopal offices.



Ample office space is provided for the secretary of the conference, Rev. W. Carleton Wilson.



The conference treasurer, Mr. Marvin J. Cowell, operates a busy office with the aid of three assistants.



Rev. Howard McLamb, who heads evangelism in the conference, points out a few of the pamphlets and other supplies which are handled through his office.

Religion on the Current Scene

TESTAMENTS TO VIETNAM

More than 600,000 gospel portions have been distributed to Vietnamese through the Pocket Testament League, according to a report from the international director of the league. This is in addition to thousands of English-language scriptures given out to American servicemen.

PLANETARIUM SHOWING "EASTER THE AWAKENING"

The Morehead Planetarium is at Chapel Hill, N. C. currently showing its 1967 version of "Easter the Awakening." It is making use of a quarter of a million dollars worth of new projection equipment in order to make the program more attractive and interesting than ever.

GRAHAM CLOSES PUERTO RICO CAMPAIGN

Billy Graham closed an 8-day campaign in Puerto Rico with an Easter sunrise service, with over 13,000 persons in attendance. Total attendance in the campaign reached 112,000, with 4,681 "inquirers" responding to appeals.

The sunrise service was attended by both Catholics and Protestants, as the evangelist affirmed "joy and hope in Christ, because He is alive."

RADIO SERIES ON ART OF LIVING

The NBC radio network has scheduled a series of 13 fifteen minute talks on "The Art of Living", starting April 2. Dr. Charles L. Popenhaver, pastor of the Reformed Church in Bronxville, N. Y. will present them. His subjects for April are: "Where Can We Find Happiness?"; "Where Can We Make Our Lives Count?"; "Where Can We Find Security?"; "Where Belief Begins"; and "The Uses of the Past."

The Sunday morning series is scheduled for 9:15 to 9:30.

ALCOHOL PROBLEMS COUNCIL SELECTS EXECUTIVE

Rev. Billy E. McCormack, a Baptist pastor of Shreveport, La., has been elected executive director of the American Council on Alcohol Problems, Inc., Washington, D.C. A native of Louisiana he is a graduate of Northwestern State College (B.A.



CHAPLAIN HONORED

Tenth Air Force Staff Chaplain Colonel Hoyt H. Wood was recently presented the third Oak Leaf Cluster to the Air Force Commendation Medal. Brigadier General William S. Harrell (left) presented the award for meritorious service in Southeast Asia while Colonel Wood was responsible for the supervision of Chaplains in Vietnam, Thailand, Taiwan and the Philippines. Colonel Wood has been a chaplain for 24 years and a member of the Western North Carolina Conference for 28 years. He is now stationed in Kansas City, Mo.

and M.A. degrees) and of the Southern Baptist Theological Seminary at Louisville. Governor John J. McKeithen of Louisiana recently appointed McCormack as chairman of the state's Commission on Alcoholism.

The new national executive succeeds Dr. Caradine Hooton, who died in February, 1966. He leaves the pastorate of the 900-member Westside Baptist Church of Shreveport, where he has also been teaching at Baptist Christian College.

The American Council on Alcohol Problems, Inc., which dates back to 1895, coordinates the work of interchurch state organizations and keeps them informed of governmental legislation and regulation dealing with alcoholism, alcohol education, highway safety, and related problems.

LITERACY EXPERTS MEET

What kinds of reading matter are needed by brand "new literates" so they won't slip back into illiteracy again and join 700 million persons around the world who can neither read or write?

This is the fundamental question that literacy experts from 10 different countries in Asia, Africa and South America will thresh out together with American authorities at a month-long International Publishers' Seminar. Sessions will be held at Stony Point, N.Y. from April 1 through 14 and continue in New York City, April 20-30.

The April seminar is a highlight of the

National Council of Churches' World Literacy and Christian Literature Committee's (Lit-Lit) twenty-fifth birthday celebration. The annual meeting of Lit-Lit will convene at Riverside Church on April 17, and a birthday banquet will be held that night.

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Departing April 17, 1967, Rev. Jerome Huncutt, Calvary Methodist Church, 909 Hillside Ave., Charlotte, N. C.

Departing—July 17, 1967, Rev. Gayle Alexander, Trinity Methodist Church, 243 Harden Street, Burlington, N. C.

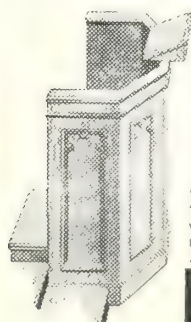
Departing—September 12, 1967, Rev. Oren R. Edmonds, The Methodist Church, Route 1, Box 108, Candler, N. C.

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Page **CHURCH FURNITURE CO.**
ALBEMARLE, N. C.

Building, Built by N. C. Work Team, Dedicated

On Sunday, March 5, dedication services were held for the new nursery-kindergarten wing of the multi-purpose building at The Yuma Methodist Indian Mission, Fort Yuma, Calif. At that time many words of appreciation were expressed by representatives from the National Division of the Board of Missions and the Southern California-Arizona Conference, by the Mission Advisory Board and by the Quechan Indians, for the thoughts, prayers, gifts, time and talents given by their numerous friends in the Western North Carolina Conference. Without them, the building would have been quite impossible.

The new addition covers 1,300 square feet of floor space and provides two church school rooms. These are utilized during the week for the nursery child care center. Child-size bathroom facilities and storage space are also included in the area.

In November, 1966, the Mission was taken "under the wing" of the Western North Carolina Conference when a work team came with hammers, saws and the will to work. They contributed their time and efforts, voluntarily, in order to make the dream of a new addition a reality. Women members of the group washed, ironed, mended, made curtains and cooked for the workers. The North Carolina team included The Rev. and Mrs. June P. Greene and their daughter, Alese. He is pastor of the Asbury Methodist Church in Lincolnton. Other members of the team were Mr. and Mrs. Clyde Sprinkle and their children, Greg and Tammy; and Mr. Paul Sprinkle, all of Thomasville; Harold Rhodarmer of Candler; Fred Bustle of Statesville; Arnold Kirk of Cooleemee and Mr. and Mrs. R. W. Miller of Canton.

Mr. and Mrs. Miller just recently have returned to their home after three months of service at the Mission. They stayed on after the building was completed, and the other members of the team had returned to North Carolina.

Mr. Miller was always busy at the never ending job of repairing and remodeling the



At work on the nursery-kindergarten addition at the Yuma Methodist Indian Mission are Arnold Kirk, R. W. Miller, John M. Burton, Harold Rhodarmer, Clyde Sprinkle, J. P. Greene, Fred Bustle and Paul Sprinkle. All of these men were members of a Western North Carolina Conference work team, with the exception of the Rev. John M. Burton who is director of the Mission.

old historic mission. He also helped in the remodeling and repairing of numerous homes on the reservation. Mrs. Miller stayed busy with the many tasks which arose at the Mission.

The Quechan Indians were very impressed with the Millers' humility and deep sense of dedication. Mr. Miller is retired from Champion Paper Company and has dedicated his retirement to the church and to helping other people.

Mr. Burton writes that "the fine Christian spirit and the contributions the Millers made to the Yuma Methodist Indian Mission will not soon be forgotten in the minds of those privileged to share with them in their work."

He adds that they could use the help of one or two couples at this time, and suggests that interested persons contact him at the following address: Box 844, Yuma, Arizona 85364.

A set of slides and script telling the story of the Yuma Methodist Indian Mission and of the work done by the North Carolina team can be borrowed from the office of the Conference Secretary of Missions, The Rev. Horace McSwain, Box 749, Statesville. Members of the work team also have slides and will be most happy to tell personally of the work being done at Yuma. The Rev. and Mrs. John M. Burton, formerly of Candler, are serving as directors of the Mission.



Mr. and Mrs. R. W. Miller of Canton stand in front of the Yuma Methodist Indian Mission. They stayed on for three months after the other members of the work team had returned to North Carolina.

Scholarships Announced By Duke

Duke University has selected 12 promising high school seniors from North Carolina to receive the valuable Angier B. Duke Award, and has awarded scholarships to two young North Carolina women who have shown outstanding potential for leadership in the nursing profession.

The Angier B. Duke scholarships offer up to \$10,600 for four years of study at Duke. The amount is determined by the financial need of the recipient. Winners are selected solely on the basis of merit.

The N. C. winners are: Lucie Evelyn White, Alan Lancaster Moore, and Harry L. Watson, Greensboro; Berl Ray Oakley, Roxboro; Joseph John Eiden, Jr., Michael Byron Nifong and Peggy Josephine Baggett, Wilmington; Kathryn Elizabeth Ressell, Brasstown; Rickie Eugene Carlisle

and John Lyndon Newell, Charlotte; Marcia Jensen, Goldsboro, and David Williams Erdman, Bridgeton.

Recipients of the nursing school scholarships were Helen Carolyn Bruce of Greensboro and Rebecca Holland Corns of Raleigh.

This award is worth up to \$4,800 for four years of study in the School of Nursing. These scholarships are based solely on merit, and were created to encourage young women who have promise of becoming leaders in nursing.

◇ ◇ ◇

The Christian cause to which we are committed is not the concern only of those who give their lives in full-time service. All those whom Christ calls, He calls to witness!

—Elton Trueblood

IN MEMORIAM

MRS. ALICE RICE

Whereas, Mrs. Alice Rice had been a faithful and devoted member of Asbury Memorial Methodist Church since 1888; and

Whereas, during these seventy-nine years she had served in practically every official capacity; and

Whereas, she voluntarily served for many years as communion steward, remembered the sick and shut-ins with cards and calls, kept in scrapbook form an almost complete history of the church and church activities, was not only faithful in attendance at Sunday School, Worship Services, Prayer Meetings and the Woman's Society of Christian Service, but also at practically every church conference and district meeting, was a charter member of the Woman's Missionary Society, a forerunner of the Woman's Society of Christian Service, and was the recipient of the first life membership pin in this organization; and

Whereas, at the time of her death on the 12th day of February, 1967, at the age of eighty-nine, she was the oldest active member of the oldest Methodist Church in the Asheville District; and

Whereas, in her passing, the church and community have lost an unselfish, loyal, capable and devoted witness for Christ.

Now Therefore, Be It Resolved that we, the members of the Official Board of Asbury Memorial Methodist Church, go on record in expressing our sincere appreciation of her life and our deep sense of loss in her death.

Be It Further Resolved that copies of this resolution be sent to her son, Edwin, to other members of the family and to the press and that a copy be recorded in the minute book of the Official Board of Asbury Memorial Methodist Church.

The above resolution was adopted by a unanimous vote of the Official Board of Asbury Memorial Methodist Church at its regular meeting on March 16, 1967.

Phil E. Bridgman, Chairman
Regina B. Woods, Secretary

★

JOHN K. McGEARY

Resolution of the Official Board of Asbury Memorial Methodist Church

Whereas, in His infinite wisdom, Almighty God has called from our midst our member and co-worker, John K. McGeary, on December 31, 1966; and,

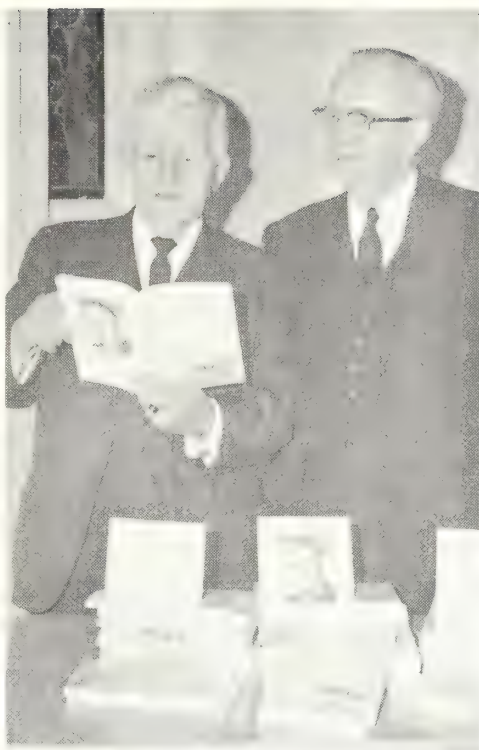
Whereas, John K. McGeary was a member of this church for many years, serving as a faithful member of this Board, and as chairman for eight years, a member of the church choir, president of the Men's Bible Class, chairman of the Board of Trustees, and in many other positions where he performed services of great and lasting value; and,

Whereas, in spite of poor health and the pressing duties of his regular employment, John K. McGeary was always willing and ready to devote his time and energies to the work of this church and the welfare of others; and,

Whereas, by precept and example, by understanding efforts and tireless devotion to all the great and good causes in which he believed, he was and will remain to those who knew and associated with him, an example of all that is high and good, a Christian who quietly and without display practiced Christian charity and living each day;

Now, Therefore, Be It Resolved that in the passing of John K. McGeary, Asbury Memorial Methodist Church has lost one of its most loyal, devoted and beloved members;

Be It Further Resolved that this Resolution be incorporated in the permanent records of the Asbury Memorial Methodist Church as a tribute to a beloved member, that a copy be



Dr. F. Olen Hunt, Sr. (left), author of "Heaven Is My Home," calls Bishop Paul N. Garber's attention to an especially interesting chapter in the book, at one of the district lay rallies of the N. C. Conference.

Author Says Book Was Inspired

by JOHN BORCHERT

At 2 a.m. on a Sunday morning in Dallas, Texas, in 1964 a hand grabbed Dr. F. Olen Hunt, Sr. by the shoulder and shook him into consciousness.

Dr. Hunt, sitting up in bed and shaking the cobwebs from his drowsy head, realized the door and windows to his hotel room were still locked and said, "What do you want, Lord."

"You are planning to preach the wrong sermon today," said a voice. "Get a paper and write." Dr. Hunt said he did and words which appeared were, "Heaven Is My Home."

From notes he hurriedly gathered for that sermon—which he said left all attending a Laymen's Retreat in tears—has come Dr. Hunt's first book, "Heaven Is My Home," now in its second printing after an initial sale of 2,000 copies.

Dr. Hunt is the former director of the Dept. of Finance and Field Service for The Methodist Church. He retired in 1959 at the age of 70 and took the position of director of Gifts and Wills of the Methodist Foundation, Inc., of the North Carolina Methodist Conference.

His book, now in a paperback edition, spread on the Minutes of this Official Board, and that a copy be forwarded to the immediate family of the deceased.

The above Resolution was unanimously adopted by the Official Board of the Asbury Memorial Methodist Church at its regular meeting on the 16th day of March, 1967.

Phil E. Bridgman, Chairman
Regina B. Woods, Secretary

has been sold principally during the district lay rallies of the North Carolina Conference.

"Heaven Is My Home" is as fast-paced as Dr. Hunt's sermons. It never departs from the Bible with its theme that man is estranged from God and must forever seek a way back, for man always realizes that, "Heaven Is My Home."

Billy Graham, in a foreword, says of the book, "I am sure you will find it as inspirational and informative as we have found its author."

Bishop Paul N. Garber, presiding bishop of the Raleigh Methodist Area, calls the book another "Pilgrim's Progress" and says, "In all the chapters there is stated in a simple language that can be understood by the masses a personal utilitarian theology."

Dr. Hunt, who has been a preacher for most of his 79 years—and still fills pulpits Sundays—is a native of Indiana. He and his wife now reside in Raleigh. Their only son is post chaplain at Ft. George Meade, Md., and two daughters are Missouri housewives.

Dr. Hunt came into the Methodist ministry from another denomination in 1925 and went with the Board of Missions to help organize the Dept. of Field Finance and Service in 1934. He was then elected its first head.

During his last two years with the Dept. of Field Finance and Service the organization raised over \$60 million for The Methodist Church, Dr. Hunt said.

"Heaven Is My Home" is published by Spiritual Life Publishers of Atlanta, Ga., and sells for \$1.75 in the paperback. A hardback edition, costing \$3.75, will be issued soon.

Books may be ordered from the publishers, or purchased from Dr. Hunt, The Methodist Building, 1307 Glenwood Ave., Raleigh, N. C.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director of Religious Education or Educational Assistant. Please contact Reverend Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

A DIRECTOR OF CHRISTIAN EDUCATION or educational assistant desired by Glenwood Methodist Church, 1417 Glenwood Avenue, Greensboro, N. C. 27403. Person interested should write to: Rev. Aubert M. Smith, 1417 Glenwood Avenue, Greensboro, N. C. 27403

JUNALUSKA HOME FOR SALE—Three-bedroom brick home paneled in wormy chestnut. Desirable location, close to pool and youth center. Beautiful view. Lot contains approximately 200 front feet. Financing available. Contact Joseph C. Bowles, Spartanburg Junior College, Spartanburg, S. C.

WANTED—Combination organist/choir director working church part time and with private pupils part time. Opportunity unlimited Dare County area. If interested write Rev. Herman Winberry, Mount Olivet Methodist Church, Manteo, N. C.

RELIGIOUS BOOKS PURCHASED—Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.



Mr. Tom Owens is visited by Mr. and Mrs. McSwain Satterfield.

Mr. and Mrs. E. J. Heath visit Mrs. James H. Bost.

Twelve First Methodist Laymen Train For Shut-In Ministry

by THURSTON ST. CLAIR

Because ministers are not mind readers and because there is a vital need to minister to shut-ins in the local church, twelve lay people of the First Methodist Church of Charlotte have begun a shut-in ministry.

Growing out of a suggestion that the District Chaplain, the Rev. Sidney A. Head, made at a board meeting of the church, a group who would volunteer their time and who would take training in this important work was brought together under the church auspices.

Six sessions of training have been held under the guidance of Mr. Head. Case studies of the visits were discussed and techniques of visitation were developed.

Admitting they were uncomfortable in the new role of calling for the church, these laymen went on to affirm their faith when they said, "But, God will guide us." And this He has done.

It has been "enjoyable and exciting," said Mr. Head, and the response of the visitors has been 100 per cent. The same group that started is still present and plans to continue even though the training sessions are complete. Mr. Head said periodic reviews will take place.

Primary purpose has been to extend the shut-in ministry of the church, with the laymen assisting the ministers in this. "We expect the ministers to follow through," said one layman, "on what we find and report. There is no thought of taking their place or of being critical. We are just trying to help."

Confining their calls to homes and nursing homes, these visitors have become the liaison between the church and shut-in member. In addition, they have ministered to the families of those in the homes in times of need and grief. They have learned to listen to the words said, to see the emotional needs of those upon whom they are calling, to utilize resources available to meet these; but most of all they have learned that God was there even before they arrived.

In fact, most of the visitors seemed to feel they received more than they gave.



Participating in one of six training sessions are the Rev. Sidney A. Head, chaplain of the Charlotte District, standing; other participants, clockwise, the Rev. Melvin McIntosh, Mr. B. D. Thurmond, Mrs. Thurmond, Mrs. J. W. Bost, Mr. Bost, Mr. and Mrs. E. J. Heath, Mr. and Mrs. McSwain Satterfield, Mrs. L. G. Hunter, Mr. Hunter, Mrs. R. L. Snyder, and Mr. Snyder.

"This is one of the fringe benefits" said Mr. Head.

The Rev. Melvin McIntosh, Minister of Education, First Methodist Church, expressed the thanks of the church to this group and commended them for their assistance. He encouraged them to continue, for truly this was the way of Jesus when they cared for others.

Participating in the group are:

The Rev. Sidney A. Head, the Rev. Melvin McIntosh, Mr. and Mrs. J. Webb Bost, Mr. and Mrs. E. J. Heath, Mr. and Mrs. L. G. Hunter, Mr. and Mrs. McSwain Satterfield, Mr. and Mrs. R. L. Snyder, Jr., and Mr. and Mrs. B. D. Thurmond.

♦ ♦ ♦

We ought to spend less time talking about our problems, and become more aware of our power—and be about the business of the King.

—Bernard R. Fitzgerald

Christian Vocations Rally To Be At Louisburg

Young people from the Raleigh, Durham, and Burlington districts of the N. C. Conference will meet at Louisburg College, Saturday, April 15 for a Christian Vocations Rally. The rally is designed to inform young people about occupational opportunities within the church.

The rally is scheduled to begin at 10:30 a.m. and will feature a drama presentation by the University Methodist Church MYF of Chapel Hill, directed by Mr. and Mrs. Albert Graham. After lunch in the college cafeteria, various vocational opportunities through church-related jobs will be discussed in small groups. At 2:30 p.m., in a closing worship service, the youths will hear an address by Dr. Howard Powell, and special music by the Louisburg College Chapel Choir.

Sunday School Lesson

FOR APRIL 16

By RAYMOND A. SMITH

The Call to Repentance

Background Scripture: Acts 2:14-27

Lesson Scripture: Acts 2:22-24; 32-39

In the book of Acts there are a number of famous sermons. Among these are the ones by Peter, Stephen, and Paul. In our lesson for today Peter's address is given in response to charges that had been made by critics that the strongly emotional behavior of the disciples at Pentecost was due to drunkenness. In order to refute their charge Peter gives his testimony, in which he attributes their excitement to the invasion of their group by the Holy Spirit.

It took considerable courage to say the things Peter said. The fact that he was able to declare these things showed that

he had been completely changed from a coward and a traitor to his Lord to a bold champion of the new faith.

The earliest Christians were, of course, Jews who had become convinced that Jesus was the Messiah. Later on the majority of Christians were of Gentile origin. Knowing that most of his hearers were familiar with the Hebrew sacred writings, Peter argued that the excited conditions of the assembly was a fulfillment of a passage in the book of Joel, chapter two, verses 28-32, which he proceeded to quote. Part of this quotation, as translated in the New English Bible, is as follows.

"These men are not drunk, as you imagine; for it is only nine in the morning. No, this is what the prophet spoke of: 'God says, This will happen in the last days: I will pour out upon everyone a portion of my spirit; and your sons and daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams.—Then everyone who invokes the name of the Lord shall be saved.'"

Peter then launches into an argument to show that Jesus of Nazareth was indeed the Messiah. He cites the miraculous works of Jesus, and contends that his death was foreordained, as was also his Resurrection. It has been suggested that Peter, in following this line of thought, was remembering an incident recorded in Luke's Gospel, Chapter twenty-four, at verse 6, where Jesus referred to his death and Resurrection as events that "must be."

Peter then goes back to Psalm 16 for more prophecy of Christ and shows that he believed the teaching of the Hebrew Scriptures to have been fulfilled in the person of Jesus who is a descendant of Israel's greatest King, David, who was of the tribe of Judah.

Evidently Peter's message had great results, for many came into the Christian fellowship that day. They responded to Peter's call for repentance and baptism after which came the gift of the presence of the Holy Spirit in every heart. He called upon them, furthermore, to "save yourselves from this perverted generation" (Philips Translation).

While many people in our time regard broad-mindedness and tolerance as great virtues, we have to realize that this view has its limitations. When there is no difference in thought and behavior between Christians and others something tragic has happened to the faith. Theodore Ferris in the Interpreter's Bible (page 46) reminds us that these early followers of Jesus did not attack evils like slavery and they showed their disapproval of Emperor worship only by their refusal to conform. When the Roman Empire collapsed, however, they "held in their hands the seeds of a new world. They saved the world by *indirection*. The surplus of their spiritual life was so great that it built hospitals for the sick, schools for the ignorant and cathedrals for the glory of God." Maybe we need to be reminded that the *reforms* we so ardently desire can come only by *repentance* for the conditions that now exist.

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Maysville Consecrates Building

At the morning worship service on March 19, Maysville Methodist Church, in the New Bern District, held a consecration service for its new building. Bishop Paul N. Garber of the Raleigh Area was the preacher for the occasion. Others partici-



pating in the service were District Superintendent R. Grady Dawson, Rev. L. C. Vereen, Executive Secretary of the Conference Board of Missions, and R. Norman Knight, pastor. Rudolph Pelletier is the Building Committee chairman. Following morning worship lunch was served at the church.

The new building is on a new location consisting of one town block given by families of the church. The building is a \$100,000 plus project and is the first unit of a two stage building program. It includes ten classrooms with church office, ladies' lounge, gentlemen's lounge, children's rest room, kitchen, pantry, closets, storage room, utility room, and fellowship hall which will be used as the sanctuary until the second unit is completed.

Chancel furniture and pews from the old sanctuary are being used in the temporary new sanctuary. The building is air-conditioned throughout. Two large classrooms, opening into one another by means of a folding partition, will serve as fellowship hall until the second unit is completed. Stephens and Cardelli, A.I.A., of New Bern was the architectural firm which designed the building and W. T. Whaley, contractor, of New Bern, the builder.

On March 26, Easter Sunday afternoon, "Open House" was observed from 3:00 to 5:00 o'clock for all the friends in the area.

♦ ♦ ♦

Nothing great was ever achieved without enthusiasm. —Ralph Waldo Emerson

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Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

WAYNESVILLE DISTRICT EXECUTIVE MEET

Two new officers were elected at the meeting of the Waynesville District Executive Committee of the Woman's Society of Christian Service held on March 16 at the home of Mrs. Joe Hicks in Cullowhee.

Mrs. Larry McBryde of Canton was chosen as recording secretary and Mrs. M. H. Alexander of Hayesville as secretary of membership cultivation. They succeed Mrs. Cato Dick of Lake Junaluska and Mrs. A. A. Siler of Franklin.

Final plans were made for the Annual District Meeting to be held on April 7 at 10 A.M. at the Sylva Methodist Church. Mrs. J. Burgess Bailey of Hayesville, district secretary of spiritual life cultivation, will present the meditation and will conduct the memorial service for deceased members. A team of Conference and District officers will present a program on leadership development. Mrs. Raymond K. Butler, district president, will be the presiding officer.

MARION DISTRICT OFFICERS MEET

Mrs. G. K. Miller of Old Fort, president of the Woman's Society of the Marion District, outlined plans for the Annual District Meeting at a session of the district's executive committee held at First Methodist Church, Morganton, in February.

The districtwide meeting will be held on April 22 at Spindale Methodist Church, beginning at 10 A.M.

Mrs. Nathan J. Cooper of Morganton, district vice-president, presented plans for a session, "Self-Study Before God," to be held in March at First Methodist Church, Morganton, for all district officers and the presidents of local societies.

Mrs. J. H. Randall of Spindale, treasurer, reported that the Marion District had attained its objective in having a 25 per cent increase in giving during the past three years. The pledge to missions last year was \$13,500. Of this amount, \$4,133 had been sent for missions during the current quarter.

A special citation was given to the Forest City Woman's Society for its work in missionary education and service. Miss Mattie Lou Summey, district secretary, said, "The Forest City Church has given opportunity for every person to engage in mission in the community through evening prayer groups, working with people in rest homes, human relations groups, re-socialization of those at the Mental Health Center, special education, sheltered workshops, coffee house for youth, and others. Efforts are being combined with those of other churches in the attempt to gain greatest results."

METHODIST STUDENT HONORED

Miss Caroline Dillon of Elkin, coed at Syracuse University, N. Y., has been given the 1967 Oneida Community Service Award for "outstanding service to the international community," which she and other members of the Theta Sigma Phi sorority rendered while attending the university.

The group recently sponsored a "Syracuse Students for Florence" project for the benefit of flood-stricken victims of Florence, Italy.

The award was presented by Silversmith Foundation of Oneida, New York.

Miss Dillon is the daughter of Mr. and Mrs. Van Dillon, Jr. of Elkin. Mrs. Dillon is dean of the School of Christian Mission of the Conference Woman's Society.



N. C. Conference

MRS. H. W. DOUB

PUBLIC RELATIONS WORK SHOP

One of the most important features of the Twenty-seventh Annual Meeting of the Southeastern Jurisdiction W.S.C.S., held recently in Nashville, Tenn., was the Public Relations Training sessions and workshops. Sponsored by the Southeastern Jurisdiction W.S.C.S. and the Commission on Public Relations and Methodist Information, these were planned by Mrs. George Shiplett, Jurisdiction Public Relations Chairman and William M. Hearn, Director, Nashville Methodist Information.

On Thursday morning at West End Methodist Church, Mrs. John C. Wright, Western North Carolina Public Relations Chairman, brought greetings and gave the introductory statement of the meeting. She then presented three speakers who gave instructions for "Recognizing and Preparing News and Relations With Newspapers." The first was Mrs. Frances Meeker, of The Nashville Banner; the second, W. A. Reed, Jr., Religious News Editor of The Tennessean, and William M. Hearn, Nashville Methodist Information.

Jack Corn, Photographer, The Nashville Tennessean, spoke on "What Are Good News Photos and How To Get Them Published."

Following this, a most interesting panel, "Using the Woman's Society Page in the Conference Advocate," was moderated by Mrs. Peel Cannon, North Mississippi Conference. She was assisted by Mrs. H. W. Doub, North Carolina Conference; Miss Eula Winn, South Carolina Conference and Mrs. H. Quillan Jones, Florida Conference.

After lunch at the Methodist General

Board of Evangelism Cafeteria, the meeting continued. Mrs. George Shiplett introduced Dr. W. C. Fields, Public Relations Secretary, Executive Committee, Southern Baptist Convention and National President of the Religious Public Relations Council, who spoke on "Public Relations and the Church."

The second speaker was John Tullis, Methodist Television, Radio, and Film Commission and President, Radio and Television Council of Middle Tennessee. Mr. Tullis spoke on the great value of "Public Relations Through Radio and Television."

The group adjourned to attend a tea and drama at Scarritt College.

On Friday afternoon, the Public Relations group went on a guided tour of Headquarters of Methodist Television, Radio and Film Commission (TRAFCO Headquarters), which was most interesting and instructive.

Returning to West End Methodist Church, the Public Relations Workshop was resumed. At this time the Conference Presidents and Recording Secretaries met with them. This was in charge of Mrs. George Shiplett, William Hearn and Walter Megronigle.

First on the agenda was another panel, moderated by Mrs. John Wright, on the topic "What We Are Doing and Hope to Do in Public Relations." She was assisted by Mrs. W. J. Martin, Louisville Conference; Mrs. H. Dixon Smith, Virginia Conference, and Mrs. Rauzelle M. Johnson, Tennessee Conference.

Then a round table discussion followed. This was led by Mrs. George Shiplett and the subject was "Where Do We Go From Here?" This proved to be very helpful and many important conclusions were reached.

In the evening, a dinner was held at Blakemore Methodist Church. At this time, Public Relations were again lifted up.

William M. Hearn extended greetings. Mrs. George Shiplett introduced the speaker of the evening, Walter L. Megronigle, Executive Vice-president of Ketchum Inc., who gave a stirring message of "What's News, Open My Eyes to Visions."

All of those attending these informative and helpful meetings are most grateful for this wonderful opportunity and wish to express their gratitude to Mrs. Shiplett and Mr. Hearn and all others who assisted them.

DURHAM DISTRICT

The twenty-first annual meeting of the Durham District Woman's Society was held Wednesday, April 5, at Parkwood Methodist Church. The Church is located in the Research Triangle, and is one of our newer churches. Rev. Paul B. Scott is pastor, and Mrs. W. R. Griggs, president of the Parkwood WSCS.

The theme for the program was "Give Us Thy Vision." The speaker was The Rev. George Megill, missionary to Brazil from the North Carolina Conference. He spoke on "Love or Perish."

Mrs. B. R. Ogburn presented special music along with Mrs. Sarah S. Dyal, organist. The district officers gave a skit "What's My Line," and Rev. O. L. Hathaway, district superintendent, installed the officers.

Mrs. Robert D. Hunt
Chairman, Public Relations

Carolina Medical Team To Serve in Bolivia

A five-member team of medical personnel from the Carolinas joined a group of Georgia Methodists March 27 for a three-week venture into Bolivia to "help where they are needed."

Last year, during February, a team of physicians from North Carolina, accompanied by laymen of various career fields, and clergymen, went into the same South American nation to assist those in need. Both projects are Methodist supported.

Making the 1967 trip from the Carolinas were:

Dr. Charles McAdams, surgeon; Dr. F. H. Culbreth, orthodontist; Dr. Charles F. Heinig, orthopedist; and Clarence A. Burrows of Carolina Brace Manufacturers, all of Charlotte, N. C. Joining this group from Clio, S. C., will be Mrs. William Bundy, a nurse, and sister-in-law of Methodist clergyman Rev. Sam Moss of Ellenboro, N. C.

Director of the trip is the Rev. William Holt of First Methodist Church, Carrollton, Ga. He was joined by four physicians from his community and another layman.

The team will work basically in the same places served by the 1966 team: the Methodist hospital in La Paz; the Methodist hospital at Montero, in the jungle; the Methodist Crippled Children's Home at Cochabamba; and a dentist will join a jungle safari in work near the Amazon River.

The Commission on Missions for Myers Park Church in Charlotte, which organized the 1966 trip, was again active in assisting preparations for the Carolinas section of the 1967 team. The Carolinas section took more than 500 pounds of medical supplies when they departed March 27 from Douglas Municipal Airport in Charlotte.

The Board of Missions for the Western North Carolina Methodist Conference has assisted in all programs of this nature. It is the hope of the Board and of the missions leaders at Myers Park Methodist Church that a medical team can be formed each year to go somewhere in the world where such service is needed.

In each case the members of such teams take time away from their work, and supply most of their own expenses to help others.

Dr. J. Clay Madison is the pastor for Myers Park Methodist Church and also president of the Conference Board of Missions. Dr. Horace McSwain of Statesville is executive secretary of the Board.

The Rev. William B. Bobbitt, Jr., associate minister of Myers Park Methodist Church, who led the 1966 team, assisted in coordination of the 1967 Carolinas section of the Bolivia team.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Apr. 9-12: Commission on Worship, Dallas, Texas
- Apr. 10-14: General Board Meeting, Board of Christian Social Concerns, Portland, Ore.
- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem

NORTH CAROLINA CONFERENCE

- Apr. 9-14: Elizabeth City District Revivals
- Apr. 9-14: Fayetteville District Revivals
- Apr. 11 : Vacation Church School Institute, Wilmington, Grace Church, 9-1
- Apr. 11 : Board of Trustees, The Retirement Home
- Apr. 12 : Trustees Meeting, Methodist Home for Children
- Apr. 12 : Trustees Meeting, Conference Historical Society, Methodist Building, 2:00
- Apr. 12 : Meeting Methodist Information, Methodist Building, 3:30 p.m.
- Apr. 12 : Vacation Church School Institute, St. Paul Church, Goldsboro, 9-1
- Apr. 13 : Vacation Church School Institute, Rocky Mount, First Church, 9-1
- Apr. 14 : Vacation Church School Institute, Durham, Duke Memorial Church, 9-1
- Apr. 15 : Christian Vocations Rally, Louisburg College for Raleigh, Durham and Burlington Districts
- Apr. 19 : Methodist Foundation, Inc., Methodist Building
- Apr. 20 : Board of Education, Methodist Building
- Apr. 24-25: Town and Country Church Seminar, N. C. State University, Raleigh
- Apr. 25 : Vacation Church School Institute, Elizabeth City, First Church, 9:00-1:00
- Apr. 25 : Spring Meeting, Board of Evangelism, Methodist Building
- Apr. 27 : Commission on Town and Country Work, Methodist Building, Raleigh
- Apr. 27 : Vacation Church School Institute, New Bern, Centenary, 9:00-1:00
- Apr. 27 : Coordinating Committee, Pembroke Area, Pembroke, Charcoal House, 12:30
- Apr. 28 : Vacation Church School Institute, Greenville, St. James, 9:00-1:00
- Apr. 28 : Louisburg College, Board of Trustees
- Apr. 29-30: Board of Lay Activities Retreat, Camp Chestnut Ridge

WESTERN NORTH CAROLINA CONFERENCE

- Apr. 7 : Board of Evangelism, Lexington, First, 10:30 a.m.
- Apr. 7-8: Testing and Guidance Clinic, Greensboro College
- Apr. 7 : Statesville District Conference on Christian Education, Hickory, First, 7:15
- Apr. 9 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
- Apr. 9-10: Bishop's Dialogue with Young Ministers, Hinton Rural Life Center
- Apr. 10 : Charlotte District Conference on Christian Education, Charlotte, First Church, 7:15 p.m.
- Apr. 10 : High Point Christian Workers' School, High Point, Wesley Memorial, 7:30
- Apr. 11 : Bishop's Dialogue with Young Ministers, Gastonia District Camp, Casar
- Apr. 11 : Conference Board of Trustees, Charlotte, First Church, 10:00 a.m.
- Apr. 11 : Albemarle District Conference on Christian Education, Monroe, Central, 7:15 p.m.
- Apr. 12 : Bishop's Dialogue with Young Ministers, Lexington, Shiloh Church
- Apr. 13 : Bishop's Dialogue with Young Ministers, Greensboro, Muir's Chapel
- Apr. 13 : Waynesville District Conference on Christian Education, Waynesville, First, 7:15 p.m.
- Apr. 14 : Asheville District Conference on Christian Education, Asheville, Central Church, 7:15 p.m.
- Apr. 14-15: Testing and Guidance Clinic, Asheville
- Apr. 16 : North Wilkesboro District Conference on Christian Education, North Wilkesboro, First Church, 2:45 p.m.
- Apr. 17 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30 p.m.
- Apr. 20 : Board of Education Annual Meeting, Statesville, Methodist Bldg., 10 a.m.
- Apr. 21 : Board of Hospitals and Homes, Winston-Salem, Children's Home, 10:30
- Apr. 24 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30 p.m.
- Apr. 24-25: Retreat for Candidates for Admission into Full Connection, Statesville
- Apr. 25-26: Board of Ministerial Training and Qualification, Statesville
- Apr. 28-29: Testing and Guidance Clinic, Greensboro College
- Apr. 30-May 5: Laboratory Enterprise for Leaders of Retarded Children, Morganton, Western Carolina Center

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A POEM

An unknown author has written some words that we sometimes sing. They express the desire that we should have to share the message of God's love with children of all races all over the world. Perhaps they can become a desire of yours.

I want to send a whisper song,
Across the waters blue . . .
And say to all the children there,
"Jesus loves you, loves you."

If they should not quite understand,
They'll wonder if it's true; . . .
But I will keep on whispering still,
Jesus loves you, loves you."



ROCK, SCISSORS, PAPER

This is a game you might enjoy playing with one of your friends. When you have played it several times you may be able to outguess your opponent. Your clenched fist represents a rock, two fingers extended stand for a pair of scissors, and a flattened hand with palm extended downward is the symbol for paper.

Face your partner with your left hands extended palm up. Hold your closed right hand above your left. Count one, two, three together; striking your left hand with your right on each count. On count one and two the right hand remains closed, but on the count of three either rock, scissors, or paper is formed. The winner is determined in this manner. (1) A rock will break scissors, so a rock wins; (2) scissors will cut paper, so scissors wins; (3) paper covers a rock, so paper wins. If both have the same object, replay the game. The winner receives one point at each showdown.



BIBLE FILL IN

Can you fill in the blank spaces? Matthew 5:1-12 may help you.

1. Each Beatitude begins with the word
2. "He went up on the mountain, and when he sat down His disciples to Him."
3. Blessed are in spirit, for theirs is the kingdom of heaven.
4. Blessed are the peacemakers, for they shall be called the of God.
5. Blessed are the, for they shall inherit the earth.
6. Blessed are merciful, for they shall obtain
7. Blessed are those who, for they shall be comforted.
8. Blessed are the in heart, for they shall see God.



ANSWERS FOR LAST WEEK
c; b; a; c; a; b; b; b.

Dear Girls and Boys:

When I was a little girl and was worried about whether I was as pretty as other girls, my mother told me two things that I have never forgotten. First, she said, "Beauty is only skin deep," and then she said, "Beauty is, as beauty does." She was trying to help me realize that it is not what we look like but how we act that really produces true beauty in our lives.

A writer in the Old Testament said the same thing in different words. We can read them in I Samuel 16:7. God was displeased with the actions of Saul, the king, and so he commanded Samuel to anoint someone else to take his place. "Go to Bethlehem, to the house of Jesse," God said to Samuel. "There you will find the one I have chosen to become king."

Samuel obeyed God and came to where Jesse lived. He asked Jesse to call forth his sons that he might select and anoint the person who was to take Saul's place. The first son, Eliab, came before Samuel and when he looked at him, he was sure that this was the chosen one. Eliab was a tall, strong, good-looking young man. He had a pleasant face and his body was sturdy and well-formed. But God spoke to Samuel and said, "Do not be misled by the outward appearance. This is not the man I have chosen. For man looks on the outward appearance, but the Lord looks on the heart."

When our hearts are filled with love, beauty will be seen in the smile on our faces, the happy look in our eyes, and the kind acts we do for others. It is not the way we look on the outside that is most important, but the way we look in our hearts. For, the way we look in our hearts produces what others see on the outside.

Aunt Kay



THE LEGEND OF THE PERFECT GIFT

In the heart of the city of Constantinople the great Church of Saint Sophia stands. And this is the legend of the way in which it received its name.

Long, long ago, back in the sixth century, the Emperor Justinian lived in the city of Constantinople. He was a great emperor and a great builder, and

many were the things that he built for his people—public buildings, fortresses, and other things that would stand for years in the Empire. Finally he wanted to build something that would be his monument—something to be named for him, and that people for centuries would look upon and say, "Behold! this is the work of the Emperor Justinian."

Long he thought about it, and at last decided that he would erect a great church. No other hand, no other purse, was to be allowed to contribute to its construction. His was to be the decision in every detail—his the provision for every expense.

The last stone was lifted into place; the day of the dedication came; the crowd pressed close about the door, and Justinian drew back the veil. A shout of amazement burst from the crowd. For where the name Justinian was to have been engraved, the name of an unknown woman stood!

"Who is this woman?" demanded the Emperor. "Hunt her out and bring her here!"

After a long search they brought her before the platform—a shrunken old woman, almost in tears. In broken sentences she sobbed out her story.

"I do not know how my name came to be written there. I have made no contribution to the temple: I am too poor for that. Only one day as the oxen went past my house, I saw how they were struggling under the load of heavy stones and I snatched a little straw from my mattress and held it up for them to eat."

That was all that she had done—all that her poverty would allow her to do. But the angels who weigh the motives of men and women had written her name there instead of the Emperor Justinian's, because, having nothing else to give, she had given as her heart prompted her.

When you visit Saint Sophia chapel today, you will find the corner stone blank. You will be told that in due time the angels erased the name of this poor woman also, that the church might bear but one name, that of Sophia, which being translated means "divine wisdom."

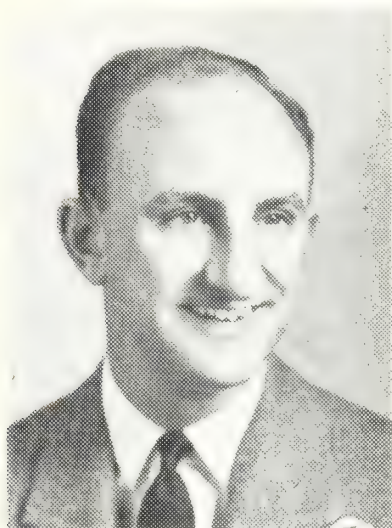
But the memory of this woman lives though her name may be forgotten—lives forever in this legend of a perfect gift.

Anonymous

Hipps to Attend Tourism Meeting

The Rev. R. Harold Hipps of Nashville, Tenn., a staff member of the Division of the Local Church of the General Board of Education of The Methodist Church, has accepted an invitation from the Vatican to attend an International Congress on "Spiritual Values of Tourism" to be held April 18-21 at the Vatican in Rome, Italy.

He has been invited to serve as one of



REV. HAROLD HIPPS

seven consultants from major denominations in the United States.

The Congress will explore the value of tourism as a means of cultural enrichment, social education and as a factor for peace and mutual understanding among people.

Following the Vatican Congress in Rome, Mr. Hipps will go to Geneva, Switzerland, for a consultation with the staff of the World Council of Churches to aid in exploring the council's role in leisure-recreation concerns of the world church. He will then spend some time in London, England, attending another related conference.

Mr. Hipps is a member of the Western North Carolina Conference. Before joining the Board in 1963, he served as a minister of education at West Market Street Methodist Church, Greensboro for 14 years.

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Christ's Call to Change

(Continued from page 5)

fate. Today they no longer believe this. They are convinced that only their own ignorance and other people's indifference or ill will stand between them and a more bearable portion of the abundant life. Within the bounds of the U.S. we need to hear and see in Watts and Harlem and wherever poverty as a way of life transfers itself from one generation to the next, the beginnings of disillusionment in the American way.

There are three attitudes we can take regarding world revolution. We can say it's bad, it's caused by Communism and must be stopped, crushed. But the fact is, this world revolution wasn't started by Communism. Communism is less than 100 years old. But we had a major part in the present world upheaval in our own revolution 200 years ago. This revolutionary idea (that "all men are created equal") we proved was workable. We built a great nation on it. The whole earth saw and responded. We, not the Communists, stimulated these expectations. This world revolution, in my judgment, cannot be stopped. If we stand in its way, it will roll over us.

Second, we can draw back our national skirts and say, "We had our revolution; if you must have one, please let us alone; don't involve us; we have other fish to fry." The Communists would like nothing better than to have us repudiate or disassociate ourselves from world revolution, take credit for it themselves and take over its leadership and thus isolate us from the trust and sympathy of the rest of the earth.

Or, we can recognize that the fires which have set the world to boiling are those which burned in the hearts of our forefathers, the will to freedom, to respect, the will to a better chance for their children for life, liberty and the pursuit of happiness.

"God so loved the world that He gave His only begotten Son." This to me roots the present world revolution back into the purpose of God. I believe that God is seeking to strike the shackles from the hands and hearts and minds of all His children, in every land, all of whom He loves just as much as He does Americans, in order that they may be free to listen and hear the good news of His love and respond to His gift in Christ and instead of burning their earth to a crisp be drawn into a worldwide brotherhood.

◆ ◆ ◆

A HOUSEWIFE'S PRAYER

Lord, help me to houseclean in my heart and soul . . . to sweep out the cobwebs of pride and temper, the dust and dirt of hate and jealousy, the extra burden of self-importance. Help me to polish my love for others until it shines. Keep my mind open, my heart filled, my hands ready to do thy bidding. Give me strength to live each day as if there were no tomorrow, and faith so great I know there will always be tomorrow . . . with Thee. Amen.

CAROL BESSENT HAYMAN

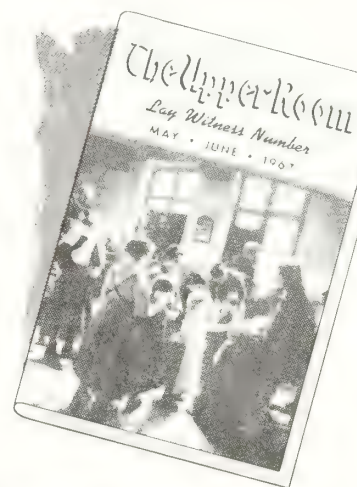
God Speaks Today

With each new step forward in his search for knowledge, man discovers anew God's presence in the world and the wonders of His universe. God speaks to man today. His presence surrounds us completely.

God speaks through men, too, who witness to His presence and the glory of His world. Christians around the world join hands and hearts in witnessing through The Upper Room. Each year the meditations in the May-June Number are written entirely by laymen and laywomen from many countries.

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METHODIST NEWS ROUND-UP

FOUNDATION MAKES GIFT TO BOARD OF MISSION

The R. W. Fair Foundation of Texas recently presented to the Methodist Board of Missions a gift of \$60,000, bringing to \$630,000 the total amount contributed by R. W. Fair, who died in 1965, and Mrs. Fair, of Tyler, Texas. The funds have gone to two projects; scholarships to train key young people overseas; and assistance with vital tasks in the Rio Grand Conference among Spanish-speaking people in the Southwest.

★

CHARLES AND HELEN CLAY WRITE FROM BRAZIL

The Charles Clays are continuing their labors in Brasilia, the newly founded city in the interior of Brazil. Only six years old, the city now has a population of 300,000. The Methodist Church has eight organized congregations, 11 Sunday schools and four day kindergartens.

Also included in the Methodist program in Brasilia are six training centers for carpentry, electrical trades, sewing, painting, child care, practical nursing, and literacy. We also produce a daily radio program and a weekly television program.

Gifts from the Methodist Church in the United States have built four religious education buildings, four temporary chapels, and three parsonages.

★



KOREAN CHURCH ELECTS BISHOP

Newly-elected bishop of the Korean Methodist Church, the Rev. Hong-Kyu Pyen (center) was installed at special services March 5 in the Chung Dong Methodist Church in Seoul. With Bishop Pyen are Roman Catholic Bishop Ki-Nam Ro (left), and Bishop O. Eugene Slater (right) of the San Antonio-Northwest Texas Area.

Bishop Pyen, pastor of South Mountain Methodist Church in Seoul, was elected on March 4 at a special session of the quadrennial Korean General Conference. The special session was necessary when

regular sessions in September and October, 1966, were still deadlocked over the election of a bishop after 111 ballots. Bishop Pyen was elected on the third ballot.

The bishop studied at Hamline University and Drew Theological Seminary in the United States and was ordained in the Newark Conference in 1929.

★

SOCIAL CONCERNS BOARD TO PREVIEW FILM

When the Board of Christian Social Concerns meets in Portland, Oregon, April 10-14, its members will have a chance to preview a new documentary film "The

Churches and Alcohol Problems." The film focuses on America's use of alcohol and the role that the churches should play in regard to alcohol problems. It stresses the continued need of cooperative approaches—churches working together and in cooperation with community and civic organizations.

Bishop Paul Hardin, Jr. of Columbia, S. C. is chairman of the board's Division of Alcohol Problems and General Welfare. The film was produced under the direction of Dr. Thomas E. Price, who heads up the department of alcohol problems and drug abuse.

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Jesus Christ is the revelation of God. Without Him God would have remained transcendent.

Reproduce This For Your Bulletin

SHOW YOUR CONCERN TODAY ABOUT ALCOHOL LEGISLATION

BY WRITING YOUR OWN STATE LEGISLATORS AND MEMBERS OF THE COMMITTEES ON PROPOSITIONS AND GRIEVANCES!

Because: Your Best Contact Is A Handwritten, Personal Letter

Why Be Concerned? Look around and you will see—broken homes, personality damage, costly crimes, unsafe driving, delinquency, death. Take another look and you will see alcoholic beverages as a major cause. Although morality cannot be legislated, *the conditions affecting morality can be and are legislated*; THEREFORE, WRITE WHILE YOU STILL HAVE TIME.

Pending in the General Assembly: 1. A bill to legalize brown bagging.
2. A bill to permit liquor by the drink.

Express your concern and opposition to these bills! Write a letter on plain paper in your own hand in your own way to:

A. Committee on Propositions and Grievances of the House of Representatives.

1. Chairman: The Honorable Jack M. Euliss
Office 2308, State Legislative Building, Raleigh
2. Members: Allen Barbee, Vice-Chairman, Isaac H. O'Hanlon, Vice-Chairman, Joshua E. Paschall, Vice-Chairman, Philip J. Baugh, James H. Carson, Jr., Chatham C. Clark, H. Max Craig, Jr., C. Roby Garner, Joe H. Hege, Jr., William K. Mauney, Jr., Ed. M. McKnight, Roscoe D. McMillan, Jr., Liston B. Ramsey, Donald Stanford, William W. Staton, Dan P. Whitley, Jr., and Odell Williamson.
3. Address: The Honorable _____, N. C. House of Representatives, Propositions and Grievances Committee, State Legislative Building, Raleigh, N. C. 27602.

B. Committee on Propositions and Grievances of the Senate

1. Chairman: The Honorable C. V. Henkel
Office 1102, State Legislative Building, Raleigh
2. Members: Wills Hancock, Vice-Chairman; LeRoy G. Simmons, Vice-Chairman; J. Ruffin Bailey, John R. Boger, Jr., Vinson Bridgers, Thomas Bryan, Harry E. Buchanan, John J. Burney, Jr., Ed Kemp L. P. McLendon, Jr., Herman A. Moore, John L. Osteen, Frank R. Penn, Jack H. White, Thomas J. White.
3. Address: The Honorable _____, N. C. Senate, Committee on Propositions and Grievances, State Legislative Building, Raleigh, N. C. 27602

C. Your own Legislator, The General Assembly, State Legislative Building, Raleigh, North Carolina 27602. (Phone: 919—834-2573, Ext. to individual offices.)

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The Boards of Christian Social Concerns

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Rev. Ray F. Swink, Chairman

The North Carolina Conference
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Volume 112

Greensboro, N. C., April 13, 1967

Number 15



Designed for the Worship of God in the Holiness of Beauty

The Mars Hill Methodist Church, pictured above, is located near the campus of Mars Hill College, whose students it serves. The architect who designed it, Henry C. McDonald of Brevard, won a DuMont Award for the lovely church, set among trees on a beautiful knoll. The award was presented at the annual meeting of the Bishops' Committee on Church Architecture held at Duke University on March 6.

Blending modern and traditional forms, the structure is of colonial brick. The interior of the sanctuary reveals laminated wooden arches and exposed wood roof-decking.

The church was organized in 1959 and met in the parsonage for several weeks until a five-acre tract was purchased including

a two-story house. This was the congregation's home until the new church was opened for use in October, 1966. A special service of consecration was held by Bishop Earl G. Hunt, Jr. on Sunday, Nov. 20.

Mars Hill Church is a symbol and the reality of The Methodist Church's concern for ministry to its students, and proper support and encouragement of its many small congregations which play an indispensable role all over North Carolina. The Dunham Foundation, the Duke Endowment and the Board of Missions, on the national and the conference level, joined the local church is contributing funds. The Asheville District Mission Society, under the leadership of Dr. Embree H. Blackard, rendered essential and very substantial support. The Rev. H. D. Hofler is the capable pastor.

* CAROLINA BRIEFS *

¶ Grifton Methodist Church will have its Homecoming on Sunday, April 23. The Rev. E. R. Shuller of Laurel Hill, a former pastor, will preach at the 11:00 o'clock service. Former pastors and friends of the church are invited to attend.

¶ On Palm Sunday seven new members were received into the Palm Tree Methodist Church, Lawndale. They were: Vanna Lynn Wallace, Cinda Lee Wallace, Coleman Mauney Keeter, Alice Elizabeth Jones, Patricia Lynn Jones, Jill Costner and Connie Jeanna Costner.

¶ The Rev. Kenneth Sexton, pastor of the Bethel Methodist Church, Bethel, will be holding revival services at the Salem Methodist Church, Simpson, through Friday of this week. On Saturday, April 8, the Salem Church observed a twelve-hour prayer vigil at the church. Rev. John R. Blue is minister at Salem.

¶ Bishop Earl G. Hunt, Jr., was guest preacher at the Vanderburg Methodist Church for the morning worship service on April 2. Dr. Cecil G. Hefner, Statesville District Superintendent, took part in the service also. Bishop Hunt preached to a large and appreciative congregation. The Rev. Robert W. Combs is pastor of the Vanderburg Church.

¶ The Conway Methodist Church, Rocky Mount District, held a workshop on the new Methodist Hymnal on Sunday, March 19, from 4:00 until 6:00 and from 7:15 until 8:30. Leader of the study was the Rev. Bruce Pate of Norlina. The study was held under the direction of the local church Commission on Worship, Mrs. Linwood Ward, chairman. About 50 members of the congregation took part. The church recently dedicated 280 copies of the hymnal.

¶ Dr. Wilson O. Weldon, pastor of West Market Street Methodist Church, Greensboro, will be guest evangelist for special revival services to be held at Trinity Methodist Church, Troy, April 16 through 20. Services will be held each evening at 7:45. Special music will be furnished by the Chancel Choir, under the direction of Mrs. Janice Chandler, director of music and education for the church. The public is cordially invited to attend.

¶ Rev. and Mrs. H. F. Pollock will be honored at a reception given by the Woman's Societies of the Kinston Circuit on Sunday afternoon, April 30, from 3:00 to 5:00. Mr. Pollock is minister of the Kinston Circuit, which is comprised of Sharon and Edwards Chapel Methodist churches. The Pollocks are celebrating their fortieth year in the ministry, and their fortieth wedding anniversary. They will retire from the active ministry in June. The reception will be at the Edwards Chapel parsonage, Grifton, and all former members and friends of Mr. and Mrs. Pollock are cordially invited.



DR. JOHN R. CHURCH

¶ Dr. John R. Church of Winston-Salem, evangelist for the WNC Conference, will be the visiting evangelist for the revival meeting at Mt. Zion Methodist Church, Garner, from April 16 through April 21. The first service of the revival will be on Sunday morning at 11:00, and the evening services will be at 7:30. Rev. Dan E. Meadows, pastor, invites the public to attend. Mt. Zion Church is on Highway 50, seven miles south of Garner.

¶ The people of the Charlotte area are invited to a "Tour of Understanding," on Sunday, 16, from 3:00 to 8:00 p.m. Five houses of worship will open their doors to the public that day. Groups, individuals, and families may come at any time during the afternoon and evening to one or more of the following: Covenant Presbyterian Church, The Greek Orthodox Cathedral, St. Patrick's Catholic Church, St. Paul Baptist Church, and Temple Israel. The churches and synagogue will present frequent tours of the buildings; explanations of their symbols, rituals, and beliefs; and musical presentations or films.

¶ Saint Matthews Methodist Church of Fayetteville had a lay revival from Sunday morning through tonight, with a local layman presiding each evening and an outstanding layman speaking at each service. Bobby Allen, lay leader of the Fayetteville District, preached at the Sunday morning worship service. Speakers at the evening services included: Larry Carr, associate district lay leader; Tryon Lancaster, principal of the Massey Hill High School; J. Nelson Gibson, delegate to the General Conference; Charles McAdams, director of public relations at Methodist College, and Dr. L. Stacy Weaver, president of Methodist College. The services were planned by the Commission on Membership and Evangelism of which Mrs. Linda Snyder is chairman.

North Carolina Council of Churches to Hold Assembly

The thirtieth annual meeting of the North Carolina Council of Churches is all set to begin in Winston-Salem on April 24. The two-day session will take place at First Christian Church, of which Dr. Kermit Traylor is pastor. Bishop M. George Henry of the Episcopal Diocese of Western North Carolina will preside. With this session, he will conclude his term of office as Council president.

The Church Women United section of the meeting will get under way with a luncheon meeting on Monday, April 24 at First Christian Church. Mrs. Ira C. Shelley, Greensboro, State President of Church Women United, will speak. Workshops are scheduled for the afternoon, with an International Buffet at Wake Forest College that evening. Business will occupy most of Tuesday.

On Tuesday evening, the Pastors' Conference section and the Council assembly will join the Church Women United in a joint fellowship dinner to hear Dr. Glora Wysner, former Methodist missionary to Algeria and now missions professor at Garrett Theological Seminary, Chicago. Her subject will be "Christ's Power Blended With Woman Power."

The Pastors' Conference will begin Tuesday morning, with two addresses by Bishop Hazen G. Werner, episcopal head of the New York Area of The Methodist Church. His subjects will be "The Threat of Changing Times" and "The Threat of Loneliness."

In the afternoon, Dr. Thomas H. McDill of Columbia Theological Seminary, Decatur, Ga. will speak on "The Threat of Financial Insecurity" and "The Threat of the Power Structure." At a noon luncheon meeting, Chaplain L. L. McGee of the North Carolina Baptist Hospital, Winston-Salem will bring a message on the subject "The Development of the Pastor's Messianic Consciousness."

Rev. Samuel S. Wiley, Executive Director of the North Carolina Council of Churches, has announced that the Pastors' Conference is open to all ministers and rabbis at a registration fee of \$1.00.

Over 300 official representatives from the Council's 36-member denominations make up the voting membership of the assembly. Non-voting observers are welcome at all sessions of the assembly, including business meetings scheduled for Wednesday. The Tuesday evening session, which should draw a large attendance from the Winston-Salem area, will bring to the assembly Dr. James L. Stoner, New York, Assistant General Secretary for Executive Operations of the National Council of Churches.

The assembly is expected to adjourn by 5 p.m. on Wednesday.

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The ABC Board reports that in 1966 North Carolinians spent over \$118 million for whiskey. Six years ago (1960) they spent over \$75 million. This is an increase of 46.56%. In the meantime the population grew by only 6.61%. The sale of liquor increased seven times as fast as the population.

Biblical Perspective on Affluence and Poverty

By DONALD W. HAYNES

The time seems overdue when we cease to assess the Christian conscience about affluence and poverty by the standards of the "Great Society." We are overlooking the cardinal principle of Jesus' teaching; namely, that motivation is to be the guiding light of his followers. The seedbed of our motivation as Christians is the Holy Scripture. Let us ask simply, "What does the Bible say about affluence and poverty?" This will clear us of political apron strings and undergird us with the appropriate springboard for Christian thought and action.

The history of our salvation is revealed through the biblically recorded acts of God. At every juncture in this history, God takes what I Peter calls "no people" and makes them "His people." He takes those without status and gives them significance; He takes those without hope and writes a promise on their forehead; He takes those without identity and claims them as His own. We see this in Abram, a wandering nomad; we see it in Moses, a fugitive from both the Hebrews and the Egyptians. We certainly see this in the focal point of Old Testament history—the exodus. The Hebrews were certainly a dispossessed people; indeed they were in Egyptian bondage for 430 years. We must bow low in gratitude to a slave people in whose soul was born our own spiritual heritage. We see them delivered from their bondage and poverty by a recorded series of mighty acts of God. These acts formulate the historical evidence upon which the law and the prophets stand—acts which proved for the Hebrew mind that God had visited His people and intervened in history. Let not the pious smear of tradition hide the reality of Israel's slavery, poverty, and low estate. God identified Himself with the poor—He chose the most unlikely. By the world's standards, the wag spoke truth who said, "How odd of God to choose the Jews."

The books of Psalms has been called the "hymnal of the poor." Over and over again we hear psalmists lament the injustices done the poor. Repeatedly the poor are the people of promise. If we might let Isaiah speak for all the prophets, we note his pointblank opinion about the role of Messiah, "The Spirit of the Lord is upon me because He has anointed me to preach good news to the poor; He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed and to proclaim the acceptable year of the Lord." Needless to say, we recognize these as the inaugural words of Jesus' ministry at Nazareth, with the following commentary, "This day these words are fulfilled in your midst."

Subsequent to the opening "speech" to His home folks, Jesus spent the bulk of His time with the dispossessed and disen-

(Mr. Haynes is pastor of First Methodist Church, Franklin.)



CHARTER NIGHT HELD

The Methodist Men of Princeton Methodist Church observed Charter Night at their March meeting. Roy L. Turnage, N. C. Conference Lay Leader, presented the Charter to the president, Carl Gurley. Philip Ward, Goldsboro District Lay Leader, installed the officers. Pictured, from left to right, are Rev. Robert Bundy, pastor; Mr. Gurley, Mr. Turnage and Mr. Ward.

chanted. He brought recognition to beggars, prostitutes, and lepers, assuring them that they were sons of God. He was sensitive to the pain of the suffering, the hunger of the multitudes, and the plight of the demoted. He overlooked the social ostracism which accompanied leprosy, the moralistic denunciation which accompanied adultery, and the racial discrimination which accompanied Samaritans. Not only did He bring unlikely heirs into The Twelve, He died without malice hanging between two of society's rejects! His own image was undeniably one of servanthood and lowliness; His mission was undeniably to establish an ongoing community which would participate in His ministry. Paul calls us to "have in us the mind which was in Christ Jesus."

Personally, I do not see Jesus as a revolutionary in terms of political pressure or revolt; but I do see Him as a revolutionary in terms of His assessment of man. He obliterated the values tables of His day—indeed He upset more of these tables than He did temple tables! We must not lose the the pointedness and the impact of His commending the widow's mite, the publican's prayer, or the Samaritan's neighborliness.

Touching the hem of Jesus' garment has historically set astir in man the forces of restoration, rehabilitation, and redemption. Taking His yoke upon them, men have found concern and compassion for their fellowmen. From Him comes the dignity of our manhood. God is no respecter of persons; He sees us all in the state of becoming. Our calling is to become agents and channels of His spirit. Barriers of color, class, and clan must not separate us from that call. Many of us lounging in affluence may cut ourselves off from the land of the living. If we are to have both our bowl of pottage and our birthright, we must share them both.

Family Week Set For May

National Family Week will be observed May 7 through 14 by The Methodist Church. Every local church plans its own program for this week, but the Board of Education in Nashville, Tenn., has sent a folder of suggestions to every pastor and will be glad to send copies to any chairman of a family life committee.

It is the purpose of this week to focus the attention of the church upon the family and to provide activities which will strengthen family life.

New resources for family week this year include a poster (ten cents each), a leaflet on the theme, "Families Serve a Changing Age" (30 cents a dozen, \$1.50 for a hundred), a new play, "The Glass Wall, (50 cents each, Production Packet, \$2.00), which was presented at the Family Life Conference last fall.

Materials may be ordered from Service Department, P. O. Box 871, Nashville, Tenn. 37202.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIALS



A Muted Message

Many churchgoers consider the anthem to be the climax of the whole worship experience. The contribution of choirs and soloists to the service of worship is very great. It is so great that factors which might detract from its effectiveness should come in for serious scrutiny.

Perhaps the greatest source of ineffectiveness, especially in solos, lies in the inability of the listeners to understand the words being sung. Whatever else the solo anthem does, it is certainly intended to convey a message. A large part of that message is contained in the words being sung.

But if the words are unintelligible to the listeners, then part of the message is lost. For church anthems, it is not enough that the music be rendered with technical skill and with sweet tonal quality. Real effort should be made that the message in the words comes through. Clear pronunciation should therefore be stressed.

Frankly, we have heard soloists who seemed to be altogether concerned with tonal quality and not one bit interested in pronunciation of words. We think every soloist should sing in church with as great technical skill as possible. An important part of this technical skill should involve clear speaking of words.

We repeat this, knowing that choir directors have been saying it for generations. By all means, let us not mutilate the music. But also let's not mute the message in the words.

Be Kind to That Man

This is the time of year when birds fly north and rumors fly everywhere. Preachers gather for earnest prognostications about who will move and where. Pastoral Relations Committees come out of hibernation and take on their seasonal activity, especially if their pastor is a "four-year man."

District superintendents become cautious and furtive. They drop their accustomed gregariousness except when in conversation with one another.

Mistresses of the parsonage, in suppressed excitement, debate whether to pack or not to pack. They usually end up doing some of each, but only half-heartedly. They recount the horrible example of the wife who packed before annual conference three years in a row, and finally moved the last time.

Nobody outside of the inner circle can know quite what it is like for Methodist preacher-families just before annual conference. They exist in uncertainty

for weeks. "Maybe" is their bread and meat for days on end. They want to know what is in store for them. Then again they shrink back from knowing.

Of course, we live in a time when many people besides Methodist preachers do a lot of shifting around. But moving is a long established tradition with Methodist preachers.

So if you see a fellow coming down the street wearing a worried expression, or just a mite more tense than the average, he could be a Methodist preacher. And be kind to him. He just might be your next pastor!

On Living at Our Best

No person can be at his best if he has had a sleepless night. Nor is he in fit condition to meet life's problems if he can't halfway eat. If he has become deeply embittered at being wrongly treated, he is unfitting himself for life.

Many people are living far below the level of achievement and happiness which is possible for them. They stay tired. They easily give way to discouragement and depression. They are frequently thrown into a state of boredom. Or they may be very sensitive to criticism but quite prone to criticize others.

Such people are often sincerely unaware of their basic difficulty. They just know that life has grown dull, that they have lost interest in living, that nothing seems worthwhile. A richer, fuller life would begin to flow back to them if they could find God in a real and satisfying experience. If God could be brought to the center of their lives, so that His will becomes their wish, His Spirit, their state of mind, then a new life could open before them. A new purpose for living could be created. Their daily tasks could take on new meaning, and every relationship could be vibrant with opportunity.

Is all of this possible? It is not only possible, but it is normal Christianity. We have lived so long with the subnormal that we have come to look upon real faith, deep peace, constant inner joy, and unfailing strength as out of the ordinary. Actually, they are the normal fruits of a life which has truly found God.

We may have them, but we must first want them very much. We must be willing to pay the price for them. And the price? A total commitment to God and His will; a faith based on absolute trust in our Father's care; a willingness to practice this relationship on a day by day basis.

Something to Think About

It was a discussion meeting for preachers and laymen. Everyone was getting in his idea on a variety of church problems.

Finally, one man said, "I'm tired of having the church take special collections, and collections, and collections, and now here you are talking about world-service collections again. I attend a non-Methodist church sometimes on Sunday night, and they never take any collections. How can they do it?" He then named the church.

Someone else quickly spoke up: "They all tithe over there."

Weldon and the Upper Room

We join with a host of others in offering our felicitations to Dr. Wilson O. Weldon upon his election to the editorship of *The Upper Room*. He will bring to the position a broad-based combination of excellent gifts and talents, which have been enhanced over the years by assiduous study and dedicated application.

While congratulating our friend and colleague, we are also inclined to congratulate the General Board of Evangelism for the wisdom of its selection. We predict for *The Upper Room* a further flowering of its world-wide influence, and increased stature for one of the ablest ministers in The Methodist Church.

Now Is The Time To Be Frank

Our involvement in the ecumenical movement, which we heartily endorse, should at the same time be conducted in an atmosphere of reality. The Council of Bishops in its recent meeting at Buffalo (see p. 7) has contributed to this end.

In commenting on the Consultation on Church Union (COCU), concern was expressed during the discussion that the "distinctive elements of Methodism that should go into the union should be stated now rather than later." We agree. We feel that each of the denominations involved in the consultation should as nearly as possible place upon the table every factor which it considers to be vital or important. If this has not been done in the past, it should be carried out from now on.

This rugged movement will not fold up in the face of hard problems. Nor will time be saved, in the end, by holding some of the cards under the table, so to speak. By trying to postpone frank and full discussion of differences, COCU could wind up taking the long way around rather than the short-cut it may desire.

Where But in the Local Church?

By J. C. GILLAND

(The following article is reprinted by permission from the Newsletter of Oakley Methodist Church, Asheville. Mr. Gilland is the pastor of Oakley.)

Recently your pastor had the opportunity to enter a different form of the Christian ministry, in an area strategic to the Church, an university campus. I longed for this type of ministry. The salary offer was more than I ever expect to make as the pastor of a local church. I am human, and the temptation was tremendous. But at last, I declined. Some of you know about this. And you are entitled to know why I made this decision.

Where, but in the local church, does a man have the greatest challenge as a minister? Having served a local church for 13 years, I think I know most of the problems and all of the heartaches. I know all the excuses and all the petty trifles that keep us from really being the Body of Christ. Understanding this . . . all too well, it sometimes seems . . . I BELIEVE IN THE LOCAL CHURCH!

I believe in the preaching of the Gospel, the greatest responsibility ever thrust upon a man. I believe in the education of both young and old, to equip us as effective and joyful witnesses to our faith. I believe in fellowship together . . . at the table in fellowship hall, and a deeper fellowship at the Lord's Table.

I believe in the singing of the great hymns of faith, off key sometimes, but perfectly tuneful in the heart. I believe in the transformation of life, and in its possibility of perfection in intention. I believe in the hand of love to the sinner, the touch of compassion to the wounded in spirit, the smile of welcome to the one who has failed and wants to try again. Where, but in the local church can a man, who feels called of God to be a minister, find all these in abundance?

When but in the local church can you, at the same altar, receive a freckled-face girl . . . and a few years later unite her as a blushing bride to her husband? Who but the pastor of a local church gets his freezer stocked with mountain trout (not caught on Sunday, fellows)? Where but in the local church can you hold in your arms the child dedicated to God in Christian baptism, and, from the same font, baptize the weary, worn adult, who finding life too much for him, accepts life in its abundance?

Where but in the local church do the children, in white choir robes and lisping voices (caused by absence of teeth) praise God in joyful song? Who but the pastor of a local church has the God-given opportunity to bring words of comfort to the sorrowing, and say over the ugly scar in the ground "he who believes in Me (Jesus) will never die?"

Who but the pastor of the local church can, on two floors of the same hospital, share joy with new parents, and bring God's cheer to the suffering? Who but the pastor of a local church can watch, with amusement and amazement, the bustle and benevolence of the Woman's Society?

Where but in the local church can a man know the love of little children who get to the door of the church to be held by the pastor as he greets the people . . . and in the moment be humbled beyond words when some saint of God, who has climbed far higher on the spiritual steep than we may ever go, says, "Pastor, thank you. Your sermon helped me."

Who but the pastor of a local church can know the agony of seeing parents deprive their children of the church's ministry? Where but in the local church can your heart break with the problems of family relations, as hearts are opened to you in confidence and trust? Where but from the local church come the funds for a worldwide work in Christ's name and new pastors to serve local churches?

So, that's why . . . why ambition was given up to a sense of duty and privilege to serve in the most wonderful place on earth . . . THE LOCAL CHURCH.



Scholarships Available For Seminar in Preaching at Emory

Scholarships are available for the 1967 "Seminar in Preaching" June 26-July 7 at Emory University's Candler School of Theology.

Registration is open to pastors of any denomination who are interested in discovering fresh insights for preaching in recent theological and Biblical developments.

The heart of this school, conducted in cooperation with the Department of Education at the Protestant Radio and Television Center, will be the preaching laboratory in the afternoon under the direction of Dr. John R. Brokhoff who is in charge of the seminar this summer.

Participants will preach before TV cameras, be recorded on video-tape, and discuss with each other ways their preaching skills can be improved.

Field trips into the night life of the city have been arranged "to go into the world in search of preaching materials."

Mornings will be devoted to lectures on "Preaching Values in Current Theological Literature," "Preaching in the Light of Modern Biblical Scholarship," and "Preaching and New Forms of Communication."

The scholarships will take care of the \$90 tuition and \$16.50 for dormitory room. Inquiries may be addressed to Dr. G. Ross Freeman, Candler School of Theology, Emory University, Atlanta, Ga. 30322.

Dr. Weldon Is Elected 'Upper Room' Editor

A prominent North Carolina Methodist minister, Dr. Wilson O. Weldon, of Greensboro, N. C. has been elected editor of *The Upper Room*. He will assume his new duties immediately following the annual meeting of the Western North Carolina Conference, June 7-11, when he and Mrs. Weldon will move to Nashville, Tenn.

The well known devotional publication has a circulation of more than three million copies in 37 languages and has an influence



DR. WILSON O. WELDON

and appeal far beyond The Methodist Church which publishes it.

The new editor will carry the title of executive secretary of the Upper Room Section of the Board of Evangelism and editor of *The Upper Room*. He succeeds Dr. J. Manning Potts, editor since 1948, who will retire on May 1 and assume the duties of executive director of the Lake Junaluska Assembly.

Dr. Weldon's election took place during the meeting of the General Board of Evangelism, April 4-6 at Seattle, Wash. He has for several years been a member of this board and is also president of the Western North Carolina Conference Board of Evangelism.

Born at Camden, S. C., Dr. Weldon received his liberal arts degree from the University of South Carolina and the Bachelor of Divinity degree from the Duke University Divinity School. High Point College has honored him with the degree of Doctor of Divinity.

He has been senior pastor of West Market Street Church, Greensboro since 1963, where he has continued a series of unusually successful pastorates. These include First Church, China Grove; First Church, High Point; Memorial Church, Thomasville; First Church, Gastonia and Myers Park Church in Charlotte.

The new *Upper Room* editor is married to the former Margaret Lyles and they have two children, Wilson, Jr. and Alice. Another daughter, Nanci, who after graduation

(Continued on page 7)

Many Share in Building Lumberton Church

How does a new church come into being? What is the seed of its beginning, and in what soil does it roots find nourishment? Let's go to Lumberton, N. C. for an answer, and search for it in the story of Branch Street Methodist Church which had the official opening of its new building on Easter Sunday.

Branch Street Church was first conceived by a Methodist local preacher, Rev. Oscar Cummings, a Lumbee Indian who lived in West Lumberton. He saw many needs among his fellow residents of that community. Perhaps the greatest need he envisioned was that of a Methodist church for the people of a community which had been passed over in so many respects.

Oscar Cummings talked to Rev. D. F. Lowry, retired Methodist minister who lived close by. The two secured permission to use a vacant garage rent free and in the summer of 1962 services began. Their work gradually bore fruit and in June, 1963, the Branch Street Methodist Church was formally organized with 15 members.

The church then became a part of the four-point Sandy Plains Circuit with Rev. Robert Mangum as pastor, and Rev. Oscar Cummings as assistant.

The project captured the imagination of many dedicated Christians from far and near. Back in 1961 Mrs. Addie Baucom had sold a lot and donated an adjoining lot for the proposed new church. The lots were next to the acre and a half property on

which the garage-turned-into-church was located. In the fall of 1965 this property was purchased, including the 24 by 36 foot garage. So now the congregation owned a building of sorts, on a two-acre tract of land.

Funds for such purchases began to come in when in the autumn of 1964 the struggling new congregation was approved as a conference mission special and as an Advance Mission Special. In March of 1965 the Woman's Society of Christian Service of the North Carolina Conference made a donation of \$5,000. Six months later the National Division of the Board of Missions approved a grant of \$10,000. In the meantime smaller donations began a steady trickle into the project. Well over a hundred churches in the conference joined in the Mission Special program, and other gifts came in from outside the bounds of the state. The local congregation, with limited economic means, contributed heroically. The conference Board of Missions made a loan of \$5,000.

When Bishop Paul N. Garber came to the newly constructed church on Easter Sunday to lead in its formal opening, he found a 48- by 80-foot building with 3800 square feet of space. Built of concrete block with some facade stone and some interior sheet rock, the structure would do credit to any community. It was constructed and landscaped for \$23,000, or \$6.00 per square foot.

Pastor Mangum, who has long been associated with Methodist work among the Lumbee Indians, and is greatly beloved among his flock, happens to be a carpenter by trade. That circumstance has much to do with the fact that Branch Street Methodist Church has a piece of property valued at upwards of \$50,000 for an actual overall cost of \$32,000.

This project looms large in significance far beyond the amount of money involved or the size of the building constructed. In terms of the need and of the challenge of the church to rise and enter into significant mission, it holds unusual meaning. It demonstrates how the Methodist Church, all the way from a handful of local people to its largest general board can gird itself and synchronize its forces for achievement. The part played by the conference board of missions as it gave guidance and tapped sources of support was most significant.

Branch Street Methodist Church is there in West Lumberton because of Oscar Cummings and D. F. Lowry and a host of others who caught a vision and who responded to the claim of Christian mission. It came into existence because of the Methodist Church's concern for people. But also it exists that it may enter into mission. This it is now prepared to do and eagerly hopeful of accomplishing.

Rev. Robert Mangum, who deserves much commendation for his part in the



Branch Street Methodist Church in Lumberton was officially opened for worship services on March 26, with Bishop Paul N. Garber officiating. Principal participants in the service are pictured. They are, from left, Rev. Barney Davidson, Fayetteville district superintendent; Rev. Robert Mangum, pastor of the church; Rev. Oscar Cummings, assistant pastor; Bishop Garber; and Rev. L. C. Vereen, executive secretary of the North Carolina Conference Board of Missions.



BRANCH STREET METHODIST CHURCH, LUMBERTON

project, has stated the church's dream of mission in these words. "With proper building facilities, perhaps a bus, and vital and intelligent leadership, we will have an effective spiritual and social ministry to many people in West Lumberton for many years to come. Our social dream include scouts of all ages and both sexes, adult literacy training when not provided by local public schools under the Economic Opportunity

Act, and an Alcoholics Anonymous chapter, family recreational facilities, a week-day kindergarten or day care center, promotion of Home Demonstration Club or similar organization, piano lessons for children and youth, and other services. We already have Boy Scouts, give piano instruction, and distribute clothing to the needy."

That sounds to us like a mighty big return on \$32,028.30! O yes! One more

thing, they still owe \$2,961.21. Any church or person want to invest in something real and alive? They'll cut you in on some stocks which are going real high—all the way to heaven. Just make your check to Branch Street Methodist Church Building Fund and mail it to Rev. Robert Mangum, Route 1, Pembroke, N. C. 28372. You begin to draw dividends immediately!

J.C.S.

Ecumenicity Is Topic As Council of Bishops Meets

A meeting of the bishops of The Methodist Church took place at Buffalo, N. Y., March 27-30. While they do not make our laws, nor interpret them, they have much to do with carrying them out and with setting the tone and the emphases within the church.

At the meeting in March, the impending merger with the Evangelical United Brethren Church was given considerable attention. Bishops of this church were there and shared in a joint meeting, at which many practical questions and concrete problems were frankly discussed. The episcopal leaders of both denominations expressed confidence that "union is assured," as the question is taken this spring to annual conferences for a vote.

The Consultation on Church Union came in for discussion. Bishop Richard C. Raines, Indianapolis, president of the council, stated that the discussion indicated the bishops' "unquestioned intention of going ahead with the negotiations." Among viewpoints expressed were these: (1) the unity movement is under way and "Methodism must have a cooperating part"; (2) Methodists need to "ask ourselves what contributions the other denominational groups will contribute to us" and to the whole; and (3) concern that the "distinctive elements of Methodism that should go into the union should be stated now rather than later."

These elements include the episcopacy, the ministerial appointment system — "es-

sential in this day of scarcity of ministers, for the wise use of ministers"—, the connectional system able to mobilize church members to meet a great need through its "lines of communication and commitment." The Methodist emphasis on practicality also was noted, since "we are not ashamed of our activism." Along with this is the emphasis on "the call to holiness and perfection, which Methodism is not ready to abandon."

Also, COSMOS came in for thorough discussion. This relates to the structure of The Methodist Church overseas. In addition, the proposal made by the Council of Bishops last November that a world consultation of religious leaders to help end hostilities in Vietnam, moved ahead. Two of the bishops, John Wesley Lord, Washington, and James K. Matthews, Boston, were asked to attend a preparatory meeting to be held in Asia next September.

The council also approved the "resolution for the elimination of racial structure" in The Methodist Church which was adopted by the 1966 General Conference. Each jurisdictional council of bishops also has approved this resolution.

The annual memorial service was held at the Trinity EUB Church on Grand Island, near Buffalo, for deceased bishops and wives of bishops. They are Bishops M. L. Harris and Ivan Lee Holt, and Mrs. James C. Baker, Mrs. Clare Purcell and Mrs. Thomas Nicholson.

The next session of the council was set for Nov. 13-16, 1967 at Miami Beach, Fla.

Weldon Elected Editor

(Continued from page 5)

from Duke University was engaged in Methodist missionary work, died two years ago.

Dr. Weldon is president of the Board of Publication under which the North Carolina CHRISTIAN ADVOCATE operates. Among numerous other responsibilities, he is a trustee of Greensboro College and of Scarritt College, Nashville, Tenn. The 56-year-old minister has been a delegate to all South-eastern Jurisdictional conference since 1952, and to General Conferences since 1956.

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High Point College to Sponsor College Trustees Seminar

High Point College is sponsoring a College Trustees Seminar for seven Methodist colleges in North Carolina to be held April 28 and 29 in the Sheraton Hotel, High Point. Participating colleges will be Brevard, Greensboro, High Point, Louisburg, Methodist, North Carolina Wesleyan, and Pfeiffer.

Dr. Wendell M. Patton, president of High Point College, states that the college is bearing the cost of the conference speakers, materials and supplies. A Shell Assists contribution of \$500 is being used to help defray the expenses of the conference.

Explaining the purpose of the seminar, Dr. Patton said, "Since the trustees of all of our Methodist colleges in the state are facing identical problems, we believe an opportunity to get together, to know each other and our institutions, to examine seriously our roles and responsibilities as trustees, as well as our opportunities for Christian service through trusteeship would be of great value."



BISHOP EARL G. HUNT, JR.



DR. TERRY SANFORD

The Trustees Seminar will feature several outstanding board members of national prominence with a special story to tell, as well as the opportunity for small work groups in specific areas of interest such as "Long-Range Planning"; "Estate Planning"; "Relationships With Administration"; and other subjects of interest to trustees.

Registration will begin at 3:00 on Friday afternoon, April 28, and the conference will adjourn at 1:30 on Saturday afternoon.

The introductory session will start at 4:30, with Dr. Patton presiding. Speakers for this session will include Bishop Earl G. Hunt of the Charlotte Area, who will speak on "Hinds Feet in High Places"; Dr. James W. Fowler, Jr., executive director of the College Coordinating Council for the WNC Conference, "Experiment in Academic Cooperation"; Dr. Ralph W. Decker, director of the Department of Educational Institutions, Board of Education of The Methodist Church, "Selection—To Honor or to Harness"; and Dr. John O. Gross, retired general secretary of the Division of Higher Education, Board of Education of The

Methodist Church, "Endowment—How to Get the Most from It."

The dinner speaker will be Dr. J. L. Zwingle, executive vice president of the Association of Governing Boards of Universities and Colleges, from Washington, D. C. He will address the trustees on "Action, Reaction, and Progress." An informal conference with the program participants will follow the dinner.

A panel presentation will be the first item on the program agenda on Saturday morning. Dr. Decker and Dr. Zwingle will be joined on the panel by Dr. Terry Sanford, former governor of North Carolina, and Dr. W. R. Cumerford, president and chief administrative officer of Cumerford Corporation.

Dr. Holt McPherson, editor of the High Point *Enterprise*, will preside over the luncheon meeting and introduce the speaker, Dr. Terry Sanford, who will have as his topic, "Develop, advance, or?"

Requests for reservations for the conference should be addressed to: W. Lawson Allen, Public Affairs, High Point College, High Point.



DR. JAMES W. FOWLER, JR.



DR. RALPH W. DECKER



DR. JOHN O. GROSS



DR. J. L. ZWINGLE

► Among Our Colleges ◀

RECEIVES GRANT

Dr. Kenneth A. Wagner, associate professor of biology at N. C. Wesleyan College, will study desert biology in Arizona for six weeks this summer on a National Science Foundation grant.

Dr. Wagner, who specializes in plant taxonomy and ecology, will attend the University of Arizona. He is one of approximately 40 biologists from the U. S. to receive grants this year for similar study.



NEW DEPARTMENT AT WESLEYAN

Creation of a new Department of Chemistry and Physics at N. C. Wesleyan with Dr. John W. Kilgore as chairman was announced at a recent faculty meeting by Dr. Jack W. Moore, academic dean of the college.

A native of West Virginia, Dr. Kilgore is a graduate of Hampden-Sydney College. He received his M.A. and Ph.D. degrees in chemistry from Duke University. He joined the faculty at Wesleyan in 1961.



PFEIFFER ALUMNI DAY

Alumni Day at Pfeiffer College will be on Sunday afternoon, April 23. Headquarters for activities will be the College Student Center. Registration will begin at 3:00 and will include an informal social hour. The annual meeting will be at 4 p.m. and will consist of the election of officers, reports from the Alumni Board of Managers and other items. Dr. J. Lem Stokes, Pfeiffer president, will review current activities at the college during an address at the dinner meeting, scheduled for 5:30 p.m.



WESLEY FOUNDATION OFFICERS ELECTED AT RALEIGH

Steve Zimmerman, a junior at North Carolina State University, from Winston-Salem, was elected president of the Raleigh Wesley Foundation for the coming year. Other officers include: vice-president, Suzanne Williams, junior at Meredith College, from Charlotte; secretary, Karen Coghill, freshman at Meredith College, from Fort Meade, Md.; treasurer, Alan Ebel, sophomore at NCSU, from Jamestown; morning program chairman, Lenny Byers, freshman at NCSU, from Mooresville; evening program co-chairmen, George Frink, sophomore at NCSU, from Hallsboro, and Susan Southerland, sophomore at Meredith College, from Goldsboro; co-editors, Methodist Student, Charlotte Anderson, sophomore at Meredith, from Raleigh, and Buck Horton,

WRITERS

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Prayer For The Consultation On Church Union Asked

The following "Prayer for the Consultation on Church Union" is for use in churches on Sunday, April 23, a few days before the sixth annual plenary session of the Consultation, May 1-4, at Cambridge, Mass.

Local churches are requested to engage in this prayer which will be common to congregations of the ten denominations now involved in the Consultation on Church Union.

The text of the prayer follows:

Minister: Let us pray for the Consultation on Church Union, in session May 1-4 at Cambridge, Massachusetts, that its delegates may be led by God to discover His will for the unity of the Church in our day.

"O God, who through Thy Son Jesus Christ hast created the Church, and empowered and renewed her through Thy Holy Spirit so that we are bound together as one people in faith, hope, and love, and commissioned to serve Him through the service of men, we thank Thee for all that Thou hast done for us in Him and in His Church through the ages. Especially we thank Thee for the stirrings within the Church toward a larger obedience and a renewed unity, that Christ may be manifest to all men and accepted and followed as the Lord of life forever.

"We confess our need of Thy forgiveness and Thy help. We have been too easily satisfied with our smugness, our insipid concerns with the lesser matters by which we think we avoid Thy requirements of justice, mercy, and faith. We have acted as if the Church were our own, and have not asked of Thee what is required of us to be Christians now. We have repelled others from Thy Church, not because we followed boldly the Pioneer of our faith, but because our lives and actions have not squared with the word we proclaim. From all that hinders Thy light and truth and love in flowing through our lives, deliver us, and make us ready to trust and to obey.

"Help us to find the lost greatness in the Church's life, and not to settle for anything less than that great Church Christ gave us. We pray especially for the Consultation on Church Union that its work may bring our churches to a fuller oneness in Thee. Send Thy Spirit upon all in each place who love the Lord Jesus Christ with love undying, that the unity of Thy household may be manifest and visible and the day soon come when all men shall sit down about Thy table and break the bread of fellowship and peace. In His Name. Amen."

sophomore at NCSU, from Raleigh; worship chairman, John Huggins, freshman at NC SU, from Hickory.



PROFESSOR INVITED TO MALAYA

The Rev. Dr. Herbert H. Peterson, associate professor of Education and Psychology at High Point College, has been invited by the Methodist Boys School at Penang, Malaya, to attend dedication services for its library. The Penang School, founded in 1890, will be dedicating the new library block costing \$150,000, in October of this year.

Dr. Peterson was instrumental in the development of the Methodist Boys Elementary School in Penang while he was serving as a Methodist missionary in Malaya from 1953 to 1956. Former students and friends in Malaya have raised the funds among themselves to provide air transportation for Dr. and Mrs. Peterson.



SEMINAR ON ORDER AND CHANGE

Twenty-five Southern newsmen will gather at Quail Roost Conference Center near Durham to attend a seminar on "Order and Change in Southern Society." To be held April 18-21, the seminar will feature educators and other nationally known authorities as speakers, among them Eric Hoffer, author of "The Ordeal of Change," and Whitney M. Young, Jr., executive director of the National Urban League.

The seminar is sponsored by Duke's Center for Southern Studies in cooperation with the University of North Carolina at Chapel Hill and the Southern Regional Education Board.

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you can see no glory, nor can imagine any, but standing within every ray of light reveals a harmony of unspeakable splendor.

—Hawthorne

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Raleigh District Conference On April 2 Was Unusual

The Raleigh District Conference held at Wesley Memorial Church, Warrenton, on Sunday afternoon, April 2, was different in at least two ways.

First, a 61-year-old Raleigh man realized a lifelong ambition when the conference granted him a local preacher's license. Second, the program contained reports from the area of evangelism, education, missions, Christian social concerns, worship and stewardship, and finance, voiced by district pastors who had led successful approaches in their churches. Other reports were written in the book of reports distributed at the beginning of the conference.

J. Malloy Owen of St. Mark's Church, Raleigh, told of a program involving some 125 international students at North Carolina State University. Worship and Fellowship programs were designed with particular emphasis given to college students from other countries.

R. R. Blankenhorn, pastor of Jenkins Memorial Church, Raleigh, described by color slides a program for Senior Citizens. In cooperation with the Raleigh Board of Missions the Jenkins Church brings senior citizens from the area to the church every Tuesday. Singing, worship and fellowship are the order of the day. After lunch recreation is provided, and many of the ladies participate in garden club activities.

L. A. Tilley of Longview Church described a self-supporting All Day Care Program with 136 children participating.

J. K. Ormond of Garner Church told of the Garner Improvement Council which conducts a youth seminar for some 1200 high School seniors and a socio-economic census of the Garner area.

A unique financial approach was instituted on the three-point Macon Charge. A common treasury had been used which provides advantages of coordination, accuracy, and communication between churches. A. E. Thompson, Jr., is pastor.

T. M. Vick, Jr. of Edenton Street, Raleigh, described Wednesday activities which begin after school with choir rehearsal and other youth activities followed by dinner



SCOUTS PRESENTED AWARDS

Six Boy Scouts received God and Country Awards at First Methodist Church, Charlotte, on February 12. Those presented awards by the Rev. Melvin D. McIntosh, minister of education, were (left to right): Houston Van Hoy, Steve Irwin, Johnny Fowler, Ben T. Holden (directly in front of Mr. McIntosh), Hal Peacock, and Alvin Wright.

for all members. After the meal, worship, Bible study and fellowship are planned and the various commissions have an opportunity to meet. From 200 to 400 members participate each week.

Wade Hawkins, who was granted the local preacher's license, said, "If I had had a little different direction as an undergraduate student, I would have gone into the ministry as a young man." Instead he went into government service, and next September he will be eligible to retire from his job as the eastern North Carolina representative for the U.S. Treasury Department's Savings Bond Division.

This fall he may decide to become a full-time minister. In the meantime, he can assist the minister at his local church (Highland Methodist Church in Raleigh) and can also serve as a fill-in preacher at other churches.

A resident of Raleigh for the past fifteen years, Hawkins is a native of Fort Worth, Texas. He holds degrees from Texas Christian University and New York University, and he hopes to take a special study course offered non-seminary students this summer at Duke University. A lay speaker in The Methodist Church for many years, he has served as president of the Capital City Kiwanis Club.

Hawkins' family shares his enthusiasm for the new undertaking. "My wife is just as thrilled as I am," he says, "and my sons are too." The Hawkinses have two sons.

District Superintendent N. W. Grant congratulated sixteen charges which had paid 75 to 100 per cent of the conference asking for the year.

The conference address was given by J. Edwin Heathcock of the Holly Springs Charge.

Symposium on Medicine and Religion Planned in June

A symposium on medicine and religion will be held at the School of Medicine, University of North Carolina, Chapel Hill, on June 11, 12 and 13, under the title, "The Physician, the Clergy and the Whole Man."

Physicians and clergymen are invited to participate in this occasion, which is sponsored by the Committee on Medicine and Religion of the Medical Society of the State of North Carolina, the Department of Religion of the American Medical Association and the University of North Carolina School of Medicine.

Nationally distinguished speakers will discuss a number of areas in which physicians and clergymen have mutual interests and responsibilities with regard to patients and their families, including alcoholism, extension of life, psychiatry and religion and terminal illness and grief. Part of the program will be devoted to small group discussions of these and other topics.

It is hoped that "teams" of physicians and clergymen from the same community may attend. Detailed programs and information regarding registration and housing is available from: Office of Continuation Education, University of North Carolina School of Medicine, Chapel Hill, N. C. 27514.

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Sunday School Lesson

FOR APRIL 23

By RAYMOND A. SMITH

The Power of Faith

Background Scripture: Acts 3

Lesson Scripture: Acts 3:1-16

In today's lesson the setting of our discussion of the power of faith is the story of two of the disciples, Peter and John, and a lame man whom they encountered as they were on their way into the temple. Notice that they were still good Jews who made it a point to attend the services of prayer which, in this case, was "at the ninth hour," or as we should say, at about 3:00 o'clock in the afternoon.

The lame man had been carried to the temple area by friends who had evidently made it a rule to help him to get there when there would be a crowd. People going to church might be in the best mood to give him something. When the lame beggar made his plea for help he was met with the words of Peter: "I have no silver or gold; but what I have I give you: in the name of Jesus Christ of Nazareth, walk." So the beggar got a great deal more than he asked for, though perhaps he thought he wasn't going to get anything.

The apostles were able to help this man only because he had faith. Had he refused to get up when he was offered help he might have remained lame for the rest of his days. Charles Laymon writes: "It would have been easy to have tossed a few coins in the poor man's direction. This is what everyone else was doing and this was all that the man himself expected. But the man's deeper needs would not have been met, even by a generous donation. In any case Peter had no money to give." Laymon then goes on to point out that in such a nation as ours, where there is much wealth, it is sometimes the easiest way out to simply reach for our check books, forgetting that "the gift without the giver is bare." There are multitudes who need our love and fellowship as much as our money.

Turning now to the central thought of our lesson, just how is it that faith has



WINS AWARD

The Rev. Fred K. Macon, Greensboro, has been chosen to receive a Baker Award of \$1,000 from the Board of Education of The Methodist Church for graduate study during the 1967-68 school year. Four other Methodist ministers across the United States were also award recipients. Mr. Macon, Methodist campus minister at UNC-G, will be a part-time student working toward a master of theology degree at Duke University Divinity School. A member of the WNC Conference, he has an A.B. degree from High Point College and a bachelor of sacred theology from Boston University.

become such an important word in our religion? The writer looked into a well-known book of religious quotations and found there was no less than twelve pages of short quotations on faith. It is a word which is used more often than it is understood. Many think of it as being useful only when we can't "prove" something. But it is vastly more than that. It is more

nearly akin to the idea of "trust." Joseph Fort Newton once said: "Belief is a truth held in the mind; faith is a fire in the heart." Sir William Osler, one of England's greatest physicians, wrote: "Nothing in life is more wonderful than faith—the one great moving force which we can neither weigh in the balance nor test in the crucible."

Many of us never stop to consider that we exercise faith many times every day, even in the most seemingly commonplace acts. When we put a letter in the mail box, or get on an airplane, or even in a motor car, or take a doctor's prescription, or submit to surgery, or accept a check, we exercise faith. The pitiable human being who is bound down by a thousand fears and suspicions of others may come to the point where his lack of faith destroys him. A famous political leader once said: "The only thing we have to fear is fear itself." To live abundantly we must have faith.

It has been repeatedly said that man is "incurably religious." Man is going to put his faith in something. The only question is, what will it be? In the Bible the choice indicated is not between faith and no faith. It is between the living God and the idols man sets up for his worship. In our day and time we have not ceased to worship idols. It may be wealth, power, status, sensuality, the complicated machines we build, the nation or state, or the cult of personal pleasure, or any other of a thousand temporal or material things that will eventually pass away. We need to pray that we shall not be among those who have enthroned these things in their hearts as the ultimate good. Rather, we need to remember St. Paul's advice when he wrote: "If, then, you are risen with Christ, seek the things which are above." For, in the words of a great teacher: "Unless there is *within* us that which is *above* us, we shall soon yield to that which is *around* us."

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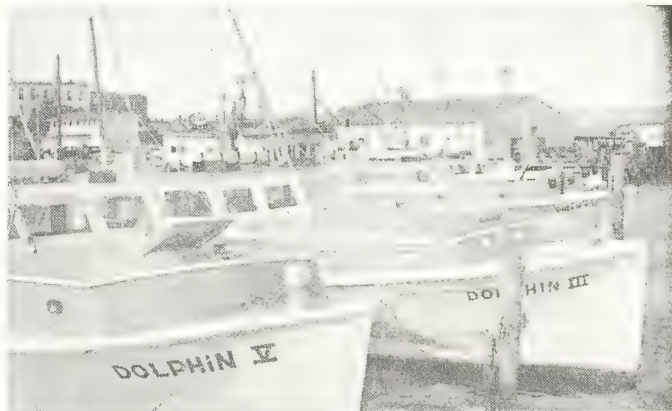
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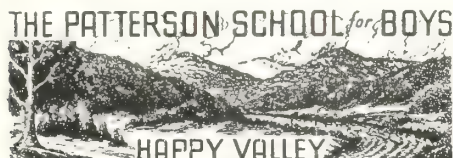


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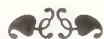
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Woman's Activities



N. C. Conference

Mrs. H. W. DOUB

IMPORTANT ANNOUNCEMENT

Mrs. James Cannon, vice-president of the Durham District, would like to announce the correct time of their subdistrict meetings:

North Durham—April 16, at 2:30 p.m. at St. Paul Church.

Granville—April 19, at 10:00 a.m. at Butner Church.

South Durham—April 23, at 2:30 p.m. at Duke Memorial Church.

Person—April 30, at 2:30 p.m. at Allensville Church.

ROCKY MOUNT DISTRICT

The annual meeting of the Rocky Mount District Woman's Society of Christian Service was held in First Methodist Church, Wilson on March 28.

Mrs. L. G. Hooks, district president, presided.

Following the opening hymn, "Be Thou My Vision," Mrs. Russell Kirby, president of the Woman's Society of the host church, graciously welcomed each person. Mrs. Hooks introduced and welcomed Rev. J. W. Page, district superintendent; Mrs. J. H. Cutchin, past district president; and Mrs. Sam A. Dunn, conference president, as guests.

In a brief meditation, Mrs. K. W. O' Greary, Jr. challenged the women to use all of their talents for God.

All district officers made brief reports of the work they are doing. Mrs. Hugh Bryan, secretary of Program Materials, announced new literature materials available. Mrs. Bill Adler, secretary of Membership Cultivation, announced April had been designated membership month.

Mrs. J. C. Reynolds, secretary of Spiritual Life, conducted a beautiful service of remembrance for those members who have died since the last district meeting.

Mrs. George Megill gave the address of the day. Mrs. Megill, with her husband, has been serving as a missionary to Brazil for five years. They served as directors of the Ana Ganzaga Orphanage in Rio de Janeiro, a home for children five to thirteen. Mrs. Megill listed three things one must take when going to the mission field—faith, a sense of humor and patience. She told of working with the women of Brazil and said the women's work is much the same there as here. There are only 55,000 Methodists in Brazil but their work outweighs their numbers. The people are very evangelistic and enthusiastic and tithe, although their incomes are very low. She expresses a hope for more cooperation with other denominations in the future. The Megills went to be a blessing to the people

of Brazil, and the people have proved to be a blessing to the Megills. They will be returning to Brazil at the end of their furlough to establish a new church on Governor's Island in Rio de Janeiro.

Mrs. J. W. Benson, chairman of the nominating committee, submitted the following slate of officers for the next two years:

President, Mrs. J. C. Reynolds, Rocky Mount; vice president, Mrs. Tom A. Collins, Rocky Mount; recording secretary, Mrs. A. D. Haverstock, Roanoke Rapids; treasurer, Mrs. Beulah High, Wilson.

Secretary for Campus Ministry, Mrs. Carey H. Banks, Jr., Wilson; secretary of Christian Social Relations, Mrs. Charles Snipes, Spring Hope; secretary of Membership Cultivation, Mrs. P. T. Fugate, Jr., Tarboro.

Secretary of Missionary Education and Service, Mrs. J. M. Eaker, Wilson; secretary of Missionary Personnel, Mrs. R. G. Bowers, Jackson; secretary of Program Materials, Mrs. J. G. Lupton, Rocky Mount; secretary of Spiritual Life Cultivation, Mrs. L. G. Hooks, Rocky Mount; secretary of Supply Work, Mrs. Cecil Maddrey, Jr., Severn.

Secretary of Wesleyan Service Guild, Miss Emily Bullock, Pinetops; chairman of Committee on Nominations, Mrs. J. W. Benson, Wilson; chairman of Public Relations, Mrs. Bill Adler, Tarboro.

Mrs. Dunn installed these officers.

Marvin Street Methodist Church of Rocky Mount extended an invitation to the district to meet with them next year.

After a benediction and blessing by Rev. Charles Hubbard, a delicious lunch was served by the women of the host church.

MRS. DALE HAVERSTOCK
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W. N. C. Conference

Mrs. JOHN C. WRIGHT

CALENDAR OF DISTRICT MEETINGS

April 7, 10 a.m., Waynesville District, Sylva Methodist Church.

April 12, 10 a.m., Asheville District, Abernathy Methodist Church, Asheville.

April 18, 10 a.m., Albemarle District, Prospect Methodist Church, Union County.

April 18, 10 a.m., Thomasville District, Midway Methodist Church.

April 19, 10 a.m., Winston-Salem Dist., Burkhead Methodist Church on Silas Creek Parkway.

April 20, 10 a.m., Gastonia District, First Methodist Church, Gastonia.

April 20, 10 a.m., High Point District, First

Methodist Church, Asheboro.

April 22, 10 a.m., Marion District, Spindale Methodist Church.

April 25, North Wilkesboro District, Elkin Methodist Church.

April 27, 10 a.m., Greensboro District, place to be announced.

May 3, 10 a.m., Charlotte District, First Methodist Church, Charlotte.

May 4, 10 a.m., Statesville Dist., Maiden Methodist Church.

May 9, 10 a.m., Salisbury District, Trinity Methodist Church, Kannapolis.

NEWS OF MRS. LOUISE FARR IN INDIA

Mrs. Louise Farr, Methodist missionary to India, writes her friends at Groce Methodist Church in Asheville of many interesting adventures in India today. She is librarian at Isabella Thoburn College in Lucknow.

Her heart yearns over the college students as they train for places of leadership in India tomorrow—yet the time comes when her thoughts turn homeward to those she left behind. She thinks that she may come home this summer for she feels a need to be with her mother for a while.

In one letter she describes a visit made to a leprosy colony, saying in part, "I am spending a week at the Leprosy Missions just outside of Taran Taran in Punjab state. It is only eight miles from the Pakistan border. Evidences of the war are visible around here. I am visiting Miss Aryram, one of our teachers at Isabella Thoburn. Her father, Dr. Aryram is head of the most wonderful mission here. I suppose that it is as old as any leprosy hospital in India. I made the rounds with him yesterday morning after attending services in the beautiful chapel for patients."

She continued, "I had never seen a leper. To see those brave people without fingers or toes doing their exercises to strengthen their crippled hands, taking their vitamin and medicine, trying to get well, was a rewarding sight. For so many lepers in India roam at will—not caring to get well, for so much stigma is attached to these outcasts and their families.

"Here the children are taken from the parents at three years of age and put in a school just behind the doctor's compound. The boys—when they had boys—were across the road. Now they only have about 20 girls. Once they had many more, but a rule was made not to take any families. Family life is not encouraged. The girls are given an education through high school and trained to become good mothers and housewives. After they finish school, Mrs. Aryram finds good husbands for them and arranges their marriages. The girls make their clothes and clothes for the patients. Even the ambulatory patients work. They take care of the flowers and build additions to the hospital. Else they would not have as many buildings. Everything is so clean—it does not look like a lot of India. . . ."

Mrs. Farr adds a happy note, "Soon I will leave for beautiful Kashmir. I couldn't go last year because of the war. Now that restrictions are lifted, I will at last get to see the place that men and poets have called a paradise on earth. Miss Raj Lal-

liaram, secretary of the YWCA in Lucknow, is going with me. We are trying to get a houseboat on the Lake Shringar—not far from the famous Shalimar garden.”

There is a recurring refrain in Mrs. Farr's letters to her friends at Groce Church. In every letter she voices thanks “for the goodies you sent,” thereby showing that her friends remember her often! In one letter she said, “I gave one of your suckers to each Sunday School child . . . and let them check out a new book for the first time.” This shows how she shares her “goodies.”

Mrs. Farr looks to the future for her students in a fervent wish, “I hope someday colleges here will be autonomous and give their own exams and can require some creative writing and stimulate thinking.”

CALL TO ACTION — NOW!

Mrs. J. Z. Watkins of Charlotte, secretary of Christian Social Relations of the Conference Woman's Society, has issued an urgent request that the secretaries of Christian Social Relations in all local societies write to their representatives in the State Legislature about two bills now pending.

These two bills that support the adopted legislative program have been introduced in the General Assembly and have been referred to committees. One deals with the rights of clergymen in communication with their members and the other is to abolish capital punishment.

H.B. 118, *A Bill to Be Entitled an Act Relating to Communications Between Clergymen and Their Communicants*, has been referred to House Judiciary No. 2 Committee.

H.B. 314, *A Bill to Be Entitled an Act to Amend Chapter 14 of the General Statutes so as to Abolish Capital Punishment* has been referred to House Judiciary No. 1 Committee.

Mrs. Watkins says, “Timing is important. The House Judiciary No. 1 and No. 2 Committee members must hear from us now. These bills must first receive favorable reports from their committees before they can receive favorable consideration on the floor of the Legislature. When you write, remember to identify the bills by numbers, but also let the Representatives know that you know what the bills are about.”

Contact your Representatives as well as the committee members. Urge their support of House Bill 118 and House Bill 314.

What Pastors Are Saying In Church Bulletins

BUSINESS OF PREACHING

Preaching is the proclamation of truth. If it is not this, then it is nothing more than wordy platitudes that wear thin the souls of men. More often than not, the real preacher discovers that he is preaching as much to himself as he is preaching to anyone else in the room.

The truest of God's called men does not

profess to be the epitome of all truth, but rather he proclaims to all the world that truth is in the light of Christ's teachings. When he has discovered this bit of truth then he humbly but firmly proclaims, “This is the way—walk ye in it!”

This does not require the courage of a lion so much as it calls for the humility of a servant. Preaching demands not nearly so much fearlessness as it demands faithfulness. God is the Grand Designer of both the messenger and the message.

However fumbling is the messenger and however weak his message, don't forget this: if he is a true preacher, he belongs to

God. He is called of God and God will use him to be the instrument through which He will flow to the hearts of men for the healing of the world.

Preaching is a sacred joy!

DERMONT REID
First Church, Henderson

◇ ◇ ◇

Whenever souls are being tried and ripened, in whatever commonplace and homely way, there God is hewing out the pillars for His temple.

—Phillips Brooks

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem
- May 1- 4: Consultation on Church Union, Cambridge, Mass.
- May 11 : Annual Meeting, American Bible Society, New York, N.Y.
- June 1- 2: General Board, National Council of Churches, Boston, Mass.
- June 11-17: National Conference Methodist Student Movement

NORTH CAROLINA CONFERENCE

- Apr. 14 : Vacation Church School Institute, Durham, Duke Memorial Church, 9-1
- Apr. 15 : Christian Vocations Rally, Louisburg College for Raleigh, Durham and Burlington Districts
- Apr. 19 : Methodist Foundation, Inc., Methodist Building
- Apr. 20 : Board of Education, Methodist Building
- Apr. 24-25: Town and Country Church Seminar, N. C. State University, Raleigh
- Apr. 25 : Vacation Church School Institute, Elizabeth City, First Church, 9:00-1:00
- Apr. 25 : Spring Meeting, Board of Evangelism, Methodist Building
- Apr. 27 : Commission on Town and Country Work, Methodist Building, Raleigh
- Apr. 27 : Vacation Church School Institute, New Bern, Centenary, 9:00-1:00
- Apr. 27 : Coordinating Committee, Pembroke Area, Pembroke, Charcoal House, 12:30
- Apr. 28 : Vacation Church School Institute, Greenville, St. James, 9:00-1:00
- Apr. 28 : Louisburg College, Board of Trustees
- Apr. 29-30: Board of Lay Activities Retreat, Camp Chestnut Ridge
- May 2 : Methodist College, Annual Meeting, Board of Trustees
- May 8 : Co-ordinating Council, 10 a.m.
- May 15-17: Cabinet Meeting
- May 19 : Annual Meeting, Board of Trustees, N. C. Wesleyan College
- May 28 : Methodist College, Baccalaureate Sermon, 11:00 a.m.
- May 29 : Methodist College Graduating Exercises, 10:30 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Apr. 14 : Asheville District Conference on Christian Education, Asheville, Central Church, 7:15 p.m.
- Apr. 14-15: Testing and Guidance Clinic, Asheville
- Apr. 16 : North Wilkesboro District Conference on Christian Education, North Wilkesboro, First Church, 2:45 p.m.
- Apr. 17 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30 p.m.
- Apr. 20 : Board of Education Annual Meeting, Statesville, Methodist Bldg., 10 a.m.
- Apr. 21 : Board of Hospitals and Homes, Winston-Salem, Children's Home, 10:30
- Apr. 24 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30 p.m.
- Apr. 24-25: Retreat for Candidates for Admission into Full Connection, Statesville
- Apr. 25-26: Board of Ministerial Training and Qualification, Statesville
- Apr. 28-29: Testing and Guidance Clinic, Greensboro College
- Apr. 30-May 5: Laboratory Enterprise for Leaders of Retarded Children, Morganton, Western Carolina Center
- May 1 : High Point Christian Workers' School, High Point, Wesley Mem. 7:30 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

When Jesus began to go about telling people about God's love and showing them how to live, He found that He needed someone to help Him. He chose twelve men to be with Him all of the time and to learn from Him about God so that they might teach others. Jesus called these men His *disciples*. A disciple is a person who learns from a teacher. We are not able to live with Jesus, as the helpers He chose did, but *we*, too, can be His disciples. We can learn from His teachings in the Bible about God's love and how He wants us to live. We learn that as we show love by our thoughts, attitudes, words, and actions we are being disciples. Jesus taught the early disciples to go out and help all people. He teaches us to act in the same way. All of us need the help of other people. We like to think that we can do things by ourselves, but sooner or later we discover that we cannot live without the help of other people. Other people need our help, too. With God's help we can become true disciples.

Give me strength
O God, to
Do thy will. By

Helping others each day,
Even those whom I may not like.
Through
Loving words and actions and
Perhaps, as I give of

Myself in service, I will know you need
Even me, to be your disciple.

AUNT CAY

I WON'T FORGET

When Billy Branshaw went away for a few days to visit his grandmother, he promised Ruth that she might take care of Petie and Mollie, his two white rabbits.

"But you'll be sure not to forget to feed and water them, won't you?" he asked. He said that because next-door Ruth had a habit of forgetting things; though she did not mean to. It was just that something else would come along to interest her, and before she knew it she would forget her promise.

"No, Billy," Ruth had promised this time. "I won't forget. I promise that Petie and Mollie will be just as sleek and fat when you come home as they are now."

"All right, I trust you." And then he picked up the little leather bag that held the clothes he would want at Grandmother's and stepped into the car beside his father. "And don't forget fresh grass on Thursday," he called back as the car drove away.

It made Ruth feel very important to have charge of Petie and Mollie. Of course she knew just what to do, because she had helped Billy so often. It would be easy to do it all by herself—providing she didn't forget.

"I won't forget," she said to herself. "I'll begin this minute." She opened the little gate between her yard and Billy's and went around to the rabbit pen. But lettuce and carrots were already there, and fresh water in the water-pan—Billy had fed Mollie and Petie before he left. So Ruth fastened the door of the pen carefully and went back home.

For two days Ruth took good care of Billy's rabbits. Petie and Mollie were just as sleek and fat as when Billy Branshaw had left to visit his grandmother. But on Thursday morning there were so many things happening at Ruth's house that Mollie and Petie were forgotten. It was the first day of Daddy's vacation. There were always happy times when Daddy stayed home for a few days. Today it was to be a picnic, and the kitchen was full of preparations. Daddy and mother were packing the hamper with tasty sandwiches and cookies and fruit. Even a good salad was placed in containers beside the thermos bottle of lemonade. Oh, what a picnic this was to be!

"Run over and see if Arlene would like to come along with us, Ruthie," suggested Mother.

"That is a good idea," agreed Daddy, "two little girls can have a better time than one."

Ruth had just returned with Arlene when she saw Daddy stop and look around. Everything was packed neatly in the car ready for the picnic. There was the bag of bathing suits and towels, some magazines and cushions for Mother, and Daddy's fishing rod. There was a large rubber ball to be blown up, and some sand toys. The picnic hamper was fastened on the side of the car. Not a thing seemed to be missing.

Daddy was saying, "Have I forgotten anything?"

And then Ruth remembered. Like a flash she thought of poor Petie and Mollie, who hadn't been fed and watered. It was a warm day, and they would

be thirsty. Besides, this was the day they were to have fresh grass to eat. That meant pulling it with her hands. It would take a long time.

"Perhaps they will be all right until I get back," thought Ruth. "They might even be all right until tomorrow."

"Come on, kiddies," Daddy called. "When I think of that good lunch I want to get on my way, don't you? On a warm day like this a picnic lunch will taste just right."

"That's the way Petie and Mollie feel," thought Ruth. "No, I can't let them go hungry. Didn't I promise Billy I wouldn't forget?"

"Daddy, will you take Arlene in my place?" she said. "I forgot to feed Petie and Mollie. I promised Billy to give them fresh grass today, and it will take a long time to pull enough for them. I promised not to forget. You go on without me."

Daddy looked very serious for a minute. "A promise is a promise, Ruthie. And we must learn not to forget important things. So since you have remembered in time, and since I have promised to take you on this picnic, let's get busy. I'll get out the lawn mower, and you can rake up the grass I cut."

"And I'll get my wheelbarrow to haul it in," called Arlene as she skipped across the street.

In almost no time at all the three of them had enough grass cut and hauled over to the rabbit pen. Ruth filled the pans with fresh water, and Arlene put in some lettuce leaves left from the picnic salad.

Just as they were finishing, Ruth said, "I know I'm going to enjoy this picnic more now."

"And Billy is going to be proud to have a neighbor who remembers things," added Daddy. And he was exactly right.

MARY C. ODELL

FIRST THINGS

Can you discover the answers about these firsts?

1. The first pair of brothers to become followers of Jesus.
2. What is the first thing a follower of Christ should seek?
3. Which is the first and great commandment?
4. Who was Mary's first born son?
5. What was the first thing Andrew did after he found the Messiah?
6. Which one of the Twelve was the first to reach Christ's tomb?
7. What was the first thing the shepherds did after the angels disappeared?
8. What did Jesus say about a follower who desired to be first?

ANSWERS FOR LAST WEEK

Blessed; came; poor; sons; meek; mercy; mourn; pure.

ON A WIDE CIRCUIT

By W. W. REID

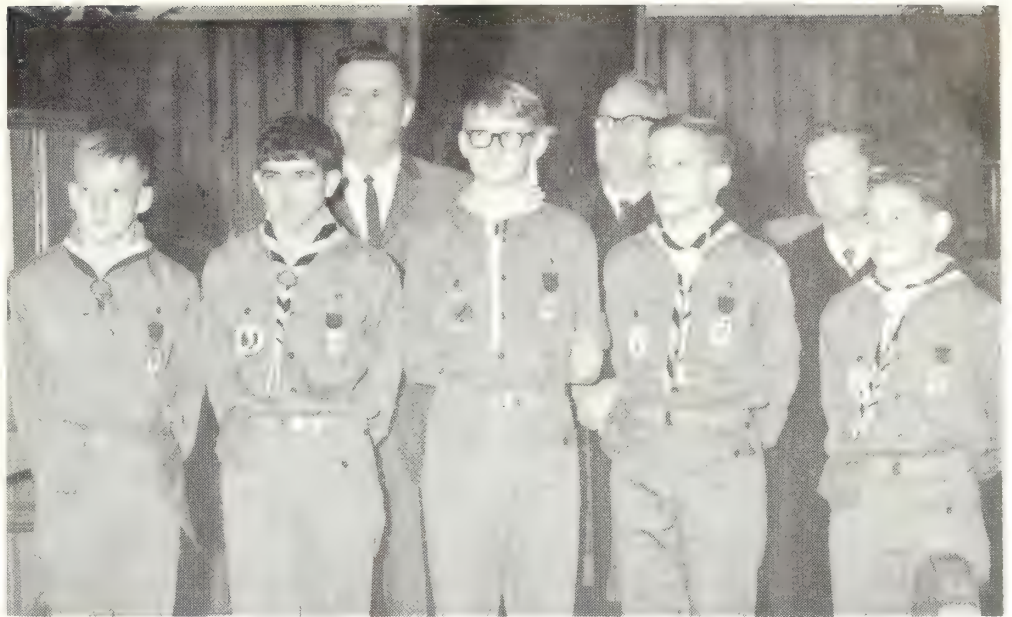
The Tyranny of the Previous Question

There was a time when in a debating society or even "deliberative" assembly one employed the parliamentary motion "to lay on the table" as a device to shut off debate and kill a proposal to which one was opposed. If the opponent of the proposition sensed that the reaction of "the house" upon hearing of the matter was one of opposition (before it was explained) or was one of failure to understand, then "I move that the motion be laid upon the table" could often be quickly voted. It was an effective way to kill a bill or a project when used by a parliamentary manipulator who "knew his audience" and the ins and outs of platform procedures.

But—with what seemed (to me at least) as amazing suddenness — in the rather serious days before and after World War I, men realized that the motion to *lay on the table* was (1) discourteous to the person whose proposal was thus being shunted aside, and (2) it was robbing the assembly of their right to hear all sides of the question and to make some decisions for themselves "without manipulation." So — in many organizations and assemblies — "to lay on the table," though still in the parliamentary manuals, became a motion seldom used, or used at the mover's peril. . . .

However, the manipulators of men's votes (if not of their minds) did not die off. There came into use more and more the *motion for the previous question*. It was a little less speedy than laying on the table; but if one felt that his side of the question had been pretty well presented, and that further debate might give advantage to the other side, then it became strategic to "call for the previous question." It is undebatable, cannot be amended, and must be put immediately. Its one drawback is that it requires a two-thirds vote of the house. If this is secured—as it often can be because of the speed of the procedure, and especially when the voters are tired—discussion ends. (It is interesting to note that, because of its possible *misuse*, this motion is not allowed in the U.S. Senate; on the other hand, it can be voted in the lower House by a simple majority.)

I personally know of no other assembly where the "call for the previous question" is more used—and, I fear, abused—than in the General Conference of The Methodist Church. It may be "common usage" in some other church bodies, but I have not heard of it. And it is especially unfortunate in a church conclave—where the group is seeking truth, wisdom, and guidance, and in days when the very fate of persons and of nations depends on the rectitude of men's decisions and actions—unfortunate to have reasonable exchange of opinions and decisions terminated by an excited shout of "I move the previous question!" from someone whose only concern sometimes seems to be to gain acclaim by stop-



AWARDS PRESENTED TO CONWAY SCOUTS

At recent worship services five members of the Conway Boy Scout Troop were presented with the God and Country Award. These were the first such awards presented to boys from the Troop, from the area, and from the participating churches. Those receiving the award at the Conway Methodist Church were Taylor Ward, son of Mr. and Mrs. Linwood Ward; J. T. Flythe, Jr., son of Mrs. J. T. Flythe, Sr.; and two brothers, Steven and Tony DeBerry, sons of Mr. and Mrs. Jack DeBerry. The Rev. Robert L. Baldridge, minister, presented the awards, assisted by Herman Wood, district Scout executive. One Scout received the award at the Zion Methodist Church, Conway. Franklin Bridgers, son of Mr. and Mrs. Ivey Bridgers, was the recipient, and the award was presented by the Rev. James E. Sutton, minister. Pictured on the front row, from left to right, are: Taylor Ward, J. T. Flythe, Jr., Franklin Bridgers, Steven DeBerry and Tony DeBerry; on back row, from left, Herman Wood, Robert L. Baldridge, and James E. Sutton.

ping further consideration of some vital issue.

A perusal of the *Daily Christian Advocate* of the last three (or more) General Conferences will show that almost every important matter has come to vote by a call "for the previous question." Of course, the "caller" will say he did so in the interest of conserving time, or because the matter had been discussed enough—for him, or because of some "order of the day" (or dinner) was overdue. But whatever the reason, the majority has been robbed of adequate *pro* and *con* to form an intelligent opinion, and the real decision and action become the work of some small committee.

There is little doubt but that the General Conference has not in recent sessions had adequate time for deliberation on all the very important matters of church, and society, and faith that come before it. Of

course, it costs money—"good money"—to hold the Conference over a week or ten days more than is now done—but it may be worth the money if we can have wider and more deliberate discussion of issues, less final decision-making by committees and commissions, and less rubber-stamping of long, and confusing, and sometimes conflict-of-interest reports, and more participation by the men and women, lay and ministerial, who come up from the grass roots "where the action must take place."

And along with those changes, I believe the General Conference should join the U.S. Senate in doing away with the "call for the previous question"—burying it as "bad manners" beside "lay on the table"—or at least so modifying its application that it will not become the plaything of a few "smart boys" looking for a laugh, the applause of the disinterested, or for early recess.

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METHODIST NEWS ROUND - UP

TOGETHER WINS AWARD

George P. Miller, an associate editor of *Together*, earned the third place award in the picture editor category of the National Press Photographers Association "Pictures of the Year" competition.



LEIGHTY JOINS BOARD OF EVANGELISM

The Rev. Wayne Leighty, minister of education at Court Street Methodist Church, Rockford, Ill., has been named director of personnel for the General Board of Evangelism of The Methodist Church.

In his new position in Nashville, Mr. Leighty will be a member of the Section of Business Administration of the Board of Evangelism and will have personnel responsibility for 200 persons.



BOARD OF PENSIONS MEETS

The Methodist Church's General Board of Pensions met on March 29 in Evanston, Ill., for its semi-annual meeting. Donald R. McKee, treasurer, said that the market value of funds administered by the board, and other assets, was \$192,172,714 as of Feb. 28, an increase of \$13,506,794 in the past year.

The Rev. Dr. Roland Riddick, Arlington, Va., presided over the sessions in the absence of the president, Bishop John Wesley Lord. The board voted to hold its annual meeting at Evanston on Sept. 14.



FUND WITHDRAWAL URGED

In an open letter to the Board of Missions of The Methodist Church, 33 missionaries serving in the Philippines have urged the board and its World Division under which they serve to withdraw its funds from the First National City Bank in New York and Manila as a protest against the bank's support of the government of South Africa and, indirectly, the policy of apartheid.

At its annual meeting in Louisville, Ky., earlier this year the board voted 71-0 to maintain present banking arrangements with First National City "for the time being," but strongly protested the bank's participation in a consortium then renegotiating a revolving \$40 million loan with the government of South Africa. The loan was finally granted, but for only one year instead of the usual two-year period.



The president's gavel for the Methodist Council of Bishops changes hands from Bishop Raines (right) to Bishop Tippet.

BISHOPS INSTALL PRESIDENT

Bishop Donald H. Tippet of San Francisco, Calif., was installed March 30 as president of the Council of Bishops of The Methodist Church succeeding Bishop Richard C. Raines of Indianapolis, Ind. He will serve a one-year term.

Bishop Eugene M. Frank of St. Louis, Mo., was elected president-designate and will take office in the spring of 1968.

The installation of Bishop Tippet and the election of Bishop Frank came as the council held its spring meeting in Buffalo, N.Y., March 27-30.

The six jurisdictional colleges of bishops also elected new officers for the coming year. Bishop Walter C. Gum of Richmond, Va., was elected president of the Southeastern Jurisdiction, and Bishop Paul Hardin, Jr., of Columbia, S. C., secretary.



Wesleyan Choir to Visit New Bern

The Wesleyan Chapel Choir of North Carolina Wesleyan College, Rocky Mount, under the direction of Lawrence O. Gup-ton, will present a program of sacred music on April 16, at 7:30 p.m., at Centenary Methodist Church, New Bern.

This program is being sponsored by the following churches of the New Bern District: Beech Grove, Bridgeton, Centenary, Garber, Riverside, and Trinity.

The laymen of the New Bern District will remember the excellent program the choir gave for the District Lay Rally in February. Many of these laymen felt the need for a full concert by the choir, therefore they have been invited to sing in April. The churches of the New Bern District are invited to attend this concert. To help with the expenses an offering will be taken.

NORTH CAROLINA CHRISTIAN ADVOCATE
\$3.00 per year. Subscribe now.

Religion on the Current Scene

SEMINAR ON ADULT LEARNING

In cooperation with Syracuse University, the National Council of Churches' Department of Ministry will conduct a Seminar on Adult Learning June 12-16 for educators in continuing and theological education.

Among the speakers will be Dr. Richard Nesmith of the Methodist Board of Missions and Dr. Thomas Klink of Menninger Foundation.

Information and registration forms may be secured from the Department of Ministry, National Council of Churches, 475 Riverside Drive, New York, N.Y.

MIT OFFERS SPECIAL COURSE

The Massachusetts Institute of Technology will offer a special summer session course—"Religion and Community Cooperation in Planning, Housing, and Architecture"—July 24-28 on the campus of M.I.T.

Enrollment in the program is open to members of religious groups of all faiths as well as governmental and private professionals who are involved in the concerns of the church or synagogue in the urban environment.

For further information write: The Rev. Donald H. Lee, Room E-19-356 M.I.T., Cambridge, Mass. 02139.



When we begin the day with faith, we discover that God not only offers us a light, but also offers to go with us "even unto the end of the world." Here is our strength for daily living.

J. H. CHITWOOD

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

JUNALUSKA HOME FOR SALE—Three-bedroom brick home paneled in wormy chestnut. Desirable location, close to pool and youth center. Beautiful view. Lot contains approximately 200 front feet. Financing available. Contact Joseph C. Bowles, Spartanburg Junior College, Spartanburg, S. C.

WANTED—Combination organist/choir director working church part time and with private pupils part time. Opportunity unlimited Dare County area. If interested write Rev. Herman Winberry, Mount Olivet Methodist Church, Manteo, N. C.

FOR RENT: Summer cottage, Lake Junaluska, N. C. Two full baths, sleeps eight (8) comfortably. Near Auditorium. Everything furnished except linens. \$65.00 weekly, available June, July and August. Contact Rev. E. W. Rogers, Box 204, Clinton, South Carolina 29325

WANTED—Director of Education or Educational Assistant. Initial inquiries confidential if preferred. New and pleasant situation. Opportunity for advancement. Conveniently located. First Methodist Church, Lincolnton N. C. Contact the Rev. N. Carson Williams Jr., 201 E. Main St., Lincolnton, N. C. 28092

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SILER CITY, N. C.

NORTH CAROLINA christian advocate

Volume 112

Greensboro, N. C., April 20, 1967

Number 16



Salter Path Methodist Church

Gnarled live oaks stand guard over Salter Path Methodist Church, where sand and surf, sun and sky, form a happy meeting. This place and its people would remind us that all over North Carolina there are a host of people, living in villages and hamlets, as well as in teeming cities, who have found contentment and meaning in life. Perhaps they have something to say to a frenzied people who have too long chewed the cud of discontent and who seem to seek answers only in turbulence. Who needs a revolution if he has found the paths that lead to peace?

* CAROLINA BRIEFS *

¶ First Methodist Church, Havelock, had Chaplain Bradford W. Long, senior chaplain of the Second Marine Air Wing, as its Venture in Faith preacher from April 9-13.

¶ The Saint Andrews Methodist Church of Fayetteville will observe Anniversary Sunday on Sunday, May 7, during the 11 o'clock worship hour. Dinner on the grounds will follow. All former members, pastors and friends are cordially invited. The Rev. Robert L. Ossman is minister.

¶ The parsonage of Chestnut Street Methodist Church, Lumberton, will be dedicated on Sunday afternoon, April 30, at 3:30. Bishop Paul N. Garber will lead in the dedication ceremonies, assisted by the Rev. B. L. Davidson, Fayetteville district superintendent.

¶ Rev. Rodney C. Brown of Knoxville, Tenn., has been appointed as pastor-counselor of the R. J. Reynolds Tobacco Co., Winston-Salem, succeeding the late Dr. Clifford Peace. He and Mrs. Brown and their son, Richard, are now making their home in Winston-Salem.

¶ During April Dr. Morris L. Husted of Durham, pastor of the Grove Chapel Charge, will be conducting revivals in Pennsylvania. He will preach at Jacob's Creek Methodist Church for two weeks, and then preach a second revival at Calvary Methodist Church, Garard's Fort, Pa.

¶ Prospect Methodist Church, East Bend, will have its spring revival services April 23-27. The Rev. Russell Montford, pastor of Burkhead Methodist Church, Winston-Salem, will be the visiting evangelist. The Rev. Frank A. Stith, III, pastor, extends an invitation to the public to attend these services.

¶ Revival services will be held at Saint Andrews Methodist Church of Fayetteville beginning Sunday evening, May 7, at 7:30 and continuing through May 12. The Rev. Alison Simonton, Fayetteville District Secretary of Evangelism and pastor of Christ Methodist Church, Fayetteville, will be the evangelist.

¶ Rev. P. Wesley Aitken, chaplain at Duke University Medical Center, has been elected for a three-year term to the board of directors of the National Council on Alcoholism. Mr. Aitken has been a member of the Durham Council on Alcoholism for 10 years and has been vice president for the last three years.

¶ Special Venture in Faith revival services were held April 9-14 at St. Paul's Methodist Church, Maxton, with the pastor, the Rev. A. F. McClung, preaching. A different group or civic organization in the community was given recognition each evening. On Sunday night Youth Night was observed, with the Youth Choir singing and the young people assisting in various ways.

¶ On Sunday, April 23, at 3:30 p.m. Bishop Earl G. Hunt, Jr., will lead the congregation of Hoyle Memorial Methodist Church, Gastonia District, in a service of dedication for the parsonage. The service will be held at the parsonage and will be followed by an open house. All former pastors and friends of Hoyle Memorial are invited to attend the dedication service.

¶ Mt. Tabor Methodist Church, Winston-Salem, had a week of special services from April 9 through 13. The pastor, Rev. A. C. Waggoner preached on Sunday morning, and the Rev. Charles E. Shannon at evening service. Other former pastors, in addition to Mr. Shannon, who preached during the week were Rev. Thad McDonald, Rev. A. J. Cox, Rev. Preston Hughes and Rev. James H. Coleman.

¶ Pisgah Methodist Church, Catawba, was dedicated on Sunday, April 9, at the morning worship service. Dr. Cecil G. Hefner, district superintendent, preached and led the dedicatory service. Mack Drum, church lay leader, presented the building for dedication. Building committee members were: Howard Drum, Mack Drum, Miss Ruby Wilkinson, Carroll Hatchford, Webb Jones, Everette Campbell and Fay Black. The Rev. Byron Shankle is minister at Pisgah.

Religion on the Current Scene

RABON NAMED BY ABS

Vice-Admiral William F. Rabon, Jr., United States Navy (Ret.), vice-president of Aerojet General Corporation, has been named national chairman of an interfaith program for encouraging use of the Bible. It combines the previously separate program of the American Bible Society and the Laymen's National Committee, which have been united this year in an all-out effort to reach the greatest number of people of all faiths.

National Bible Week and Worldwide Bible Reading will run concurrently from Oct. 15 through Oct. 22. Worldwide Bible Reading will then continue through Thanksgiving for a total of 40 days. The united effort will contain many special features designed to start the habit of daily Bible reading.

CHURCH-STATE RELATIONS BILL MOVES ALONG

The Senate Judiciary Committee in Washington has approved a bill to allow court tests of the constitutionality of federal loans and grants to church-related institutions. One of the chief advocates of the bill is Senator Sam Ervin who pointed out that some of the sponsors "feel that there

(Continued on page 7)

Dr. King Announces Plan to Retire

Dr. Carl H. King has announced to the Western North Carolina Conference board of education his wish to terminate his services as executive secretary of the board as of June 30, 1967. In presenting a prepared statement, he indicated his appreciation and gratification at being associated for nearly thirty-three years with the educational lead-



DR. CARL H. KING

ers in the conference and within The Methodist Church.

The announcement came at the meeting of the conference board of education in Statesville on April 20. The selection of a successor is at this time indefinite and will await action by Bishop Hunt and his cabinet.

The following is the statement which the Rev. Dr. King read to the board.

I request that June 30, 1967, be the terminal date for my service as executive secretary of the Conference Board of Education. This is no sudden decision. It has been under careful and thorough considera-

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tion for more than a year. Far-reaching curricular changes in the Educational Ministry of more than 1,100 churches, restructuring of conference and general agencies, and rapid developments in our colleges, seminaries, and universities call for consistent leadership during the decade ahead.

It is with feelings of regret and appreciation that these words are written. Regret in the thought of severing official relation with a challenging task to which I have given the best years of my life; appreciation for the privilege of sharing achievements in Christian Education with ministers, laymen, and directors and with many devoted staff persons who have labored faithfully during nearly thirty-three years. Hundreds of board members have also been involved in a meaningful way.

Perhaps the greatest contributions have been given by college professors and thousands of volunteer lay teachers and church school administrators who have given of their time and talents in order that our teaching ministry might be enlarged and enriched year after year. Our college and university teachers have given their time and talents unselfishly in the ministry of leadership education.

It is my hope and belief that each and all will continue to respond to the challenge of a continuing Educational Ministry in our churches, colleges, seminaries, and universities during the years ahead.

◆ ◆ ◆

Bishop Hunt Schedules Interviews

Bishop Earl G. Hunt, Jr. is now in the midst of a series of interviews with pastors and pastoral relations committees with reference to appointments for the coming year. For the interviews, he is spending one day each at Greensboro, Lexington, Hickory, Asheville and Charlotte. The full schedule is as follows:

April 17, in Muir's Chapel Methodist Church, Greensboro, for the Greensboro and Winston-Salem districts; April 18, in First Methodist Church, Lexington, for the High Point, Salisbury and Thomasville districts.

April 19, in First Methodist Church, Hickory, for the Marion, North Wilkesboro and Statesville districts; April 21, in Abernethy Memorial Methodist Church, Asheville, for the Asheville and Waynesville districts. and May 2, in First Methodist Church, Charlotte, for the Albemarle, Charlotte and Gastonia districts.

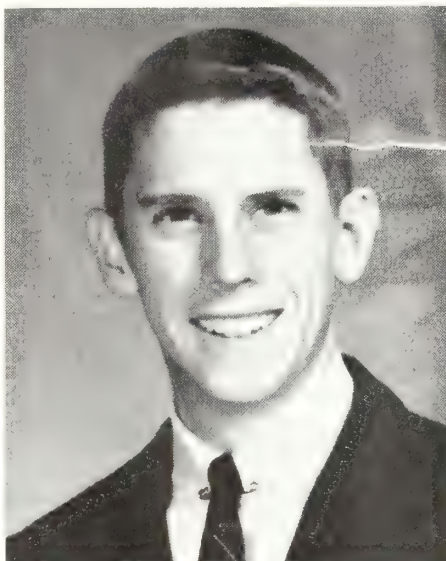
Arrangements for the interviews are made through the various district superintendents. It is anticipated that something like 200 of the approximately 650 pastors will be assigned to new pastorates.

Bishop Hunt and his cabinet have had one extended meeting, April 3-7 in High Point, to work on appointments, and a second session is scheduled for May 8-12 in Asheville. A briefer session will take place in Charlotte, May 29-31. Then, the cabinet is scheduled to convene at Lake Junaluska on Monday, June 5 and remain until the opening of the annual conference on June 7.

Tyler and North to Lead Lab Class on Ministry to Retarded

A laboratory class has been scheduled for persons who are interested in the church's ministry to retarded children and their families.

Every church should be planning for its ministry to these persons of special need.



JAMES A. NORTH



MISS ANN TYLER

This laboratory class will be helpful to churches who send a representative to this class to gain insights into the way the church can minister to the needs of these children.

The class will be held at W. Carolina Center in Morganton, from April 30 through May 5. Leaders for the laboratory class will be James A. North, Director of Children's Ministry at West Market Street Methodist Church in Greensboro, and Miss Ann Tyler, Director of Children's Ministry at Wesley Memorial Methodist Church, High Point. These two leaders have had special training in working with retarded children in ad-

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RICHARD G. STONE, President

dition to their general training in preparation for their work as directors of Children's Ministry.

Any persons interested in attending this class should contact immediately the director: Miss Louise Robinson, Methodist Board of Education, P. O. Box 749, Statesville, N. C. 28677. (Phone 872-3118.)

These plans have been made possible by the cooperation of Western Carolina Center, Morganton, under the leadership of the chaplain, the Rev. Ralph Miller, and by the offerings from last summer's vacation church schools of the Western North Carolina Conference Methodist churches. For these reasons there will be no costs for those persons who enroll.

High Point College Plans American History Caravan

A unique type of historical instruction consisting of classroom and travel will be offered during the first summer session this year at High Point College. The Caravan in American Colonial and Revolutionary History is a follow-up program originally devised in 1963 by Dr. Wendell M. Patton, president of High Point College.

The American History Caravan students will attend classes at High Point College daily from June 6-21. Then from June 22-27 they will begin their first tour which will include the Williamsburg, Yorktown, Jamestown triangle. They will make a detailed study of important colonial events and sites.

Participants will return to the college campus for additional class sessions before departing for Charleston for the second tour July 5-8. Final classes and examinations will conclude the course by July 13.

Dr. A. Paul Gratiot, chairman of the History Department and caravan leader, advises that spaces are still available, and applicants may address their inquiry to the Director of the Summer School Division of High Point College.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIALS



The Child in Our Midst

The approach of National Family Week, May 7 to May 14 affords us all an opportunity to consider the importance of the child in our midst. When we touch on this subject we are inclined to grow misty-eyed and to let sentimentality lead us away from any hardheaded consideration of weighty matters.

We know full well that in talking to parents about how to rear children, we are exposing ourselves to probable scolding and abuse. Every parent considers himself an expert in rearing children, if not children in general, then at least his own children. Not only so, but parents who will take advice in placid good humor on golf, gardening, sewing and almost everything else suddenly take serious exception when one begins to tell them how to bring up their children.

Most of us are not as good parents as we could be and ought to be. The trouble usually is not in the intention but in the failure to understand the role of a parent. Does the child belong to the parent? We unconsciously assume that he does. Certainly we act that way. Yet in a larger sense parents do not own their children.

All parents—and also grandparents—should keep constantly before them the fact that children are being trained and reared for freedom, for mature adulthood. Their young years should be spent in an atmosphere of watchful care. The home should give them a sense of security, but not a sense of being locked in. They should know that the steadfast love of parents is a freely given fact of their lives and not something which they can earn by being good and lose by being bad.

Parents who understand their proper role will be willing to let their children turn loose of the apron strings from stage to stage as they grow and develop. They will let their children and youths try out their wings, hiding their own apprehension. They will realize that the venture of really living always involves risk, and that success always brings with it the possibility of failure. If they have a mature understanding of life, parents will realize that their children will learn as much from their failure as they will learn from their achievements.

Going a little further down this path of thought, parents should give their children leeway to develop their own personalities. Sometimes mothers and fathers have very fixed ideas about what they want their children to become. As a consequence, they may impose unreasonable demands—all in the interest of the child's welfare, of course. If

parents do not begin with clearly outlined preconceived notions, then they will have nothing to be disappointed about. It should be sufficient to want for our children that they grow up to be mature, well-rounded adults, possessing character and integrity, able to give and receive love, capable of building happy and useful lives, and establishing happy homes.

We seriously doubt that all of these ingredients can be built into children if their parents do not mirror them by their example. The witness of how one actually lives is much more impressive than the words of admonition we may speak. If we ourselves have not achieved love, joy and peace, then we are not likely to help impart them to our children. If disharmony reigns in our homes, then no amount of reading "they lived happily ever after" stories will cancel out the effect of this reality.

One of the sad frustrations children have to bear is the experience of parents who impose standards on their children which they themselves do not consistently observe. Parents will punish their children for telling lies, then go to the telephone and do exactly the same thing with utter poise and equanimity, while the punished child hears it all. The illustrations of this sort of double standard can be multiplied at will.

It all boils down to this: if we want our children to grow up into fine Christian persons, mature and strong, we had better think about the kind of people we ourselves are, and the kind of image we portray in the home.

Just How Accurate Are Polls?

Polls of one sort or another seem to be coming in for increased use these days. They make rather interesting reading, but how accurate are they? The answer to this hinges upon how the questions in the poll are phrased, how the participants are selected, and how the findings are evaluated.

Most of our large professional poll-taking companies are probably rather accurate, but there have been notable exceptions even in this category.

We feel that two types of polls may well be suspect. One is a poll taken by some organization or company which has a special axe to grind. It doesn't take a great deal of doing for a skilled outfit to so load questions, or to so select the persons polled, that the result is not the true picture but a distortion of the reality. Polls of this type, we suspect, may never see the light of day unless they substantiate what is desired.

Another type of poll which deserves

careful scrutiny is a poll conducted by amateurs. Their intentions may be of the best, but the results can be seriously misleading. The questions can come out loaded—sometimes unconsciously and sometimes perhaps deliberately. Often polls on this level involve such a small sampling of opinion that they are at best unsure bases for evaluating what a section of people may really believe.

Yet the results of these polls are announced to the general public as though they have come straight from Mount Olympus. Furthermore, often the bare results are given. The exact phraseology of the questions asked is not indicated. Sometimes the number of persons quizzed is not given, nor is it indicated whether or not a considerable number of persons refused to participate. The method of selecting persons polled is not explained. All of these are vastly important factors.

We believe that no polls should ever be announced to the general public without the inclusion of the data indicated above. We also believe that any poll which does not include such explanatory data should be placed under suspicion. If a poll is conducted with utmost fairness and complete freedom from bias, then there should be no hesitancy about including detailed information.

Some of the announcement of polls which we have recently seen do not meet these specifications. We wonder whether they are intended to shed light on public opinion or to direct public opinion. If the latter is intended, as seems probable in some cases, the general public should be rightly resentful of this attempt to manipulate it.

Mr. Christian Education Bows Out

They say that there is a proper time for everything. But we are not so sure that there is a proper time for Dr. Carl King to step aside from the position he has held in the Western North Carolina Conference for thirty-three years.

The past third of a century has brought more change than any similar period in history. Through these times of rapid transition, Carl King has steadily led the conference in a program which has been the envy of most conferences. We are fortunate to have him, and will not let him go from our affections, even if at his request we have to give him up as executive secretary of the board of education.

His gifted leadership has made a telling mark on Methodism in North Carolina and across the entire Methodist Church. His influence will long be felt among the churches of the Western North Carolina Conference. We owe him much and wish for him and for Mary many happy years ahead.

Four Hundred Doctors And Ministers Meet

ROCHESTER, MINN.—In a way never before attempted in The Methodist Church, 400 ministers, physicians, chaplains and others in related professions met here April 5-7 to consider how their respective disciplines mesh in total concern for persons.

Adding dramatic emphasis to the realness of the deliberations was the setting for the National Methodist Convocation on Medicine and Theology. Flanking the Kahler Hotel where the sessions were held was the world-renowned, still-expanding Mayo Clinic and the just-completed, ultra-contemporary \$14,000,000 Rochester Methodist Hospital.

Underlining the reality was the elderly man in the elevator telling one and all about his operation; the ranks of wheelchairs outside dining rooms waiting for their occupants; and the possibility of finding oneself in a cafeteria line next to a woman whose son had just had surgery and who was glowing with the knowledge that "my boy is normal for the first time in 15 years," or, perhaps, finding that the person at the next table has just learned that his cancer is terminal.

When the lectures and the table discussions had ended, summarizers took note that there were certain concepts running through conference that would provide the basis for further discussion and action—"whole man," "total medical care," "community." It was agreed, also, that some bridges now exist between theology and medicine, but that more are needed.

The idea of "community" was raised in the opening paper by the Rev. Dr. J. Robert Nelson, Boston, Mass., professor of systematic theology at Boston University School of Theology.

"One mistake which tempts us is to regard the relation of faith and theology to health and medicine as being solely the relation between theologian and physician," Dr. Nelson said. "This is manifestly wrong. The actual relation is the one between the whole Christian community and the whole complex field of human pathology and therapy."

"The chief contribution of the Christian faith toward healing," the Boston professor asserted, "is the insight and motivation needed to show people that the meaningful life of love, or human concern, requires constant struggle to remove the causes of human misery and premature death."

The concept of the "whole man" was first raised by Dr. Francis J. Braceland, Hartford, Conn., in the dialogue with Dr. Nelson. Dr. Braceland is senior consultant of the Institute of Living in Hartford and editor of the *American Journal of Psychiatry*.

"It is now recognized," said the physician, "that one cannot treat man's physical being in isolation and that his psyche and emotions are not simply impediments put there for the purpose of complicating the doctor's diagnostic efforts. Now it is in-



Shown above is a general view of the National Methodist Convocation on Medicine and Theology, held at Rochester, Minn., April 5 through 7.

cumbent upon the doctor to take heed and to enter into meaningful dialogue concerning the dignity of man, the value of human life and the goals of man's existence—questions left unasked in the medicine of but a few generations ago."

Discussing the Biblical view of healing, the Rev. Dr. Seward Hiltner of Princeton, N.J., said that "for the most part, the Biblical treatment of health cannot understand our modern Western slant" that health represents some kind of capacity in the individual persons.

"This slant toward individualism is not reprehensible," the professor of theology and personality at Princeton Theological Seminary asserted, "but this individualistic slant is not found in the Bible about health. The correct inference from the Bible is, I believe, that health in the modern sense is something necessary as a base upon which other values are built; but the presence of health does not in itself guarantee those values, nor does it replace them."

Specialization in medicine and its effects on people was discussed by Dr. Melvin A. Casberg, Long Beach, Calif., surgeon and a former medical missionary and medical school dean. Said Dr. Casberg:

"While on the one hand the pleasant warmth of achievement and justified pride of (medical) progress gives a sense of fulfillment, there lurks just off the stage . . . the haunting specter of an asymmetry in the physician-patient relationship, an increasing awareness of the loss of a clear image of the dignity and totality of man. Specialization does not exclude the art of medicine as an ingredient in its practice, but essential to the fruition of the art is an appreciation and understanding of the whole patient."

In a concluding paper, the Rev. Dr. Joseph Fletcher, Cambridge, Mass., cited

ethical problems resulting from medicine's scientific developments.

"For example," asked the professor at Episcopal Theological School, "is the laboratory generation of life experimentally in a test tube guilty of murder when it cuts off the process? If we can give our moral approval of the steroid and progesterone pills, why not approve of "morning after" pills for conception control which are just around the corner?"

Other questions were raised in a session devoted to "working with persons in crises."

When is abortion justifiable? Is it right to use medical means to prolong a patient's physical existence long after his brain is "dead" or recovery is hopeless? How does one deal with a person having suicidal tendencies? What should a doctor say to a patient facing death?

No cut-and-dried answers to fit all cases were handed out by the two physicians from the Mayo Clinic who led the session. Rather there was a recurring theme that each patient's situation must be judged on its own merits with personal concern as well as professional competence.

Dr. Edward H. Rynearson, emeritus consultant in internal medicine at Mayo's drew prolonged applause when he made a plea for allowing hopelessly-ill patients to "die with dignity" and in peace rather than simply prolonging the patient's breathing. Try to decide what you would do if this patient were your daughter or your father, he advised.

Dr. Edward M. Litin, head of the clinic's section of psychiatry, said that in making decisions about how to handle a certain case, statistics are not the most important thing, but that one must consider primarily the individual and his emotional and physical make-up. "Not all crises are bad," he

(Continued on page 11)

Church Is at Center of Life in Salter Path

All that keeps the Atlantic Ocean from rolling into the mainland of Morehead City and lower Carteret County is a narrow spine of sand called Bogue Banks. It extends like a frazzled shoestring along the coast, with historic Fort Macon at its eastern extremity and with Bogue Inlet terminating its westernmost point.

The only place-names usually found on popular maps are Atlantic Beach—across from Morehead City—Salter Path, and Emerald Isle. The Salter Path Methodist Church offers the only full-time ministry on the island, and it has been doing it for as far back as people can remember.

The Salter Path community is rather unique that in a country which has produced a proliferation of denominations, only the one church has ever been able to gain a foothold. The whole community centers around the church. There are no non-church related organizations in the four to five hundred population village; no civic clubs, no fraternal organizations. Yet the community seems to enjoy a rich and wholesome social life. The children all attend school in Morehead City.

With 165 church members, anywhere from 130 to 250 will be in Sunday school, with a still larger number usually attending the morning worship service. The Methodist Youth Fellowship meets at 5 p.m. on Sunday, with an evening worship service at 7:30. All meetings seem to be on a weekly basis, including the boy scouts, the Methodist Men, and the Woman's Society of Christian Service.

The church, with its new educational building, lies close to the center of the community. The bell in its tower is more

than an ornament. It is rung to announce all meetings, and its peals can be heard throughout the village. Someone remarked smilingly that nobody started for church until they heard the bell.

Perhaps the most remarkable fact about Salter Path is that none of the residents own the land on which they have built their homes. The village, comprising a tract of land 2500 feet by 3,000 feet, is what the residents refer to as "judgment land." Their right to use the land was established by a court judgment rendered about fifty years ago. The court ruled that the residents could not be thrown off of their holdings within this prescribed tract. The regulation also covered the native born generations to come.

Over the years, it has been the custom for a native youth who married and established a home to select any vacant property and build a house upon it. Any necessary agreements with neighbors were worked out on a strictly informal basis. The plan has seemed to work remarkably well. The unusual stability of the community, with almost no newcomers, has probably contributed to the success of this informal arrangement. Most of the residents have known each other since infancy, and have belonged to families of long standing in the community. Well known surnames among them are Willis, Smith, Guthrie, Dixon, Moore and Lewis.

How Salter Path got its name is an interesting sidelight. The early settlers on the island built a main roadway down the middle of the island. Criss-crossing this main road were numerous "paths" which

led off to the home of different residents. They also led through the thick underbrush to the ocean beach and to the sound. Since almost everyone gained his livelihood through various forms of fishing, these paths were important. They came to be called by the name of the various ones who used them and lived adjacent to them.

A man by the name of Salter owned a path within the area of what is now Salter Path. Therefore the name. Every area on the island came to have a name which the residents all knew. What is now called Emerald Isle was formerly known as Rice



This is a familiar pose for the pastor, Rev. F. L. Reynolds, who is in his second year as pastor. He is beginning to get "sand in his craw."



Elijah Smith, 74 years young, was the church pianist and organist for 46 years, beginning when he was 12 years of age. Having a natural gift, he taught himself to play. He began with an old pump organ, and has always played by ear creating his own arrangements. Reminiscing about old times, when everyone sang with great vim and vigor, he asserted "I have seen many a hairpin fly."



The Salter Path church choir, shown above, leads a congregation which has come to be known as a singing church.

Path. The former may sound more glamorous but the latter has more color and history behind it. Many years ago a ship bearing a cargo of rice ran aground and wrecked. In retrieving the abandoned cargo, people made a path through the sand and underbrush. This section was ever afterward called Rice Path—until someone thought that Emerald Isle would be more appealing to summer visitors.

A bridge from Morehead City to Atlantic Beach, at the east end of the island, now spans the waters of the sound, but until 1941 the only access was by boat. The hardy fisher-folk who live on Bogue Banks have traditionally gotten their living out of the surrounding waters with net fishing on the beaches of the Atlantic and fishing for scallops, crabs and shrimp as well as a variety of fish in the waters of the sound. Now, however, many of the residents work in Morehead City and other places.

The prevailing southwest winds have helped to build sturdy people but a stunted type of vegetation. Live oak, cedar, holly, about four varieties of pines, red bay and yaupon are some of the types of trees which together with other plants literally cover the island. Nothing ever grows very tall. There are hundred-year-old trees which are no more than four feet tall. The wind-blown salt spume is responsible for this. The steady wind out of the southwest has also served as horticulturist, training all vegetation so that branches of trees and shrubs all seem to be reaching toward the northeast.

It has been over fifty years since anyone was buried in the sands of the island. Two old cemeteries are still remembered by older inhabitants, as well as the foundation places of two older Methodist churches which have almost passed from memory.

The Salter Path Methodist Church is gaining widespread attention through a recording of old fashioned gospel hymns which its choir has produced. There is even a story behind this. It happened that about a year ago someone connected with the RCA studios in New York City was driving down near Morehead City and heard the choir sing in a radio devotional



These fishing boats, at rest on a Saturday afternoon, will be plying the waters of Bogue Sound on Monday.

program led by the pastor, Rev. F. L. Reynolds. He was so impressed by the quality of the choir's rendition that he stopped at the radio station and asked for a copy of the tape on which the pastor had recorded the music. He also suggested that a choir which could sing like this should have a record cut. This they did. The record, of which a thousand copies were made, has sold well with profits going toward paying off the debt on the education building, and toward the erection of a new sanctuary in the near future.

The record, which has been professionally produced on monaural can be ordered at \$4.00 each from the pastor, Rev. F. L. Reynolds, Salter Path, N. C. 28575. The choir, under the directorship of Mr. Victor Salter, feels that through this album it is not only helping to pay off the remaining debt on the education building, but is also sharing with everyone who hears it, its rich heritage of gospel singing and spiritual witnessing.

J. C. S.



One of the most used sections of the education building is the dining room and kitchen. Three of the ladies of the church paused in the midst of busy preparation of a shrimp dinner for the general public to pose for this picture. They are, left to right, Mrs. Helen Frost, Mrs. Peggy Moore and Mrs. Ann Smith, who is president of the WSCS.



The new education building, 46 by 72 feet, with 3,312 square feet of space, was constructed at a cost of \$35,000. Almost all labor was donated. The Duke Foundation and the North Carolina Conference board of missions aided with funds and Dr. Wilson Nesbitt and Rev. L. C. Vereen rendered valuable consultative aid. Mr. R. H. Stephens was the architect. Shown here, standing at a corner of the building are Kenny Smith Darrell Marshall.

Religion on the Current Scene

(Continued from page 2)

are serious doubts as to the constitutionality of many recent education and poverty programs." While many feel that these grants and loans are entirely within the requirements of the First Amendment, he added that most people feel that "the courts must be given the opportunity to decide. Only then will this century-long controversy end."

The bill in question is calculated to facilitate individual taxpayers bringing the problems into the courts.

FREEDOMS FOUNDATION TO DEDICATE CHAPEL

Dedication of the new Faith of Our Fathers Chapel on the 100-acre campus of Freedoms Foundation at Valley Forge, Pa. is set for 3 p.m., Sunday, April 30, according to announcement by the foundation's president, Kenneth D. Wells. More than 250 clergymen from over 20 denominations have been invited to participate in the ceremonies. Francis Cardinal Spellman, well known Catholic prelate from New York, Bishop Fred P. Corson, Methodist episcopal leader from Philadelphia, and Rabbi Charles E. Shulman of New York will have leading parts in the service, as well as the Rev. Dr. Frederick B. Harris, United States Senate Chaplain. Dr. Harris is national chaplain of the Foundation.

The chapel is the fifth major building constructed, and occupies a beautiful two-acre site near the main gate. The campus is on the western edge of Valley Forge State Park, a short distance from General George Washington's Revolutionary War headquarters.



Mrs. Tad Willis carries her 94 years with a sprightly grace which belies her venerable age. She is the oldest member of the church, which she has been attending since the age of three.

Some Facts About

LIQUOR BY-THE-DRINK MEANS:

MORE LIQUOR OUTLETS

In 1963 the Iowa Legislature passed a law permitting sale of liquor-by-the-drink. By October 1964, there were in effect 2,277 liquor-by-the-drink licenses in Iowa. This meant one outlet for every 1,211 people in Iowa. By June 1965, there were 2,457 liquor-by-the-drink licenses, or one outlet for every 1,122 people.

N. Y. State has one bar for every 655 people. California has one outlet for every 386 people.

INCREASED AVAILABILITY AND MORE DRINKING

According to the Yale School of Alcohol Studies, 1962, the average consumption per man, woman, and child in Dry States was .43 gallons of absolute alcohol; in the 12 states with package sales only the average consumption was 1.15 gallons; and in the states with liquor-by-the-drink, plus package sales, the average was 2.08 gallons of absolute alcohol. (To convert absolute alcohol to 100 proof liquor multiply by 2.)

MORE ALCOHOLICS

The "Quarterly Journal of Studies on Alcohol," September, 1962 says that the legally Dry States have 2,545 alcoholics per 100,000 population; the states with bottle sales only have 2,721 alcoholics per 100,000 population; and the states with liquor-by-the-drink plus bottle sales have 4,110 alcoholics per 100,000.

MORE DRINKING DRIVERS AND HIGHWAY ACCIDENTS

Easy access to liquor in hotels, motels, bars, and clubs will lead to this. Those who drive in usually drive out, and those who have been drinking are no exception.

It is generally accepted today that in at least 50% of all fatalities alcohol is involved. It is also being stated by our law enforcers today that the dangerous driver is the drinking driver and not the drunk driver. The drunk knows that his faculties have been impaired, but the social drinker feels that he can handle himself as well, if not better than he could before he took a drink.

The National Safety Council says, "The normal driver, careful, thoughtful, sober, does not begin to apply the brakes until his car has traveled 38 feet at 50 miles per hour. One can of beer or

one cocktail contains enough alcohol so that a driver, going at 50 miles per hour does not begin to apply brakes until his car has gone 82 feet."

MORE SOCIAL PRESSURE ON YOUNG PEOPLE

Liquor is being presented to our youth today as necessary for a good time. More public drinking means more adult acceptance, and more pressure to be "grown-up." With teenagers a little atmosphere and a little influence goes a long way toward encouraging drinking. No youngster wants to be a square, and what better place is there to be tempted than where it is publicly condoned, and everyone else is doing it.

MORE CRIME

A scientific study has been quietly made in Atlanta, Georgia by a joint committee of Emory University, city and county specialists. It was conducted by the Emory University Department of Psychiatry.

Arrest data, court records, probation files, jail rosters, traffic figures and city prison, farm and stockade reports studied were so voluminous that analysis required the use of the computer center at Emory University. They found: "The most frequent place of drinking was a bar, grill, or tavern, as opposed to the home." "Forty-eight per cent of the white males and thirty-eight per cent of the Negro males became intoxicated in a bar, grill, or tavern." "In a special investigation of the poor Negro residential areas it was found that in the areas of the highest number of arrests, there is a heavy concentration of bars."

The Northwestern University Journal of Criminal Law carried a report which explained that 72.7 per cent of all crimes in Columbus, Ohio, during a two-year period were involved with alcohol.

Warden Lou Clapp of the Idaho Penitentiary, and Warden Percy A. Liason of the Iowa State Penitentiary, both claim that 90 per cent of the crimes for which their criminals were committed were related to alcohol.

HIGHER TAXES

The Welfare Department of Los Angeles reported that in 1964, 2/3 of a total appropriation of \$3,500,000 was given to families of alcoholics,

Liquor By-the-Drink

or families on Welfare as a result of accidents where alcohol was involved.

In Atlanta, Georgia, a survey was run jointly by the city, Fulton County, business interests of the community, and Emory University. Their findings: For every dollar collected by the city and county in liquor taxes, the community spent \$6.43 for "care of those drinking."

The State Legislature of California conducted a study in 1959 by a group called the Joint Interim

Committee, in which they found that for every dollar collected in liquor taxes, the state had to pay \$5.23 in direct, measurable costs for increased policing, jailing, prosecuting, and rehabilitating.

It has been estimated that in North Carolina 1/3 of all admissions to mental hospitals have alcohol in the background. More mental hospitals and more mental illness would be another hidden cost of more drinking.

WHERE WE STAND

WE BELIEVE IN THE INFINITE WORTH OF HUMAN BEINGS

- All men are created in the image of God and for the fulfillment of high and noble purposes.
- We are, therefore, opposed to whatever enslaves or exploits people.
- The use of liquor has left a tragic trail of broken lives, distorted personalities, and homes. It has cost a staggering price in deaths on the highways, increased crime, sickness, and unemployment.
- In view of the heavy toll that whiskey demands in human tragedy we cannot but oppose its increased availability.

WE BELIEVE IN THE RIGHTS OF PEOPLE WHO DO NOT DRINK

- Those who do not drink should not have to be subjected to alcoholic beverage in every eating place they attend. Why should parents who teach their children that drinking alcoholic beverage is wrong be subjected to those who seek to profit on the weaknesses of mankind, thereby endangering the welfare of themselves and their children?

We Believe That Where Liquor is Legally Permitted Its Use Should Be Under Rigid Controls Strictly Enforced

- This should be done for the protection of the general public, including those who use it.

- In this connection we feel that the bootlegger is a serious offender, who should be dealt with accordingly by our courts.
- We recommend the mandatory use of the breathalyzer test or a chemical blood test in serious traffic accidents and other crimes where there is a suspicion that liquor is involved.

We Believe That the Factor of Profits Should Be Entirely Removed From the Whole Problem Of Liquor

- Moreover, we recommend that all "profits" from the sale of alcoholic beverages be used solely for problems relating to its use; namely, for:
 1. Alcohol law enforcement.
 2. Rehabilitation of alcoholics.
 3. Welfare and education of alcoholics' families.
 4. Public education on the dangers of alcohol.
- We believe that the advertisement of alcoholic beverages, the purpose of which is to increase sales, should be completely eliminated.
- We reaffirm the Methodist position that the safest and surest way to a full, useful and happy life is achieved through the alcohol-free way. Our position, as stated above, is based upon this conviction.

SPONSORED BY:

The Boards of Christian Social Concerns

Western North Carolina Conference
Rev. Ray F. Swink, Chairman

The North Carolina Conference
Rev. Ralph Fleming, Chairman

Evangelism Board Urges Broad, Bold Program

"Evangelism is the first business of the church," declared the General Board of Evangelism at its recent meeting in Seattle, Wash. It called upon the 1968 uniting conference in Dallas to "establish a great, bold and daring program of contemporary evangelism."

The mood of the board was one of aggressive advance as it deliberated upon proposals which might cost more than \$5,000,000 per year to carry out. The motive expressed was "not so much to combat the decline" of church membership as "to combat the cause" of such decline. It was sharply pointed out that evangelism is not just preaching the word but "doing the deed" and "identifying with the world and the world's suffering."

In bringing the keynote address, Bishop Gerald Kennedy, Los Angeles, who is board president, predicted that "we are closer to a great religious revival in this country than anybody thinks." He suggested that it will not come through mergers or councils or "through changing forms and organization, but in unexpected ways—out of our faithfulness, loyalty and seeking." He urged experimenting, then waiting patiently, "because God will bring the results."

The multi-phased program would include recruitment of 400 three-man teams (one retired preacher and two seminarians) to start new congregations in trailers. Also envisioned were several television "spectaculars" involving leaders in both entertainment and religion. It was proposed that the entire Methodist membership be computerized in order to maintain contact and facilitate research. More workshops and retreats for local pastors, as the men on the front lines, was proposed.

The imaginative forward thrust suggested a national rehabilitation center for ministers under strain or considering leaving the ministry. More youth evangelists to reach young people was proposed, and extensive training of laymen in witness, worship and theology.

Reaching college students was considered vital. In such efforts more drama and various forms of entertainment were proposed. Among other suggestions were these: consultants to seminars, a staff to meet special needs of women in witnessing; development of a unit to research and try out new concepts of evangelism; special efforts to reach groups that are minorities because of race, age, living situation or special problems; tie-ins to interdenominational missions.

Dr. Kermit Long, general secretary of the board, reported progress in evangelistic calls upon persons to make decisions to practice social justice as well as to make personal decisions for Christ. He also reported progress in additional training programs, in closer work with other boards of the church, and in experimenting with new forms of evangelism. Among the latter were short term assignments of staff persons to local churches, a high-rise apartment ministry in Washington, D.C., inner-city laboratories of evangelism in Harrisburg, Pa.

and Akron, Ohio, and leisure-time evangelism.

Overseas evangelistic missions were approved for the Philippines, South America and Great Britain this year, with tentative plans for the same next year in Costa Rica, Alaska, Africa and India.

The board met in the Olympic Hotel, with Bishop Everett W. Palmer of the Seattle Area as host. At the closing session, Bishop W. Kenneth Pope, Dallas, declared that "God lives with his children and does not stay in church altars locked up from Sunday to Sunday." Stressing concern for persons as the center of religion, he said, "The church ought to be the place where persons are cared about more than any other place on earth."

The next annual meeting was set for Feb. 6-8, 1968 in Atlanta, with the EUB Board of Evangelism invited to participate if union of the churches has been approved by the annual conferences.

Four Hundred Assemble For Asheville Youth Rally

Methodist Youth of the Asheville District assembled on April 9, at Central Methodist Church in Asheville for the 1967 District Youth Rally.

Approximately 425 youth and adult counselors were present for the day's activities, which began at 5:00 with a business session in the church sanctuary. During the first session the young people were introduced to new hymns in the new edition of "The Methodist Hymnal" by Edwin Easter, director of music at Central. The Subdistrict MYF presidents were introduced, and Dr. Embree H. Blackard, district superintendent, spoke briefly to the group. A report on Methodist Youth Fund pledges and payments was made by the Rev. Ronald A. Koonts; and the Rev. Douglas H. Beard outlined the 1967 summer program for youth to be sponsored by the WNC Conference.

Following a brief report on new youth literature to come in 1968, the Rev. Sherrill B. Biggers introduced the featured speaker for the afternoon session, Bishop Trowen B. Nagbe, Methodist Bishop of Liberia. Bishop Nagbe's address was the highlight of the opening session.

The young people enjoyed both the food and the fellowship during the supper hour, and reconvened for the evening worship service in the sanctuary. Music was provided by Mr. and Mrs. Edwin Easter, and by the Carrillon Handbell Ringers and Carol Choir of Central Methodist Church. The "sermon" for the evening was a showing of the motion picture *Parable*.

Following the film the young people divided into thirteen discussion groups to discuss the film's possible meaning and interpretation. After a period of discussion the film was re-shown at three locations in the church building to allow for more dialogue in small groups. Small group discussions of the film ended the formal program of the youth rally.



Dr. Charles McCoy (left) is discussing with (l. to r.) Rev. Samuel Gibson, Rev. Robert L. Johnson, and Rev. Robert A. Davis the recently released monumental report on the campus ministry. Gibson, who headed the study committee on this, wrote a brief condensation of this report, which Davis holds in his hand. Johnson, who was the host director of the consultation heads up the Wesley Foundation in Chapel Hill. Davis is associate director of the department of college and university life of the church's General Board of Education.

Campus Ministry Studied

The future of the Methodist Campus Ministry was the subject of a regional consultation held early in April at the Methodist Student Center, Chapel Hill, N. C. Sponsored by the Association of Wesley Foundations and the Department of College and University Religious Life, it brought into focus for discussion some of the important insights related to ministry with students.

Among the resource leaders who participated were Bishop Ellis Finger of the Nashville area, former president of Millsaps College in Mississippi. Dr. Howard Booser, Director of the North Carolina Board of Higher Education and Rev. Samuel Gibson, Wesley Foundation director at Pittsburgh were also on the program.

Dr. Charles McCoy, Danforth Professor of Religion and Higher Education, Pacific School of Religion, brought a closing address in which he proposed a model for the campus ministry for the decade ahead.

◆ ◆ ◆

CHURCH WOMEN STUDY POVERTY

On Friday, May 5, American church women will take a deep look at the question, "People, Poverty, Plenty: How Can All Share?" as they observe May Fellowship Day. Sponsored by Church Women United, this day will be the focal point in the last year of a three-year major emphasis on the assault on poverty.

The accent this year is on plenty. The United States is the wealthiest country in the world, yet nearly one-fifth of its citizens live in poverty. The questions to be considered on May Fellowship Day are to be centered around how this poverty can be eliminated.

Four Hundred Doctors, Ministers Meet

(Continued from page 5)

pointed out. "Sometimes an element of strength emerges which helps a person to overcome the immediate crisis and to go on to face life with a new outlook."

The Rev. Dr. Howard Clinebell of Claremont, Calif., one of three discussants who responded to speakers throughout the convocation, also called for team effort between physician and clergymen in helping patients in crisis. He said one of the needs was more clinical training of ministers at theological schools.

A small-town physician, Dr. Amos Johnson, who has spent a third of a century in Garland, N. C., said he felt that in many instances it was up to the minister to take the initiative in encouraging doctor-pastor cooperation in dealing with patients in critical situations. He said, also, that sometimes pastor and physician can work together to keep a crisis from arising.

The Rev. Dr. Roy Nichols, pastor of Salem Methodist Church in New York, warned against the danger of doctors, especially in metropolitan areas, becoming mechanical in their ministrations to patients and losing the personal touch exemplified in the old family doctor.

Sponsors of the convocation were the Board of Hospitals and Homes, the Board of Christian Social Concerns, the National Division of the Board of Missions and the Commission on Chaplains, all in cooperation with Rochester Methodist Hospital and the Mayo Clinic. Bishop Fred G. Holloway of Charleston, W. Va., was convocation chairman with Dr. Raymond D. Pruitt of Houston, Texas, as co-chairman. Participants included Roman Catholics and representatives of other Protestant denominations, as well as Methodists.

Mt. Olivet Church Receives Gift

Mt. Olivet Methodist Church of Concord has just received a Memorial Gift to the building fund of \$8,000, in memory of Caleb Jackson Goodman, an outstanding leader in the church for many years. His widow, his children and grandchildren joined together to make the gift.

During his lifetime, 1862-1948, Mr. Goodman served his church and community in many capacities. He was superintendent of the Sunday School from 1895-1914. In later years he taught the Men's Bible Class. He was chairman of the Official Board for many years and served as the church delegate to the Annual Conference on many occasions. He was a member of the Winecoff School Board for twenty-five or thirty years.

The gift will be used to retire the indebtedness on the education building, which was constructed at a cost of \$70,000 and occupied January 5, 1966.

Mrs. C. J. Goodman, now 91 years of age, is still active in Mt. Olivet. Each of the children living are active members of the church.

NORTH CAROLINA CHRISTIAN ADVOCATE
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Floyd A. Johnson . . . Artist at Work

Together Artist Retires

When Methodism's *Together* brought its first issue off the press in October of 1956, it carried the name of Floyd A. Johnson as art editor. It still does. But artist Johnson is to retire as of May 1, and will change his address from Chicago to Florida. However, his paint brush will not be placed in retirement and he will continue to contribute to the popular Methodist family magazine.

Long-time readers of *Together* will recall some of the 150 full-page oil and watercolor paintings and innumerable black and white illustrations which his tal-

ent produced. Many of them dealt with historic sites and scenes of early Methodism, including one series on the 12 shrines of our church in America.

Over the years, Floyd Johnson has remained an active Methodist layman, serving on official boards and as a church school teacher. Concerning his more than forty years in a variety of jobs, he says "I think I will remember my years (with *Together*) with the greatest pleasure. Here I feel, I have been able to do something worthwhile for my church. It is a privilege given to few artists."

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TOTAL CATCH FOR 1966
363,042 pounds

Catch per boat, 294 lbs. each trip
1,235 trips made by 11 boats



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

WNC WOMEN ENGAGED IN PILOT PROJECT

The women of the Western North Carolina Conference are engaged in a pilot project in leadership development and the results of this program will reach into every Woman's Society of Christian Service in the churches of the Conference.

On Saturday, April 1, chosen leaders from the thirteen districts met in Statesville at Broad Street Methodist Church for a day of training under the guidance of two workers from the Woman's Division of the Board of Missions. They were Miss Gene Maxwell of Evanston, Ill., regional secretary of the Evanston area, and Mrs. J. Boyd Tyrrell of Washington, D.C., regional secretary of the Washington area. Mrs. Leslie Barnhardt of Charlotte, Conference president, also participated in the day's schedule.

The program included information, instruction, demonstration, fellowship and recreation. Mrs. Barnhardt opened the meeting by saying, "We know we can't learn to be great leaders in a day—but we will have an opportunity to share our experiences and knowledge. We want to absorb all we can, then go home and share all we can."

Later she said, in referring to the pilot project, "It is finding new ways for the help we need in making Missions (in its broadest concept) a live option."

Miss Maxwell based her discussion on sharing. She said in part, "We must discover that part of the process of growing as leaders is the sharing together of our ideas and experiences. We are losing part of our creativity and leadership because we are not really sharing with others."

She added, "We must understand our own faith first in order to have the right kind of dialogue with others. Christian unity is so important today. Only as we work together and depend on each other can we grow!" And she demonstrated in how women share as all engaged in "table-talk" on many designated issues, then shared their conclusions with the entire group.

Mrs. Tyrrell spoke on the history of the Consultations on Church Union and on the current plan of union for the Evangelical United Brethren and The Methodist Church. She pointed out what each church had to give the other in faith, beliefs and in forms of worship. She said, "The Methodist Church more than any other faith has drawn on the traditions of other churches."

She told of the churches now in COCU, and the date line of meetings held in the last few years.

Mrs. Howard Johnson of Franklinville,

secretary of Program Materials in the Conference Society, had a display of materials recommended for study.

The afternoon session featured the showing of the film, "Foundations for Dialogue," giving the foundations of beliefs and worship in the Catholic, Lutheran, Presbyterian, Episcopalian, Methodist and Baptist churches. The group discussed, "Beliefs We Hold in Common," and "What Are Our Differences and How Do I React to Them?"

Miss Maxwell concluded the session by saying, "When you stop to realize what means most in life, it is to be recognized as the person we are. We will never move the church ahead until we move ahead as a family . . . until we become completely honest with each other—willing to be ourselves. But it is more—to be recognized as the person God wants us to be. . . . Once you are real, you can't be ugly, except to those who do not understand. . . . Love involves risk and sacrifice—and maybe we will have to launch out on something!"

Ninety women attended the workshop, receiving the challenge to go back to their home districts and present the same type of program to those of their area.

The women of the Broad Street were hostesses for lunch.

WAYNESVILLE DISTRICT MEETING

About two hundred Methodist women gathered at the Sylva Methodist Church on April 7 for the annual meeting of the Waynesville District Woman's Society. Their meeting was historic, for it was the first of thirteen such district meetings planned to carry out ideas and techniques learned at the Conference workshop in Statesville.

The theme of ecumenicity was carried out, for the worship service was held in a Methodist church, and the training period was in the fellowship hall of the Baptist church across the street.

Mrs. Joe Hicks of Cullowhee, district secretary for Campus Ministry, led the workshop in, "Discovering the New Role of Women," as she told of "Some sort of significant change taking place in the world today." She gave a history of Consultations on Church Union and outlined guidelines for church unity.

Mrs. Raymond K. Butler, district president, assisted her. Mrs. George Dalton of Hayesville, Mrs. Martha Davis and Mrs. J. B. Bailey presented a skit, "Living Room Dialogue."

Others on the day's program included the Rev. J. J. Powell, Mrs. S. L. Rogers, Miss Louise Ballard and Mrs. Kitto.

A buffet lunch was served by the women of the Sylva Church.

MRS. ISABEL WALKER

GREENSBORO DISTRICT MEETING

The annual meeting of the Woman's Society of the Greensboro District will be held on April 27 at 10 a.m. at First Methodist Church, Reidsville, with Mrs. H. M. Russell of Morristown, Tenn., president of the SE Jurisdiction Woman's Society, as speaker.



N. C. Conference

MRS. H. W. DOUB

HONORS BESTOWED AT ANNUAL MEETING

At the Twenty-seventh Annual Meeting held recently in Centenary Methodist Church in New Bern, the following members of the Executive Committee of the WSCS were honored:

First, the highest honor the Conference Woman's Society can bestow was given to Mrs. L. C. Vereen, of Raleigh, when the Twenty-seventh Annual Report was dedicated to her. Mrs. Vereen is a former treasurer of the N. C. Conference and is serving as chairman of the Committee on Nominations.

To honor their outgoing district president, the Elizabeth City District presented Mrs. Charles Roy Miller of Elizabeth City with an Honorary Patron Life Membership and Pin. Mrs. Russell Baker made this presentation for the district.

The following were given Honorary Life Patron Memberships and Pins by the N. C. Conference WSCS: Miss Camille Staton, of Bethel, vice-president of the Conference, presented to her by Mrs. Donald Edman; Mrs. J. E. Davis of Sanford, recording secretary, presented to her by Mrs. J. S. Hiatt, Jr.; and Mrs. D. K. Fry of Raleigh, secretary of Christian Social Relations, presented by Mrs. W. M. Bryan.

IN HONOR AND IN REMEMBRANCE

One of the highlights of the Annual Meeting is the burning of "the Candle for Missions." This is done each year to honor some one who is deserving and in loving memory of those faithful ones passed on. This year the candled burned for 43 minutes and the amount of \$1,118 was sent to missions by this act of love, as follows:

The Woman's Society of Centenary Church, New Bern, in honor of Mrs. W. C. Chadwick burned the candle for 12 minutes.

To honor the outgoing district officers for the many long hours of service the Burlington District burned the candle for two minutes. These ladies are Mrs. Billy Janey, Mrs. Smith, Mrs. Carroll, Mrs. Self, Mrs. Salley, Mrs. Newton, and Mrs. Hornaday.

Mebane WSCS in honor of Mrs. C. L. Loftis and all the shut-ins of their church made a gift of \$26.00 to missions to support the work for one minute.

In memory of Mrs. Polly Hundley, the West Burlington Methodist Church, North

Alamance Subdistrict, burned the candle for one minute.

The candle burned for two minutes in memory of Mrs. Daisy Brantley Starnes, wife of Rev. S. J. Starnes. She lived in a Methodist parsonage for more than 45 years. She was active in the WSCS. She passed away suddenly during worship services Sunday, Sept. 18. The burning of the candle was made possible by the WSCS of Shiloh Methodist Church in Burlington District, where her husband is pastor.

For the many acts of love and kindness that Miss Mary Nichols and Joan Keirnan have done for this conference the Wilmington District burned the candle for five minutes.

In loving memory of the deceased members of the Sanford District in the year 1966-67 and in honor of the outgoing district officers, the Sanford District supported the work of the Board of Missions for five minutes.

The WSCS of Pleasant Grove Church in the Rocky Mount District honored three of the most faithful members who are past 75 years of age. They are still active and very interested in the mission work of our church. These are Mrs. Nellie Hargrove, Mrs. Mabel Hughes, and Mrs. Essie Barrett. Also, in memory of Miss Ruth Taylor. The candle burned for five minutes.

The Fayetteville District burned the candle for two minutes in honor of Mrs. J. C. Gilbert, former treasurer.

To honor Mrs. E. H. Williams a long time faithful member of the Pollockville Woman's Society, New Bern District, the candle burned for one minute. This was made possible by her daughter, Mrs. J. E. Davis, recording secretary. Mrs. Williams' strong character, her deep religious convictions, her devotion to her family and community is an inspiration to all who know her.

To honor the women of the WSCS at St. Paul's Methodist Church the candle burned for one minute.

To honor the societies with a gain in membership the Durham District burned the candle for five minutes.

DURHAM DISTRICT MEETING

The annual district meeting of the Durham District was held at Parkwood Methodist Church on April 5. Mrs. J. C. Wingate, district president, led the business session.

Rev. George Megill, missionary on furlough from Brazil, spoke on "Love or Perish."

The pledge service was led by Mrs. C. T. Bull, district treasurer, and the sub-district leaders. Mrs. W. J. Seeley held the Memorial Service. Rev. O. L. Hathaway, district superintendent, installed the new officers for 1967-69.

The officers installed for the Durham District are: president, Mrs. C. D. Scott; vice-president, Mrs. James Cannon; recording secretary, Mrs. T. M. Lampley, and treasurer, Mrs. W. A. Kale.

During the past three years seven societies in the Durham District have shown a gain of 25 per cent or more. The seven were honored at meeting along with 23

societies which showed a net gain for this past year.

Special memberships were given to Miss Lucile Coburn, Mrs. Vera Whitaker, Mrs. Eugene Smith, Mrs. Roy S. Tyman, Mrs. Dailey Frederick, and Mrs. C. T. Bull, outgoing district officers. Also a membership went to Mrs. W. R. Griggs, president of the Parkwood WSCS.

MRS. ROBERT D. HUNT
Chm., Public Relations

NEW BERN DISTRICT MEETING

More than 150 women attended the meeting of the New Bern District WSCS at Riverdale Methodist Church on April 4. Mrs. Jim Henry Ipock, district president,

presided over the day's activities.

Mrs. J. L. Smith, Sr., chairman of the Nominating Committee, presented the slate of new officers, which were accepted. Rev. R. Grady Dawson, district superintendent, led the installation service.

Mrs. Ipock reported on the Twenty-seventh Annual Meeting held March 14-16. Mrs. Oliver Richardson, the district treasurer, led the pledge service assisted by all local treasurers. The district made a pledge of \$12,900 toward missions.

Mr. Chandra Immanuel of India, a student at N. C. State University in Raleigh, spoke to the group on "What Does It Mean To Be A Christian."

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Apr. 24-26: Assembly of Church Women United, First Christian Church, Winston-Salem
- Apr. 25 : Pastors' Conference, N. C. Council of Churches, First Christian Church, Winston-Salem
- Apr. 25-26: Thirtieth Annual Assembly of the N. C. Council of Churches, First Christian Church, Winston-Salem
- May 1- 4: Consultation on Church Union, Cambridge, Mass.
- May 11 : Annual Meeting, American Bible Society, New York, N.Y.
- May 16-17: Conference on Technology in Our Community, Quail Roost, Durham, N. C. Council of Churches
- June 1- 2: General Board, National Council of Churches, Boston, Mass.
- June 11-17: National Conference Methodist Student Movement

NORTH CAROLINA CONFERENCE

- Apr. 24-25: Town and Country Church Seminar, N. C. State University, Raleigh
- Apr. 25 : Vacation Church School Institute, Elizabeth City, First Church, 9:00-1:00
- Apr. 25 : Spring Meeting, Board of Evangelism, Methodist Building
- Apr. 27 : Commission on Town and Country Work, Methodist Building, Raleigh
- Apr. 27 : Vacation Church School Institute, New Bern, Centenary, 9:00-1:00
- Apr. 27 : Coordinating Committee, Pembroke Area, Pembroke, Charcoal House, 12:30
- Apr. 28 : Vacation Church School Institute, Greenville, St. James, 9:00-1:00
- Apr. 28 : Louisburg College, Board of Trustees
- Apr. 29-30: Board of Lay Activities Retreat, Camp Chestnut Ridge
- May 2 : Methodist College, Annual Meeting, Board of Trustees
- May 8 : Co-ordinating Council, 10 a.m.
- May 15-17: Cabinet Meeting
- May 19 : Annual Meeting, Board of Trustees, N. C. Wesleyan College
- May 28 : Methodist College, Baccalaureate Sermon, 11:00 a.m.
- May 29 : Methodist College Graduating Exercises, 10:30 a.m.
- June 3 : Alumni Day, N. C. Wesleyan College
- June 4 : Baccalaureate, 11 a.m.; Commencement, 4 p.m. N. C. Wesleyan College
- June 5 : Methodist College, Summer Sessions Begin
- June 5- 9: Staff Training, Camp Don-lee, Camp Chestnut Ridge, Camp Rockfish
- June 6- 7: Spiritual Enrichment Day, Louisburg College
- June 6- 8: Cabinet Meeting
- June 12-15: Annual Conference

WESTERN NORTH CAROLINA CONFERENCE

- Apr. 21 : Board of Hospitals and Homes, Winston-Salem, Children's Home, 10:30
- Apr. 24 : High Point Christian Workers' School, High Point, Wesley Mem., 7:30 p.m.
- Apr. 24-25: Retreat for Candidates for Admission into Full Connection, Statesville
- Apr. 25-26: Board of Ministerial Training and Qualification, Statesville
- Apr. 28-29: Testing and Guidance Clinic, Greensboro College
- Apr. 30-May 5: Laboratory Enterprise for Leaders of Retarded Children, Morganton, Western Carolina Center
- May 1 : High Point Christian Workers' School, High Point, Wesley Mem. 7:30 p.m.
- June 7-11: Annual Conference



Dear Girls and Boys:

I am sure that each Sunday you go to your church to learn more about God and to worship Him. Have you ever stopped to think that you can worship Him at other times and in other places? We call the church "God's House" because we think especially of Him when we are there, but God does not stay just there. He is in our homes and we can worship Him there. He is in the out of doors and we can worship Him there. We worship God because we want to and not because we feel that it our duty. Jesus tried to help people know this as He taught them about God.

Many years ago people felt that they had to worship God in a special place. The Hebrew people thought that the best place was in the Temple in Jerusalem. If they didn't live in Jerusalem, they tried to go there as often as they could.

One day Jesus stopped to talk to a woman who was drawing water from a well in Samaria. The Hebrew people and the Samaritan people didn't get along well, and the woman was surprised that Jesus would stop and talk to her. As they were talking, she said to Jesus, "We Samaritans believe we must worship God in the mountains here in Samaria, but you Jews say you must worship God in the Temple in Jerusalem."

Jesus answered, "It's not necessary to worship God just in Samaria or Jerusalem. We can worship God anywhere, for God is spirit, and those who worship Him must worship in spirit and in truth." He was helping her understand that because we love God, we want to worship Him. Our attitude and not the place is the important thing. Perhaps we might make this our prayer.

I'm thankful, God, on this glad day
For my church where I go to worship
and pray,

But I'm thankful, too, that I can know
That I can be near you wherever I go
AUNT CAY

PATTY AND THE CLOCK

"Good-bye, Patty," called her mother from the front door. "Remember to put the potatoes in the oven in an hour so they'll be ready for dinner."

From the depths of the big red leather chair where she was reading a new book Patty promised, "I'll remember," and called "good-bye." The door closed and Patty glanced at the clock. The

hands marked 4:15. "An hour is 5:15," she said half-aloud, as she curled her feet up under her and began to read the second chapter.

Patty liked Wednesday afternoons for her mother often asked her to start preparing dinner while she took Nancy to her dancing lesson. To be left with that responsibility made her feel much older than the nine she was. And she really liked to scrub the big Idaho potatoes, prick them, and put them in the electric oven. They were the favorite of the whole family including her brother Teddy who always seemed hungrier than anyone else, and could hardly wait to get his steaming white potato with its pat of golden butter melting on it.

The house was quiet and Patty was alone except for Tippy their coal-black cat. Patty didn't even hear him when he came and lay down by her chair, for, like all cats, Tippy always walked on his tip-toes.

The story was an exciting one and Patty read quickly page after page. Suddenly she jumped from the chair. There were voices in the front hall—Nancy's high-pitched one and Mother's gentle one in reply. "They must have come home early!" thought Patty. She glanced quickly at the clock. The hands were directly up and down. Six o'clock! Mother and Nancy were not early. They were on time. Patty was filled with unhappiness—so exciting had her book been, she had not noticed when 5:15 slipped past and there were no big brown potatoes in the oven.

Mother didn't scold; Patty almost wished she would. Even Teddy and Daddy said nothing to blame her when they all sat down to a potatoless dinner. Of course no one went hungry. Mother made sure of that, but Patty knew only too well that everyone was disappointed when the treat they looked forward to was absent from the table. Everyone joked and told stories as usual, but deep down inside, Patty was unhappy because she had forgotten.

As they finished the last of the chocolate pudding Daddy said, "Patty is unhappy tonight—unhappy because she didn't carry through the responsibility which she had. All of us feel unhappy, Patty, when we get busy with that which interests us and we forget to do something which affects other people. This time it was only potatoes. Sometimes boy and girls and even grown-ups fail in responsibilities which have much more harmful results. We all need to

learn how to take our responsibilities day by day so that no one will be disappointed or harmed through our forgetfulness. By trying harder to remember, and through the help which comes from God in our worship, we can all grow to be more dependable." Father bowed his head and said, "O God, we are sorry when we are forgetful and fail to do that which is expected of us. Help us to make better use of the good minds which you have given us so that we shall grow in our sense of responsibility and do our part in making our family and our community a happier place in which to live. Amen."

From *Thoughts of God for Boys and Girls*

BIBLE NAME QUIZ

There are names of people in the Bible beginning with almost every letter in the alphabet. Some you may know at once, and others may be harder to remember or discover. Perhaps your parents can help you. How many can you find?

- A was a man who obeyed God's command.
- B was a disciple of Jesus.
- C killed his own brother.
- D was chosen by Samuel to become king.
- E Was a prophet who hid in a cave.
- F was a governor who acquitted Paul.
- G was slain by a boy with a slingshot.
- H took her son to live in the Temple.
- I prophesied to the people of Judah.
- J had a coat of many colors.
- K was Saul's father.
- L wrote the story of Christ and His birth.
- M led the Israelites out of Egypt.
- N built an ark for his family.
- O was Ruth's son and David's grandfather.
- P preached the gospel to the Gentiles.
- Q came to visit King Solomon.
- R was Jacob's beloved wife and Joseph's mother.
- S was the wisest ruler of all.
- T was a young man whom Paul loved.
- U was a king of Judah.
- V was a queen who refused to obey.
- Z climbed a tree to see Jesus.

RIDDLES

What has eighteen legs and catches flies? A baseball team.

I never ask any questions, but I get a lot of answers. What am I? A doorbell.

What word of five letters has six left after you take two away? Six-ty.

ANSWERS FOR LAST WEEK

1. Peter and Andrew; 2. The kingdom of God; 3. Love God; 4. Jesus; 5. Brought his brother to him; 6. John; 7. Went to Bethlehem; 8. He shall be last.

Sunday School Lesson

FOR APRIL 30

By RAYMOND A. SMITH

Standing For the Faith

Background Scripture: Acts 4:1-22

Lesson Scripture: Acts 4:5-20

It has been said of the early Christians: "They were terribly poor, absurdly happy, and always getting into trouble." Their poverty was due partly to the fact that they were discriminated against by employers because of their faith in Jesus as the Messiah. Their happiness was due to their discovery of a new, and exciting, and rewarding way of life. Their "getting into trouble" was due to their courage in witnessing, even when their witness challenged old and established ways of doing and thinking in the area of religion.

In today's lesson we have an account of the first open clash with the established order encountered by "those of the Way," that is, the disciples of Jesus. It all started when the officials of the religious establishment raised questions as to the source of the power used by the apostles in healing a crippled man. We shall need to notice that there was no quarrel with Peter and John over the *healing itself*. Here was clearly a good deed, and who can disapprove an act of kindness? But there was the question of what super-human power was invoked in the accomplishment of the cure. Bible students will remember that Jesus himself was accused of using demonic power to bring about cures. When so accused he replied that it would be strange indeed if evil powers enabled an agent of theirs to do extraordinary deeds of goodness! The evil spirits would then be working directly against themselves!

In the case of Peter and John, who had a whole night in prison to think over what their defense would be, there was no hesitation in announcing to their accusers that it was by the power of the crucified and risen Jesus that they had brought about the healing of the lame man. In other words these disciples could not be accused of using any illegitimate kind of sorcery or demonology. On the contrary, the accusers knew who Jesus was, since He had been before then only a short time before. They were aware, too, of the growing popularity of the new faith that arose out of Jesus' life, death, and resurrection. Rather than imposing sentence on Peter and John, they were warned to desist from "speaking any more in this (that is Jesus') name."

The apostles' response to this warning was clearly no retreat from what they had already said. It was, rather, a second declaration, as strong as the first, in which they said: "We cannot but speak of what we have seen and heard."

One is reminded of the prophet Amos who centuries before had said: "The lion

roars, who can but fear? The Lord has spoken, who can but prophesy?" In other words, there is a divine compulsion which comes to those who are open toward the Spirit of God. When they become willing channels of this Spirit nothing can stop them from speaking and acting in accordance with its demands.

The very course of human history has been changed more than once by such people. Who can measure the influence of a Martin Luther when, in the power of the Spirit, he was compelled to stand before a powerful religious establishment and say: "It is neither safe nor prudent to do anything against conscience. Here I stand—I cannot do otherwise. God help me. Amen."

We are living in times when there is a vast stirring of conscience among Christian people regarding human rights. Many are fearful of what the future may bring. We are likely to respond to these new challenges by pulling our cloak of prejudice closer about us and hope many of these troublesome problems will go away. We have all heard of cases where a barn is burning and the horses can't be persuaded to get free of the danger, but cling to their stalls until they are burned to death. Often we are afraid to be freed from our old, comfortable, sinful ways. We may be willing to patch up our lives a bit, here and there. We may grudgingly give our support to the improvements that are being made. But to accept the revolutionary message of the Gospel which calls for a complete change in our ways of life—this we cannot and will not do; that is unless, like Peter and John, we become new men and women whose only aim in life is to do God's will, come what may.

Three Methodists Win Scholarships

The recipient of the \$1,000 Jefferson Standard scholarship at Greensboro College and two runners-up in 1967 competition are of the Methodist faith. Two Baptists and a Presbyterian round out the 1967 runners-up.

Emma Josie Ferguson, daughter of Mr. and Mrs. Finton Ferguson of Murfreesboro, was awarded the 1967 Jefferson Standard scholarship. She is a member of the 1967 senior class at Murfreesboro High School. Her activities include membership in the Methodist Youth Fellowship. She plans to enter government work or become a foreign correspondent. An older sister attended GC.

The Methodist winners of \$600 honors awards as runners-up are Linda Jeanne Bennetts, daughter of Mrs. Florine Bennetts and the late Calvin Bennetts of Red Springs, and Mary Alice Robinson, daughter of Mr. and Mrs. John Robinson of Morven. Both young women have been MYF presidents, and both plan teaching careers.

Representing Jefferson Standard Life Insurance Company, donor of the scholarship and honors awards, at a presentation luncheon at GC were W. Roger Soles, president, and Guy B. Phillips, Jr., vice president and secretary.

WOMAN'S ACTIVITIES N. C. Conference

(Continued from page 13)

The memorial service was led by Mrs. M. S. Amspacher, Spiritual Life secretary, assisted by Mrs. C. W. Taylor.

After the morning session Mrs. Ralph Lewis, secretary of Missionary Education, called the group together for a session of study on Canada.

There will also be a session of the study following the three subdistrict meetings.

MRS. J. L. SMITH, SR.
Chm., Public Relations

FAYETTEVILLE DISTRICT MEETING

The Fayetteville District held its annual meeting on April 6, at Chestnut Street Methodist Church, Lumberton. Mrs. W. F. Scarborough, district president, presided over the meeting.

Speakers were Mrs. Sam Dunn, Conference WSCS president, and Mrs. George Megill, missionary on furlough from Brazil.

The Rev. Barney Davidson, district superintendent, installed the officers for the district. They are:

Mrs. Ivan W. Welborn, Fayetteville, president; Miss Ethelynde Ballance, Raeford, vice-president; Mrs. Harold Hockenberry, Fayetteville, recording secretary; Mrs. Earl Peterson, Fayetteville, treasurer; Mrs. James Reeves, Stedman, secretary of Campus Ministry; Mrs. R. R. Allen, Fayetteville, secretary of Christian Social Relations; Mrs. J. D. Lytch, Fayetteville, secretary of Membership Cultivation; Mrs. J. C. Gilbert, Fayetteville, secretary of Missionary Education and Service; Mrs. Claude Pope, Dunn, secretary of Missionary Personnel; Mrs. Wilton Wilkerson, Lumberton, secretary of Program Materials; Mrs. Clarence Cade, Fayetteville, secretary of Spiritual Life Cultivation; Mrs. A. G. Hall, St. Pauls, secretary of Supply; Mrs. W. M. Clark, Fayetteville, chairman of Nominating Committee, and Mrs. Hoke Smith, Kipling, chairman of Public Relations.

At the close of the meeting a special membership pin was given to Mrs. Scarborough, outgoing president.

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ARTS FESTIVAL AT BENNETT

The annual "Festival of the Arts" is being observed this week at Bennett College with Mrs. Marilyn Burris bringing a concert on Tuesday night. She won the "Singer of the Year" award last year from the National Association of Teachers of Singing. Sponsored by the division of humanities, the festival is also featuring an art exhibit and a variety music revue.

◆

WILKINSON SPEAKS AT BENNETT

In speaking at the Bennett College vesper service on Sunday, April 9, Dr. Howard C. Wilkinson, Duke University chaplain, stated that there are "three roads marked 'To Freedom' but only one of them leads there." "The one marked 'license' does not lead there nor the one marked 'law' but the one marked 'voluntary' discipline leads there because man is not truly free until he completes the shift from external laws to internal restraints."

◆

SILER ELECTED COLLEGE FOUNDATION PRESIDENT

Robert E. Siler, Rocky Mount banker, was elevated from vice president to president of the Rocky Mount Area Wesleyan College Foundation at its recent annual meeting.

A financial statement presented at the meeting showed that \$50,949 has been subscribed for the Continuing Support Fund. A total of \$66,330 was collected during the last calendar year from outstanding Capital Fund pledges.

◆

N. C. WESLEYAN SCENE OF MUSIC WORKSHOP

The Music Committee of the Rocky Mount District sponsored a workshop for choir directors and organists at North Caro-

lina Wesleyan College on Sunday, April 16. Rev. Bruce Pate of Norlina directed the workshop, with Mrs. Laura Davenport, choir director of First Methodist Church, Wilson, as chairman of the sponsoring committee.

Beginning at 2 p.m., the concluding portion of the event was a recital presented by W. Ted Gossett, instructor of piano and organ at Wesleyan, and by Richard Dill, instructor of music and director of the band. This occasion marked the first public use of the college's new pipe organ which was installed last August.

◆

PSYCHOLOGICAL ADVISORY SERVICE OFFERED

Pfeiffer College has launched a pilot program utilizing a professional psychological advisory service under the leadership of Dr. Bruce A. Norton, Salisbury.

The pilot project, being coordinated through the office of the Dean of Student Personnel, will bring to the campus at stated times the services of Dr. Norton. He will work with individual students, student groups, faculty member and administrators.

Dr. Norton holds the Ph.D. degree from Ohio State University and is director of Psychological Service at the Veterans Administration Hospital, Salisbury. He has a wide background of experience in university teaching and as a consulting psychologist.

◆

DOCTORS TO RAISE FUNDS

Dr. Edwin L. Auman, a graduate of High Point College who practices medicine in High Point, is contacting all medical and dental doctors who attended High Point College in an effort to raise funds for the construction of an infirmary for the college.

Dr. Auman, who is serving as the chairman of the Special Gifts Division of the Golden Decade Development Program for the Alumni Association, states that he and fellow physicians hope to raise \$60,000 for the infirmary.

The High Point College Infirmary is one of the most needed facilities and the trustees of the college have indicated that this medical center will be one of the next buildings to be constructed.

◆

EVALUATION PROGRAM BEGUN

A student course evaluation program is in progress for many faculty members at Pfeiffer College under the joint sponsorship of a student-faculty committee.

The course evaluation is on a purely voluntary basis on the part of both the faculty members and students in classes which are evaluated.

Once a faculty member requests that a course be evaluated, a student from the committee is assigned to conduct a survey in the class. Students who participate complete a questionnaire designed by the joint committee.

The completed questionnaires are unsigned, and the plan is so arranged that only the faculty members who request the evaluation will receive the typed report of the students' evaluation.

Methodist News Round-up

DR. SCHISLER DIES

The Rev. Dr. John Q. Schisler, 81, retired executive secretary of the Division of the Local Church, General Board of Education of The Methodist Church, died in a hospital in Nashville, Tenn., on April 8 after a heart attack.

Dr. Schisler guided the development of Christian education in The Methodist Church for 25 years, and contributed significantly to the development of Christian education in Protestantism. He became executive secretary of the Department of Local Church of the Methodist Episcopal Church, South, in 1930. He continued as the chief executive of the Division of the Local Church after unification in 1939, serving until his retirement in 1955. Under his leadership, the educational work of the three uniting branches of Methodism was brought together.

★

PREACHER AVAILABLE FOR MEETINGS

A Methodist preacher who is gaining a reputation as the "Will Rogers" of the American pulpit is being made available either on a one-time or short-term basis to district and conference Methodist Men's groups, Pastors' Schools, evangelism and spiritual life retreats for ministers and laymen, annual conference sessions, youth gatherings, and similar meetings.

Rev. Glenn (Tex) Evans' heavy schedule in the Department of Evangelists will be relaxed to permit large and more diverse groups to hear one of America's most down to earth and gifted preachers, according to Dr. Kermit Long, secretary of the General Board of Evangelism.

The Rev. Mr. Evans, whose schedule is rapidly filling, is available for a limited number of engagements. He may be reached through the General Board of Evangelism at 1908 Grand Avenue, Nashville, Tenn.

◆ ◆ ◆

Church Continues Counseling Ministry For Troubled

A nightly ministry to the wretched—both rich and poor—will be continued by West Market Street Methodist Church in Greensboro.

The 10 p.m. to 2 a.m. counseling period each Thursday, Friday and Saturday and a telephone answering service from 2 to 6 a.m. was instituted on a trial basis in March and proved a worthwhile venture, according to the Rev. Dr. Wilson O. Weldon, senior minister of the church.

"The response of the people thus far justifies the continuing of this form of ministry," Dr. Weldon said. "I foresee no termination at this time, and this service may be increased. We found many persons with a need of someone to talk to."

Dr. Weldon, other ministers on the staff and laymen share in the telephone and personal counseling. The church is located within a block of both city and county police departments and two all-night restaurants, and across the street from the bus station.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

COLLEGE FRESHMAN studying to be Director of Christian Education would like summer employment with church. Contact: Miss Rebecca Sue Waller, Rt. 5, Box 263, Kinston, N. C.

WANTED—Director of Education or Educational Assistant. Initial inquiries confidential, if preferred. New and pleasant situation. Opportunity for advancement. Conveniently located. First Methodist Church, Lincolnton, N. C. Contact the Rev. N. Carson Williams, Jr., 201 E. Main St., Lincolnton, N. C. 28092

JUNALUSKA HOME FOR SALE—Three-bedroom brick home paneled in wormy chestnut. Desirable location, close to pool and youth center. Beautiful view. Lot contains approximately 200 front feet. Financing available. Contact Joseph C. Bowles, Spartanburg Junior College, Spartanburg, S. C.

RELIGIOUS BOOKS PURCHASED—Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.

NORTH CAROLINA

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Greensboro, N. C., April 27, 1967

Number 17



Highlighting the Western N.C. Conference's Services to the aging

METHODIST NEWS ROUND - UP

TROTT TO RETIRE FROM SEMINARY

Retirement of the Rev. Dr. Norman L. Trott as president of Wesley Theological Seminary will become effective this fall. His successor has not been announced. Dr. Trott became head of the seminary in 1955 and led in its move in 1958 from Westminster, Md. to Washington, where it has undergone considerable expansion. Some 600 new ministers have graduated during his tenure. A former pastor and district superintendent in the Baltimore Conference, Dr. Trott has been actively involved in the work of Methodist-Evangelical United Brethren union and in the Consultation on Church Union.



TUITION TO BE RAISED AT EMORY

The Emory University School of Theology has announced an increase of \$120 in tuition rates for a regular nine months year. This will bring the total to \$795. Theology students will still pay much less than in other schools of the university, where charges for tuition range up to \$1,650. The need for constantly upgrading the program and for building greater excellence into the education of future ministers was indicated as the reason for this increase.



METHODIST HISTORY BOOK ON SALE

The historical papers presented at the 1966 Methodist Bicentennial observance in Baltimore have been collected in a book, "Forever Beginning—1766-1966," by the Association of Methodist Historical Societies. The 19 reports over a wide variety of personalities, doctrines and regional development within Methodism. Copies are on sale by the association at Lake Junaluska, according to the Rev. Dr. Albea Godbold, executive secretary.

NORTH CAROLINA CHRISTIAN ADVOCATE

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RETIRED DEACONESS DIES

Miss E. Mae Young, 73, retired staff member of the Interboard Committee on Missionary Education of The Methodist Church, died April 14 in Asheville after an extended illness. She had been living at the Brooks-Howell Home for retired deaconesses and missionaries, and memorial services were held there April 17.

Miss Young, a Methodist deaconess, retired in 1958 after more than 28 years as a leader of Methodist missionary education for children.



TO WRITE LESSON UNIT

Louis Miles, chairman of the division of religion and social studies at Brevard College, has been invited by The Methodist Publishing House, Nashville, Tenn., to write a unit of lessons on the narratives in the historical books of the Old Testament for the recently authorized revision of junior high church school literature. The lessons, entitled "The Past is Always Present" will be published for use throughout the United States in the fall of 1968. Mr. Miles joined the faculty of Brevard College in 1960.

Carolina Briefs

¶ Rev. and Mrs. Russell L. Young have returned from Florida to their home at 42 Blue Ridge Ave., Asheville, for the summer. They invite their friends to visit them.

¶ Rev. and Mrs. Donald W. Ashe announce the birth of a son, William Barth, on Sunday, April 16, in St. Joseph Hospital, Asheville. Mr. Ashe is pastor of Snow Hill Methodist Church, Candler.

¶ Mt. Olivet Methodist Church, Concord, will have Homecoming on May 7. Rev. C. O. Kennerly of Pleasant Garden will preach. The pastor, Rev. Albert W. Wellons, extends an invitation to former members, former pastors and friends to attend.

¶ Trinity Methodist Church in Jacksonville has completed plans for its Venture in Faith revival to be held April 30 through May 3, with services each night at 7:30. The preacher for the services will be the Rev. Dr. Graham S. Eubank, pastor of St. Paul Methodist Church, Goldsboro.

¶ Grace Chapel Church, near Granite Falls will observe homecoming on May 7, with Dr. H. G. Allen as guest speaker at the 11 o'clock service. Dinner will be served on the grounds and there will be "a singing" in the afternoon. All former pastors and members are extended a special invitation.

¶ The Rev. John H. Carper of Statesville announces the marriage of his sister, Mrs. Evelyn Carper Long of Haw River to Clyde R. Teague of High Point and Long Beach, N. C., on Saturday, April 15, in the Chapel of Broad Street Methodist Church, Statesville. Members of the immediate families attended the wedding and a wedding luncheon at the Vance Hotel. Following the luncheon Mr. and Mrs. Teague left for a trip to Western North Carolina.

Why Not Put The ADVOCATE In Your Budget?

This is the time when new budgets are being made up. Every church will budget funds for lights and heat, maintenance and church school literature. Why not appropriate funds for the distribution of the ADVOCATE?

The ADVOCATE is the official publication of the North Carolina and the Western North Carolina Conferences. It is the only such publication set up for the specific purpose of bringing information and inspiration to Methodists of North Carolina. Published weekly, it carries material which is of special interest to the Methodists of our state. As such it is not in competition with any other Methodist publication, nor can any other really compete with the ADVOCATE in its coverage of the North Carolina scene.

We suggest that every Methodist church in North Carolina make the ADVOCATE available to the members of its Official Board, either through the budget or through some other financial plan. The rate for this is \$2.75 per subscription for the 50 copies issued each year. This is scarcely more than a nickel a week, and is easily within the range of any church or church member.

We suggest further that many more of our churches should have the ADVOCATE coming to every family in the church. The rate for this is \$2.50 per year. We believe that adopting the All-Family Plan will make for a better informed, more interested, more deeply dedicated congregation. Any church with subscriptions equal to one-sixth of its total membership as reported in the last issue of the conference journal is eligible for the \$2.50 rate.

Students Learn Through Community Living

By RUTH W. LAUGHLIN

REMEMBER the appeal last summer through the pages of the *ADVOCATE* and through church bulletins for donations of furniture to Wesley Foundation at UNC-Greensboro? A house had been purchased for housing students and counselors in a Christian Faith and Life Community, and furnishings were needed. Such a project had been a long-term goal of Fred Macon, Methodist campus minister, who shares the concern of many that the church do its share in helping students have a meaningful education experience.

Perhaps you've been wondering how the project is progressing. Take a look at the pictures on this page, and you can see that it is fulfilling its dedicated purposes admirably.

Just what were these purposes?

Seven students and a young minister and his wife agreed to live together in an experiment in community living, called the Christian Faith and Life Community.

Sponsored by The Methodist Church through Wesley Foundation, the Community is housed at 526 Highland Avenue, across the street from Foust and McIver buildings. Although technically the house is located off-campus, all University regulations are followed and resident student privileges enjoyed.

The Community student participates fully in the social and cultural life of the campus. Since meals are eaten in the University cafeteria, mealtimes are one of the best opportunities to maintain contacts with friends who live in dorms.

There is a strong emphasis in the Community upon responsible leadership in campus affairs. For example, members of the Community have been active in University politics and in a campus program for tutoring disadvantaged children.

Parents might be concerned about how the Community affects academic achieve-

ment. If results of studies in similar communities are reliable, academic averages of community members will rise. Due to the nature of the disciplined life, the students learn to make the best use of their study time. Once a month each girl arranges a private conference with the adult coordinator. At this time they review the student's academic concerns, social life, vocational plans, and relations within the community and the University.

What does the Community hope to achieve?

The students and their counselors seek to correlate creatively the finest in their Christian heritage with the insights and questions of students in the University.

The structured programs of the Community requires approximately six hours weekly over and above academic and extra-curricular activities. Five areas are emphasized—worship (45 minutes), study and discussion (two hours), common meal (45 minutes), participation in Wesley Foundation (two hours), and service projects (one hour).

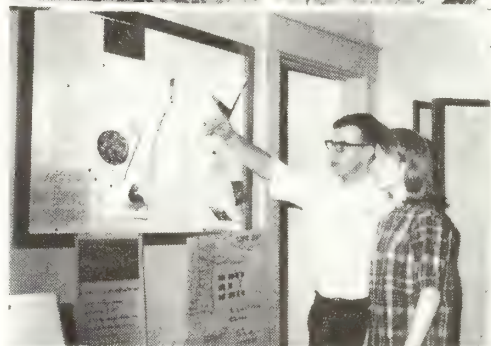
Under the leadership of Clifford Hutton, a Methodist minister doing graduate study at Duke University, the group has been reading and discussing *Go From Your Father's House*, a publication which introduces the basic Biblical motifs of guilt, grace, faith, hope, community, and the church, as well as the men who have influenced theology both in the past and at present. Sessions with visiting speakers such as Dr. Bob Flemming, missionary to Nepal, and Van S. Allen, Deputy Director of the Guilford County Economic Opportunity Council, have added insight into problems facing man in contemporary society. Occasional trips to Duke to hear lecturers have been planned.

Contemporary art, music and literature have been incorporated into the worship aspect of Community life, and each individual student has been responsible for planning and leading a service.

During the college years there is a danger that a student will become so self-oriented that she forgets others. Involvement in service projects reminds the students of the needs of others and of their responsibility to respond. Each girl selects a specific area of service. Three are helping in an ecumenical kindergarten for under-privileged pre-school children, two are tutoring with GUTS (Greensboro United Tutorial Services), and two are visiting elderly persons who are lonely and in need of companionship.

Rebecca S. Massey, president of the Christian Faith and Life Community, writing in *The Alumni News*, had this to say about her year's experience:

"The sense of community permeates all aspects of our life together. We came in September with an idea of what we were to do on a theoretical level, but we were anxious to find out what was really going to happen. We wanted action, and before we knew it we had our chance. Perhaps



Members of the Christian Faith and Life Community at UNC-Greensboro share in some of the activities of the community, such as group study and discussion, service projects, fellowship, and creative endeavors. The group is housed just off the campus at 526 Highland Avenue.

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we wouldn't have chosen to paint our rooms if we'd had a choice, but now we realize how invaluable our first few hectic days together were. Drab green is fine if you like it, but since we didn't, something had to be done about the walls in our unfurnished house.

"Those days of living out of suitcases until furniture was bought or donated, stepping over boxes when trying to walk through the house, and of painting for endless hours are over, but the truths of communal living learned then have not been forgotten. We realized from the start that we are dependent on each other. We are learning to accept ourselves and others for what we are, and we feel responsibility for ourselves and also for each other."

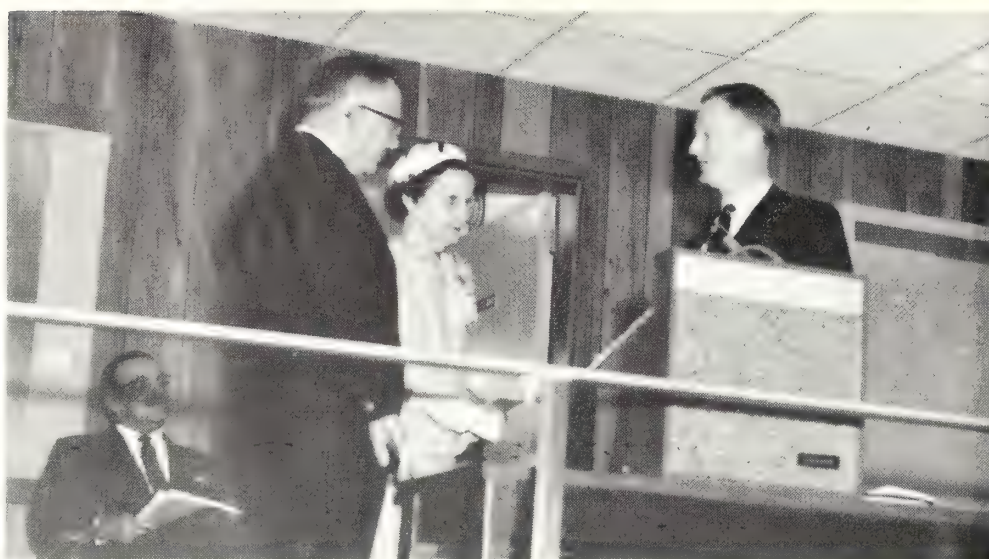
Applications are now being considered for the 1967-68 academic year. Although the Community is sponsored by The Methodist Church, any woman student who is willing to participate in the program is invited to apply. There is no attempt to change the student's denomination. The concern is for the growth of responsible Christians.

Further information and application blanks may be obtained from the Rev. Fred Macon, Elliott Hall, UNC-G, Greensboro, N. C. 27412.

Rev. J. H. Armbrust Passes Away

The Rev. Joseph H. Armbrust, retired member of the Western North Carolina Conference died on April 18 at Myrtle Beach, where he made his home. The funeral service took place at Myrtle Beach Methodist Church. He took the retired relationship in 1953 after serving in the Methodist ministry for forty-four years. He and Mrs. Armbrust went to live at Myrtle Beach, S. C. During the past fourteen years, he played an active part in the affairs of the church and community there.

Surviving his departure are his wife, the



President Jolly is shown presenting a gold key to the building to Mr. and Mrs. J. C. Cowan, while Dr. Marvin Vick (seated) looks on.

Cowan Building Named At Greensboro College

In special ceremonies following a meeting of the Board of Trustees, a new classroom building at Greensboro College was named in honor of Mr. and Mrs. J. C. Cowan of Greensboro, on April 13. The \$750,000 structure is located on College Place and is of Georgian Colonial architecture. To be known as the Cowan Humanities Building, it will provide classroom and other space for English, History, Art and related studies.

Words of appreciation for the long-term interest of the Cowans in Greensboro College were expressed by Dr. Wilson O. Weldon for the trustees, by Dr. Raymond Smith for the faculty, and by Mr. Edward Smith, president of the student body, for the students.

Bishop Earl G. Hunt, Jr. led in prayer, and the building was presented for naming by Dr. Ralph Jolly, president of the college. After a prayer by the Rev. T. Marvin Vick, pastor of Edenton Street Methodist Church, Raleigh, who is a trustee, Mr. Cowan made a fitting statement indicating for himself and for Mrs. Cowan their great personal satisfaction at being associated with Greensboro College for more than thirty years.

former Nell Dixon, and one son, Joseph Henry, Jr. Among his pastorates were First Church, Wadesboro; Park Place, Greensboro; First Church, North Wilkesboro; First Church, Hickory; Central Church, Monroe; the superintendency of the Statesville Dis-

trict, and the pastorate of Main Street, Reidsville, from which position he retired.

He gave prominent leadership to Western North Carolina Methodism and served for many years on the conference Board of Conference Claimants.

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A Look at Methodism in the 1980s in Western North Carolina

By BISHOP EARL G. HUNT, JR.

In a newspaper interview recently, Bishop Hunt was asked to give his hopes and dreams for the church in the Western North Carolina Conference by the 1980s. Here is his answer.

By the 1980s I would hope sincerely that Western North Carolina Methodism will be in the process of implementing fully the concept of the "Servant Church" so that preachers and people alike will be engaged in relevant and meaningful communication of the healing compassion of Christ where every human problem is concerned.

I place this above building programs, budgets and statistics in importance. Or, to put it another way, I would use such as means toward the achievement of the "Servant Church" end.

● I would hope sincerely that the achievement of the objective just suggested above would carry with it as a by-product a fresh and dynamic appreciation of the institutional church.

Much of the anti-institutionalism of our day arises—it seems to me—from the plain and simple fact that an institution—the Church, the School or the Government—does not appear to be rendering indispensably helpful ministries to people. When this is corrected the critics of the institution, whatever it is, in large measure will be silenced.

What I'm saying is that I hope the Church will have earned for itself a new and positive image by the 1980s.

● I would greatly hope that the Church may have been able to find a fully Christian solution to the issue of race by the 1980s in order that its vast spiritual energies may be turned in the direction of solving other problems which torment humanity.

● I would hope that the magnificent historic beliefs of the Christian confession of faith by the 1980s may have been re-stated in contemporary idiom so that they can spring into fresh life in the mind and soul of modern man.

Let me emphasize that I do not expect them to be changed, but rather put into the kind of language which is clear and meaningful to the contemporary person.

● I would hope further that by the 1980s Methodism in Western North Carolina may have discovered a multitude of new and exciting ways to communicate its message to people. We need to comprehend the difference between the unchanging principles of the Gospel and the necessity for constant change in the implementation of these principles.

I refer particularly to work with young people and young adults and to the ministry of the Church to the academic community, the working man and the world of arts and letters.

● By the 1980s and long before I hope to see Methodist preaching re-vivified in the pulpits of Western North Carolina. The presentation of the Gospel never has a right to be dull or uninteresting and the development of forceful and effective preaching is always at the heart of the Church's task in any age.

● One cannot see with accuracy too far down the corridor of years, particularly with respect to certain great movements, but I would surely hope Methodism by the 1980s may have played an appropriate role in the ecumenical emphasis of Christendom. I do not mean by this that I favor loss of my Church's unique and distinctive contributions to Christianity in some massive super Church organization any more than I would favor this where other great denominations and their uniquenesses are concerned.

But finding a way to make a unified witness before the secular world surely is the trend of our times and the wave of the future.

● At the risk of sounding old fashioned—let me express as my final hope for Methodism in the 1980s my concern that my Church by that time may have sensed anew the central significance of a man's personal redemptive encounter with God in Jesus Christ—which is, from my point of view, the heart of New Testament teaching and meaning.

Modern theology's pendulum has swung away from this idea, but I profoundly hope that within the next two decades it will have swung back.

Information Sessions Held

After many of the young people expressed a desire to know more about The Methodist Church, its beliefs and governing policies, information classes were formed and are in session each Sunday evening from 5:30-6:30 at the Eden Methodist Church, Greensboro District. The meetings are held in the Fellowship Hall of the church, and 23 young people from Mt. Tabor and Eden churches have enrolled. Thus far, class attendance has been perfect.

The Bible, The Manual for Boys and Girls, published by the Methodist Board of Education, plus other related texts are being included in the studies. Later on the Methodist Discipline will be added.

Adults assisting the pastor, Rev. Dwight Ludwig, in these classes are: Mr. and Mrs. J. C. Hilton of Mt. Tabor Church; Mrs. Grady Shelton, Jr., and Mr. Robert Webster of the Eden Church.

Upon completion of the course, a "Pastor's Award" will be presented to those class members who qualify.

♦ ♦ ♦

Mrs. M. A. Osborne Succumbs

Mrs. M. A. Osborne, widow of the Rev. M. A. Osborne, died at Wesley Nursing Center in Charlotte on April 9. Funeral services were conducted from Vanderburg Methodist Church, Mooresville, by her son-in-law, Rev. R. J. Starling of Thomasville, and Rev. C. R. Smith, pastor of First Baptist Church, Siler City.

Mrs. Osborne is survived by the following children: Mrs. R. J. Starling, Thomasville; Mrs. Glen Morris, Siler City; Mrs. Bill Bingham, Winston-Salem; Sam Osborne, Wilkesboro, and James Osborne, Mooresville. One sister, Mrs. Vann Braswell of Unionville, also survives.

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EDITORIALS



The Home That Love Built

Sometime ago a number of people representing a wide age range were asked what they would most like to have at age 70. The younger persons almost invariably checked "financial security and freedom from responsibility." But the older ones put greatest stress on "being loved and wanted and having a chance to be useful."

We are proud of our Methodist Home in Charlotte because it excels in contributing what older people themselves want most. It offers not merely shelter but love and fellowship. The atmosphere is not one of marking time or biding time. It is rather one which is vibrant with life and activity.

The Methodist Home is no shelf on which people are put. Rather it is a Christian community organized around action and activities in areas of special interest to people of mature years. As such, we believe that it is helping to fulfill one of the important missions of the church. The hallmark of this mission centers in our caring about people and caring about them enough to give them the best.

The Charlotte community for older people represents this best. The best in physical facilities. This has been made possible through the gifts of Methodist people in the Western North Carolina Conference. There must surely have been joy in heaven when leaders of the conference envisioned and projected this place of love and care. Then support of the project by the rank and file of Methodist membership has given overwhelming evidence that this was the right thing to do.

The addition of the Wesley Nursing Center was a next logical step. Through its facilities, residents of the Home and others, can receive the specialized care which their physical condition may call for.

What most pleases us about the Home and the Nursing Center is not the sheer excellence of the physical facilities, important as these are. We are most impressed by the quality of life which exists within the community. The atmosphere of loving concern is not accidental. It is a built-in factor placed there because The Methodist Church wants it there. Administrators and staff personnel have all been carefully chosen, as persons who are professionally qualified but also as persons who represent the highest of Christian ideals. Mr. Willard Farrow has combined within

himself these qualifications. His associates support him admirably in this, including Mr. W. Donald Penley, assistant administrator, and the Rev. Ted Hoffmann, who skillfully directs a compassionate chaplaincy program.

The Methodist Church cannot do all in this field that it might wish to do, but it can set standards of excellence in the spirit of Christ. As it does this through The Methodist Home and the Wesley Nursing Center, its influence ranges far out over the country. Other homes for people of mature years must be better because this one is as good as it is. Other nursing centers must raise their standards because this one ministers on a high level of technical and spiritual excellence.

Turn the pages of this issue of the *ADVOCATE* and get a fresh view of something that you are a part of. You helped make it possible. Your continued support will help keep it possible for long years to come.

God Bless Our Older People!

Someone has said that from the time of our birth we begin to die. That is a viewpoint which we would acknowledge with a wry smile and then turn quickly away from as a cruel distortion. Better it is to say that from the time of our birth we begin to live, and this life moves grandly out into ever deeper satisfactions.

Surely this is what Robert Browning had in mind when he wrote:

Grow old along with me!
The best is yet to be,
The last of life, for which the first
was made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see
all nor be afraid!"

The enduring optimism expressed here is the heritage of uncounted multitudes of people who have met the best and have met the worst and have remained steadfastly on course through it all. They see in their own lives and in the lives of others a pattern of meaning which gives purpose to their existence. In every stage of life they feel themselves buoyed up. In all circumstances they are sustained by the God and Father who gave them life and who draws them ever to Himself in a growing fellowship.

No stage of life is ever really easy.

Something to Think About

We hold by standards, rules and norms.

But when I'm eighty I intend

To turn a fool again for twenty years or so;

Go back to being twenty-five,

Drop caution and conventions, join some little group

Fantastically rebel and alive

And revolute from soup

To nuts; I'll reimburse myself

For all the freak stuff that I've had to keep upon the shelf;

Indulge my crotchets, be a friend of man,

And pull the thoughts I've always had to can.

I'm looking forward to a rough, rebellious, unrespectable old age,

Kicking the world uphill

With laughter shrill

And squeals of high-pitched throaty rage.

DON MARQUIS

The cry of the infant bespeaks this; and the hurts of children; and the frustrations of youths. Adulthood brings its satisfactions, its gains and achievements. But its surging tides also bring suffering and sickness, trouble and trial. Advancing age, like every other stage of existence, is not a time of unadulterated bliss.

But one gift of the years to older people is a certain spiritual second wind. There is a fixity of faith and a quality of trust which steadies life. With the dimming of physical eyesight there comes a vision of sights beyond sight, the hearing of voices beyond normal earshot. A certain peace of eventide comes when the heat of the day is past and the struggles of a work-filled week have ended.

You gentle readers who are yet young in years, when you look upon an elderly person, try to see more than the halting step, the fragile frame, the palsied hand. See in that person a pilgrim who is farther along the way than you; a knight who has fought more battles; a saint who has grown great in soul.

The scars may not show and the medals may not be visible, but they are there. God bless our older people! They wear their years like jewels, and they humble us by their goodness and patience.



The Methodist Home Charlotte, North Carolina *A Modern Retirement Home*

Wesley Nursing Center Charlotte, North Carolina *A 100% Medically Oriented Extended Care Facility*

Among the physical properties or assets of the Western North Carolina Conference are the two closely related service agencies located at 3420 and 3700 Shamrock Drive in Charlotte, North Carolina.

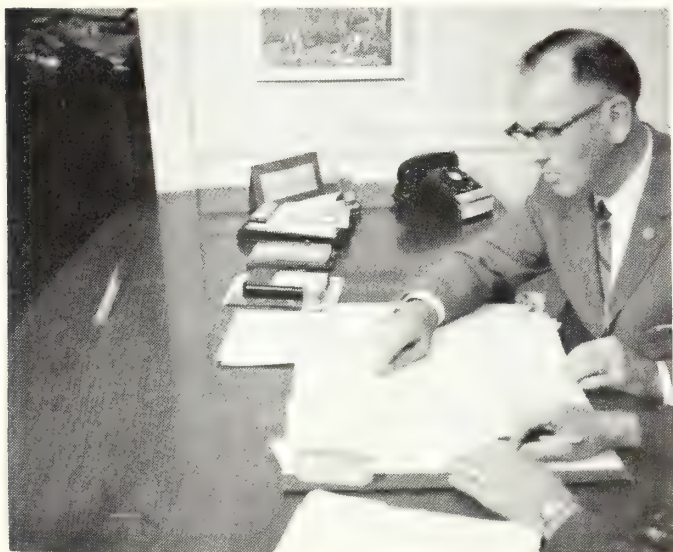
Representing the helping and healing ministry of the Methodist Church in the area of care of its aging, The Methodist Home and Wesley Nursing Center, collectively, are touching daily the lives of an average of 450 older adults.

The entire constituency of the Western North Carolina Conference has watched The Methodist Home (the retirement Home for healthy, able-bodied persons over 65) blossom from its modest first unit building serving less than 35 in late 1948, to its present campus census of slightly over 200.

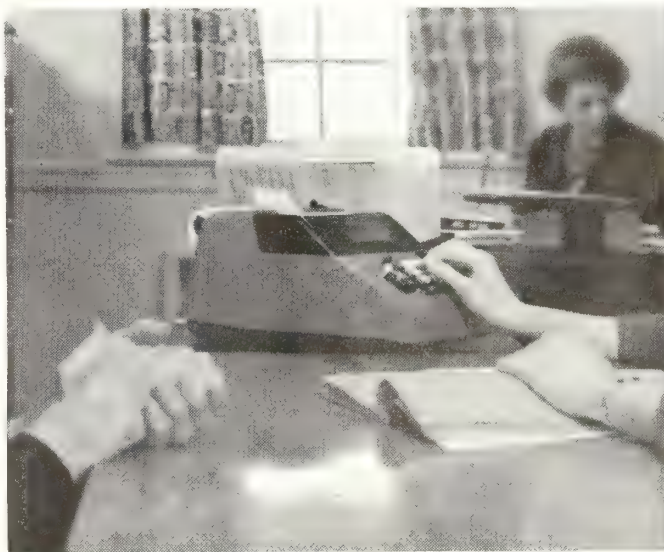
Likewise, with Christian pride, Wesley Nursing Center's opening in late 1963, to render the finest in skilled nursing care, has been the subject of conversation in various types of gatherings. Originally having 248 beds, but currently expanding to serve 272, Wesley takes its place in all North Carolina medical listings as our State's largest non-profit Medicare-approved, Extended Care Facility.

Truly many *hands* have been responsible for The Church's achievement in this most needed field of service. Too, numerous *hands* are needed daily to make this ministry a continuous reflection of The Church's concern.

The Western North Carolina Conference may be justly proud of its *hands* of service found at the Shamrock Drive addresses in Charlotte, North Carolina!



Beginning on the Conference level and continuing through a responsible Board of Managers to key executive leadership, the *hands* of planning are constantly laboring to further the Church's services to the aging.



Computerized twentieth century technology has yet to replace satisfactorily the need of patient, concerned, dedicated personnel to deal daily with individual resident Members and patients as they continue to independently transact their own business affairs.



HANDS... of Service

TO SERVE The Home's average membership census of 200-plus, and Wesley's average daily load of 240, many *hands* of different skills are required. Many *hands* of maintenance, housekeeping, dietary, nursing services, administrative and special services departments total over 325.

Whereas, in The Home there is one employee for approximately every four hale-and-hearty resident Members . . . at Wesley Nursing Center a staffing ratio of one employee to each patient is necessary. Quality

geriatric care of the aging, sick and infirm is among the most expensive of The Church's ministries. Continuing inflationary tendencies create monumental concerns for the many *hands* of leadership that plan the fiscal affairs of these service facilities.

Hands of thoughtful policy-making leadership have taken steps to provide ideal working conditions, adequate Christian pay scales and good employee fringe benefits for all who diligently serve around-the-clock to serve, without interruption, The Home Members and the Nursing Center's patients.



Skilled nursing care, to either the semi-invalid or invalid patient, in a long-term-care or Extended Care Facility, requires many medically trained personnel. The team is comprised of registered nurses, physio-therapists, licensed practical nurses, ward clerks, nurses aides, and orderlies functioning under capable medical and administrative leadership. With the average age of Wesley's patients being in the upper 80's, procedures, attitudes and daily planning must be tempered with patience and tender loving care.



Many *hands* to satisfy the supporters of the adage, "Cleanliness is next to Godliness" must systematically be about their housekeeping responsibilities. Daily routines in all public areas at The Methodist Home and Wesley Nursing Center, with both routine and unexpected procedures in individual patient rooms, added to weekly maid service in all resident area rooms, cottages and apartments, give huge statistics reflecting the ever-present need of adequately trained personnel to maintain the "spic and span" image.



Satisfying, wholesome, attractively prepared and served food is the much-talked-about and sought-for objective of any service agency serving people of any age! When interest in other types of individual and group activities wane, mealtime is an always "looked-forward-to" occasion.

Many skilled *hands* are needed in planning, preparing, and serving an average of 1,350 meals each day in the Dietary Departments of The Home and The Center. Medically needed special diets receive proper professional attention.





HANDS... of Activity & Love

RESIDING in a conference owned and operated retirement home is a far cry from the image often coming to mind when the "Old Folks Home" was a not-too-often discussed topic at the turn of the century.

Absence of Rules and Regulations and the knowledge that it is a Home where the members pursue their favorite hobby . . . whether "a time passer," "a creative masterpiece" or "caring for a garden" contributes to satisfaction and contentment.

Love of God's out-of-doors beauty at the changing of

the seasons, sharing a walk around the quadrangle with a newly made friend, emphasizes a oneness that interest in others, and acceptance by the large "substitute" family can bring to resident Members in The Methodist Home.

With an "across the board" representation as far as educational, cultural, economic, vocational and professional background is concerned, The Methodist Home family has a spirit of loyal comradeship and stability not always found even in a blood-related family unit.



The Methodist Home and Wesley Nursing Center are situated on 225 acres offering a variety of terrain and landscaping, a well-stocked lake, graded level trails through virgin woods, flowering trees and shrubs, thirty acres of lawns and three miles of paved streets and drives make a beautiful campus of which members, patients and employees are equally appreciative and proud. Regardless of the time of year, plenty of work is required to maintain the estate-like appearance of both facilities.



The Chapels of The Home and Wesley are the focal points of the religious activities enjoyed and participated in by members and patients. Many *hands* of dedication, combined with love of corporate worship contributes to good attendance at morning devotions, Wednesday morning preaching services, and Sunday afternoon vespers that exceed normal community attendance. A full-time clinically trained Chaplain, a member of the Western North Carolina Conference, is in charge of religious activities which include the usual pastoral duties and responsibilities.



The use of personal automobiles and electric carts emphasizes the fact that The Methodist Home is truly a Home and void of often-expected restrictions. The Members visiting back in home communities for days, weeks, or even months, is a continuation of an activity that stems from love of family . . . new and old . . . and of the urge to go places and do things.





Woman's Activities



N. C. Conference

MRS. H. W. DOUB

SANFORD DISTRICT MEETING

Methodist women of the Sanford District Woman's Society of Christian Service met on April 6 at Steele Street Methodist Church in Sanford, with around 150 in attendance. Mrs. Joseph S. Hiatt, Jr. presided.

The theme of "Give Us Thy Vision" was carried out in the program for the day. The main speaker was the Rev. George Megill, missionary to Brazil, who brought a forceful message on "Love or Perish." Rev. Mr. Megill was presented by District Superintendent Rev. Vergil Queen.

A most interesting and informative report of the Annual Meeting, recently held in New Bern was given by Mrs. Charles Dorsett of Mt. Gilead, vice president of the Sanford District.

During the business, Mrs. Walter Fields, of Carthage gave the report of the Committee on Nominations and the following officers were elected: President, Mrs. Nelson Gibson, Gibson; vice president, Mrs. Charles Dorsett, Mt. Gilead; recording secretary, Mrs. L. B. Winchester, Hamlet; Campus Ministry, Mrs. Clyde Boggs, Sanford; Christian Social Relations, Mrs. J. D. Aycock, West End; Missionary Personnel, Mrs. J. A. Waugh, Rockingham; Supply, Mrs. J. A. Ritchey, Rockingham; chairman of Committee on Nominations, Mrs. Grace Green, Pinebluff; chairman of Public Relations, Mrs. Hobart Morris, Mt. Gilead. After these were duly elected, they were installed by Mrs. Harold Mann, Conference WSCS treasurer.

An impressive Pledge Service was led by Mrs. W. B. Easterling, district treasurer, when the amount of \$15,000 was pledged to missions by the Sanford District. Mrs. Easterling was assisted by the subdistrict leaders as follows: Lee, Mrs. R. B. Guthrie, Sanford; Moore, Mrs. Colin Spencer, Carthage; Montgomery, Mrs. Lee Johnson, Mt. Gilead; Richmond, Mrs. Vernon Hogan, Norman, and Walter Peele, Mrs. Nelson Gibson of Gibson. The guest soloist for this service was Mrs. Dewey Mimms, of Southern Pines.

A Memorial Service for the deceased members during the past year was led by Mrs. H. R. Odom, secretary of Spiritual Life Cultivation.

The benediction and grace was given by the Rev. Clyde Boggs, host pastor, after which a bountiful luncheon was served in the church dining hall. During the luncheon hour, Mrs. Lee Johnson, Montgomery subdistrict leader, expressed the sincere appreciation of the entire district, to Mrs. J. S. Hiatt, Jr., retiring district president, who has rendered such faithful and loyal service to the Sanford District. Mrs. Hiatt was

the first president of this district and also served three years as president of part of this group who were in the Fayetteville District.

MRS. J. A. RITCHEY
Public Relations

WILMINGTON DISTRICT MEETING

Rose Hill Methodist Church was host to the Wilmington District Woman's Society of Christian Service for their spring meeting. The group of 200 women was privileged to hear a most inspirational talk by Mrs. Elizabeth McCubbin, director of the North Carolina Correctional Center for Women in Raleigh.

Mrs. James C. Murdock, district president, called the meeting to order and presented the Rev. A. L. Morris, who gave the devotional. He named the many challenges for women today, and stated that they should consider themselves martyrs in that they should suffer for their principles if necessary.

Mrs. Granville Sheffield, president of the Rose Hill Society, welcomed the group, and Mrs. James A. Thompson of Wilmington thanked her on behalf of the district for having the meeting.

A most interesting report of annual conference held recently in New Bern was presented in dialogue by Mrs. W. C. Davis and Mrs. Leslie Begor of Wilmington.

Mrs. C. E. Sparks, district secretary of Spiritual Life, read the Memorial Roll and presented a short memorial service meditation.

Mrs. D. E. Read, district vice president, presented Mrs. McCubbin, who spoke to the group about her work at the Correctional Center for Women. Her account of how the fund for the Chapel of the Nameless Woman was started and continues to grow, was most interesting and inspirational.

The Rev. Mr. Morris installed the following officers in an installation service at the close of the meeting: president, Mrs. James C. Murdock; vice president, Mrs. James C. High; recording secretary, Mrs. R. M. O'Berry; treasurer, Mrs. Kenneth Farrior; secretary for Campus Ministry, Mrs. E. B. Lassiter; Christian Social Relations, Mrs. Paul Savage; Membership Cultivation, Mrs. R. C. Johnson; Missionary Personnel, Mrs. W. B. Hobbs; Program Materials, Mrs. J. M. Carroll; Spiritual Life, Mrs. C. E. Sparks; Supply, Mrs. E. L. Sides; Missionary Education and Service, Mrs. W. B. Ward; chairman of Committee on Nominations, Mrs. A. L. Walters, and chairman Public Relations, Mrs. Edwin Clark.

The Rev. Mr. Cotton pronounced the benediction, after which luncheon was served.

MRS. JAMES C. HIGH

W. N. C. Conference

MRS. JOHN C. WRIGHT

MISS CAROLYN WAYBRIGHT
AT CHEROKEE

Miss Carolyn Waybright is experiencing the beauty of a springtime in the mountains of Western Carolina as she goes about her new work as director of Day Care Services for the Qualla Indian Reservation under the



MISS CAROLYN WAYBRIGHT

combined employment of the Methodist Board of Missions and the Community Action Program.

The beauty and majesty of mountains is not new to Miss Waybright, for she came to Western Carolina from Kentucky and is a native of Charleston, West Va. But the especially wonderful beauty of Cherokee and the Indian Reservation reaches into everyone's soul.

Miss Waybright is directing Day Care Services for the entire Reservation, which involves keeping up with a staff of 25 persons with more than a hundred small children registered in the centers.

She is a graduate of Asbury College in Wilmore, Ky. with an A.B. in Religious Education and has her master's degree in Christian Education from Scarritt College in Nashville, Tenn. She was commissioned a deaconess at the Sixth Assembly in Atlantic City in 1962.

After she finished college, Miss Waybright taught Religious Education in the public schools of Wythe County, Va., then spent two years as a case worker with the Department of Public Welfare in Bristol, Va. While she was studying at Scarritt College, she worked at the Cherokee Center during the summer months.

In 1961 she went to Ashland, Ky. as director of Christian Education at First Methodist Church, remaining there for five years. She came to Cherokee in January and is giving very valuable service in the Center there. Her co-workers and associates love having her with them—and the children are delighted with her loving care and concern.

ASHEVILLE DISTRICT MEETING

The women of the Asheville District participated in a pilot program on "Christian Unity" at their annual district meeting

held at Abernathy Methodist Church on April 12.

There were 225 representatives from the 83 societies in the district present for the welcoming address by Mrs. Ralph Dean, president of the hostess society.

During the workshop, Mrs. Arthelia Brooks of Burnsville introduced the day's theme by pointing out the changes in today's world, the method of learning and in the content of church periodicals. Mrs. J. Philip Neal of Asheville gave the group questions to discuss: "Where are we in our home communities in demonstrating cooperation with other denominations?"

Mrs. Fletcher Nelson of Morganton, Conference vice president, spoke on the history of the Consultation on Church Unity, concluding by saying, "We first achieve true Christian unity in our own hearts."

Mrs. Howard Johnson of Franklinville spoke on the union of The Methodist Church and the Evangelical United Brethren.

Mrs. Nelson gave a resume of the work and objectives of the National Council of Churches.

The film strip, "Foundations for Dialogue" was shown by the Rev. Gilreath Adams, Jr., pastor of the hostess church. Mrs. J. P. Nesbitt of Arden closed the session with a meditation on, "Christian Love."

During a short business session at the beginning of the morning's program, Mrs. C. G. Norton of Hendersonville presented an invocation, and Mrs. J. P. Nesbitt had charge of a memorial service for deceased members. Mrs. W. D. Krisner, district treasurer, conducted the pledge service when the societies pledged \$22,000 for missions during the coming year.

Mrs. L. P. Dixon of Asheville was elected district chairman of Public Relations.

Mrs. Leo Bagwell, district president, announced that four subdistrict meetings will be held during May, so that officer training sessions may be conducted.

DISTRICT QUIET DAYS

Most of the districts in the Conference planned special programs in observance of "A Day Apart" during the early spring season.

The Winston-Salem District had its session based on the program, "A Self-Study Before God," at New Hope Methodist Church the last of March, with Mrs. J. T. Ingram, of Walkertown, district secretary of Spiritual Life Cultivation, as leader.

The Albemarle District had its "Quiet Day" program at First Street Methodist Church in Albemarle in March, with Mrs. W. Frank Redding, Jr. of Asheboro as guest speaker. Mrs. Redding is president of the High Point District and Mrs. Roy E. Dellinger of Albemarle, district secretary of Spiritual Life Cultivation, was in charge of arrangements.

The High Point District had a Spiritual Life Workshop at Ebenezer Methodist Church, with Mrs. Hunter Dalton of High Point, Presbyterian lay leader, as speaker. 130 women attended the session, which was concluded by a group depth study of the Scriptures. Mrs. Roy Gladden of High Point was in charge.

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- May 1- 4: Consultation on Church Union, Cambridge, Mass.
- May 11 : Annual Meeting, American Bible Society, New York, N.Y.
- May 16-17: Conference on Technology in Our Community, Quail Roost, Durham, N. C. Council of Churches
- June 1- 2: General Board, National Council of Churches, Boston, Mass.
- June 11-17: National Conference Methodist Student Movement

LAKE JUNALUSKA ASSEMBLY

- June 11-16: Fred Waring Music Workshop
- June 15-18: Sixth Annual Church Ushers Conference
- June 28-30: Methodist-Roman Catholic Conversations
- July 3- 6: Southern Regional Conference on Christian Social Concerns
- July 5- 9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1- 3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- Apr. 28 : Vacation Church School Institute, Greenville, St. James, 9:00-1:00
- Apr. 28 : Louisburg College, Board of Trustees
- Apr. 29-30: Board of Lay Activities Retreat, Camp Chestnut Ridge
- May 2 : Methodist College, Annual Meeting, Board of Trustees
- May 8 : Co-ordinating Council, 10 a.m.
- May 15-17: Cabinet Meeting
- May 19 : Annual Meeting, Board of Trustees, N. C. Wesleyan College
- May 28 : Methodist College, Baccalaureate Sermon, 11:00 a.m.
- May 29 : Methodist College Graduating Exercises, 10:30 a.m.
- June 3 : Alumni Day, N. C. Wesleyan College
- June 4 : Baccalaureate, 11 a.m.; Commencement, 4 p.m. N. C. Wesleyan College
- June 5 : Methodist College, Summer Sessions Begin
- June 5- 9: Staff Training, Camp Don-lee, Camp Chestnut Ridge, Camp Rockfish
- June 6- 7: Spiritual Enrichment Day, Louisburg College
- June 6- 8: Cabinet Meeting
- June 12-15: Annual Conference

WESTERN NORTH CAROLINA CONFERENCE

- Apr. 28-29: Testing and Guidance Clinic, Greensboro College
- Apr. 30-May 5: Laboratory Enterprise for Leaders of Retarded Children, Morganton, Western Carolina Center
- May 1 : High Point Christian Workers' School, High Point, Wesley Mem. 7:30 p.m.
- June 7-11: Annual Conference
- June 13-15: Western N. C. WSCS Annual Meeting, Lake Junaluska
- June 16-18: Western North Carolina WSG Annual Meeting, Lake Junaluska
- June 16-18: WNC Young Adults
- June 18-24: Senior High Officers Workshop
- June 25-July 1: Senior High Christian Witness Assembly



MRS. CATHRINE VICK

Dear Girls and Boys:

We have all been enjoying the beauty of this lovely springtime. All around us we see the bright colors of the flowers and the budding trees. Perhaps none is more beautiful than the dogwood tree which we see on the hillsides and in many yards. Do you know the legend of the dogwood tree? This is the way I have heard it.

In the time of Christ, the dogwood tree was supposed to have been the size of the oak and other forest trees. It was so strong and firm that the wood was chosen for the timber of the cross. The dogwood was greatly distressed for having been chosen for such a cruel purpose. Jesus sensed the regret and pity for His suffering and made this promise:

"Never again shall the dogwood tree grow large enough to be used for a cross. Henceforth it shall be slender and bent and twisted, and its blossoms shall be in the form of a cross—two long and two short petals. And in the center of the outer edge of each petal there shall be nail prints brown with rust and stained with blood, and in the center of the flower will be a crown of thorns.

"All those who see it will remember, it was on a dogwood tree that I was crucified, and this tree shall not be mutilated nor destroyed but cherished and protected as a reminder of my agony."

Today, upon the hillsides, the dogwood tree grows as the legend promised, its branches slender, bent, and twisted, bearing, each spring, its snowy blossoms, and each autumn its flaming berries. Look for yourself and see.

AUNT CAY

HOW THE TIGER LILY AND THE ONION CAME TO BE

Once upon a time, when the world was young, a large bed of lilies graced one edge of a beautiful, spacious garden. They were tall and stately lilies—all spotlessly white.

But there was trouble in the lily bed. A very mischievous little lily grew so close to the water's edge her feet were often wet. But she loved the water. Every chance she could, she bowed very low and filled her deep lily cup with water from the brook. She thought it very cool and refreshing, but to the grouchy lily growing closer to the path, it felt like a cold, chilling rain. At least so she said, for every time the mischie-

vous little lily had her cup full of water, she would sprinkle the grouchy lily. One morning, the one lily was especially mischievous and the other lily especially grouchy. So, when she was sprinkled the third time, the grouchy lily shouted in anger: "This is the last straw! I have asked you many times to stop sprinkling that cold water on me. You will not listen, so I shall tell Mother Nature."

"Oh, no. Please not that! I am sorry I teased you," said the little lily. "I promise I shall never tease you again."

"That's what you always say," replied the grouchy lily, "but you break your promise every time. Now it is too late."

"Please," begged the mischievous lily. "Forgive me."

"Forgive you after all you've done to me?" cried the grouchy lily. "I am still dripping wet and it is the third time this morning."

Mother Nature always seemed to know when there was trouble among the flowers. She came directly to the lily bed and stood among them, looking at one and then another. Finally, she saw the mischievous little lily, her head drooping in fear and shame.

"What is wrong among my lilies today?" she asked kindly.

The grouchy lily pointed an accusing finger at the mischievous one and said hatefully, "She has been acting up again. She sprinkled me three times this morning with cold water from the brook."

"But I am sorry!" the mischievous lily said quickly. "I promise I shall never do it again. Please forgive me!"

The grouchy lily lifted her head high and said, "I told you, it is too late."

"But she is sorry," Mother Nature said gently. "She has asked you to forgive her."

"I shall never forgive her," said the grouchy lily with feeling.

"When we are unwilling to forgive, our hearts become filled with hatred and bitterness," Mother Nature said gently. "We are no longer beautiful. We ruin ourselves with our own bitterness, stubbornness, and hatred. In time, you shall see." Then Mother Nature turned to the mischievous lily and said, "Because you cannot control your desire to tease, and because you have often broken your word, you shall no longer be dressed in pure white. There shall be a spot on your dress for every time you have teased or broken a promise."

The next morning two gardeners came

down the path with their rakes and hoes.

"Look at the new kind of lily!" cried the first gardener, pointing to the mischievous one. "A speckled orange one!"

"Its colors remind me of a tiger," said the second one.

"That's what we shall call it!" exclaimed the first gardener. "A tiger lily."

Then he bent low, sniffing the air. "What is that?" he asked, with a puzzled frown. "What smells so strong in the middle of this bed of fragrant lilies?"

"It smells rather bitter," said the second. "Here. It must be this weed. I've never seen anything like it. Just three long, thin stems."

"Pull it out!" cried the first gardener. "It does not belong in a bed of lilies!"

How surprised they were when they pulled it out and found a hard, white ball securely fastened to the stems!

"How strange that it should be white like the lilies," said the second gardener. "Let's plant it behind the tool shed and see what happens."

"If we plant it, we must name it," the first gardener declared. "So let us call it—let us call it an onion. That means *oneness*. Surely, this is the only one of its kind!"

—Adapted from a story by *Idalee Vonk*

WHO AM I?

How many clues does it take for you to guess who this person was? Give yourself 100 points if you know after the first clue, 75 for the second, 50 for the third, and 25 for the fourth.

1. I was driven from my land because of a famine. I am the mother of two sons. I said: "The hand of Jehovah is gone forth against me." *Who am I?*
2. The people of my own land did not recognize me upon my return. I sold my property to my kinsman. I changed my name. My husband and two sons had died. *Who am I?*
3. I kissed two women, and they lifted up their voices and wept. My sons married two women of Moab. I have a kinsman whose name is Boaz. My grandson's name is Obed. *Who am I?*
4. One of my daughters-in-law would not leave me, and together we went back to Bethlehem. My daughter-in-law gleaned in the fields. She married Boaz. *Who am I?*

RIDDLES

Why is a clock like a river? *Because it won't run long without winding.*

What room can no one enter? *A mushroom.*

ANSWERS FOR LAST WEEK

Abraham; Bartholomew; Cain; David; Elijah; Festus; Goliath; Hannah; Isaiah; Joseph; Kish; Luke; Moses; Noah; Obed; Paul; Queen of Sheba; Rachel; Solomon; Timothy; Uziah; Vashti; Zaccheus.

Sunday School Lesson

FOR MAY 7

BY RAYMOND A. SMITH

A Witnessing Fellowship

Background Scripture: Acts 4:23 thru 5:11

Lesson Scripture: Acts 4:23-33

In last Sunday's lesson we saw how the early Christians had their first encounter with the religious and political establishment in Jerusalem. They were forbidden to preach anymore the message which they had come to feel was vital, and necessary for men to hear.

In today's lesson we have an account of what happened when Peter and John made their report to the other followers of Jesus. These brethren responded to what we might call "bad news" with a prayer of adoration which began much like the first sentence of the Apostles' Creed: "Sovereign Lord, who didst make the heaven and the earth and the sea and everything in them—grant to thy servants to speak thy word with all boldness."

First, notice there was no prayer to avoid responsibility, but only to do what needed to be done, "with boldness." What a vast difference that makes in our prayers! As a matter of fact many of our prayers are not prayers at all, because we forget to add the final, important condition: "Thy will be done."

We see also in these verses the conviction that what was happening was not an isolated, or accidental thing. It was, to these men, the fulfillment of the Scriptures. In the quotation from Psalm 2:1-2 they saw a prediction that kings and rulers would often be enemies of the Church. This has, indeed, proved to be true during the Christian centuries. Some of the finest hours of church history have been those during which the church was a bold and active minority, not when it was the pampered pet of the power structure!

One of the outcomes of this early witnessing fellowship was their mutual love and concern, one for the other. This is seen in Acts 4:32-33: "Now the company of them that believed were one heart and soul, and no one said that any of the things he possessed was his own, but they had everything in common. And with great power the apostles gave their testimony to



MT. VERNON HAS DEDICATION SERVICE

On Sunday afternoon, March 5, a service of dedication for the Mt. Vernon Methodist Church education building was held with the pastor, the Rev. John D. Mitchell, presiding. Bishop Paul N. Garber delivered the sermon. Dr. T. B. Hough, Burlington district superintendent, and the Rev. Robert M. Drew of Raleigh, a former pastor, also assisted in the service. W. C. Perry, treasurer of the building committee, presented the building for dedication, and Bishop Garber led the congregation in the act of dedication. At the conclusion of the service in the sanctuary, refreshments were served in the fellowship hall by the Woman's Society of Christian Service. Pictured standing in front of the education building are (from left): Mr. Mitchell, Dr. Hough, Bishop Garber and Mr. Drew. Mt. Vernon is on the Silk Hope Charge, near Siler City.

the resurrection of the Lord Jesus, and great grace was upon them all."

There has been much speculation about this common ownership of property by the Early Church. Martin Rist makes a significant comment in the Wesley Quarterly when he writes: "A factor that made the common ownership of property attractive at that time was the Christians' ardent expectation that the end of this present age would occur momentarily with the second coming of Jesus from heaven. Thus they felt they did not need to possess anything or even to do any productive labor. The experiment had to do with the consumption of goods but not with production. Consequently the idea was doomed to failure if the goods were all consumed before the expected end." The thing to remember was that this was a spontaneous answer to a need, and not an economic theory. It is the inner motive of sharing that is important.

One of the best statements on this is from Theo. P. Ferris, writing about it in the Interpreters' Bible, where he speaks of the primitive church as a "center of the Resurrection power." A new kind of power was at work among them which enabled them to heal the sick and to share with the needy. Ferris then adds these significant words: "Every church is at least potentially, a resurrection center." This would mean the Church is a community in

which the buried hopes and lost aspirations of men are raised once more, so they get a new view of their fellowmen, new concerns, and learn the new yet the old, joy of sharing.

♦ ♦ ♦

Sunday after Sunday the Christian Church is called back to this central fact of our faith: On the first day of the week, God raised Christ from the dead.

—J. T. Ingram

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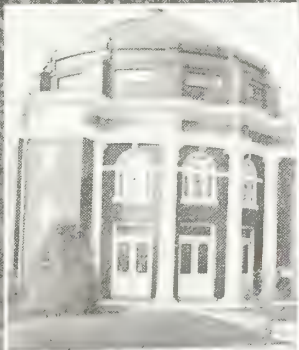
The Western North Carolina Annual Conference Continues its Ministry to the Aging through:

The Methodist Home Charlotte, North Carolina

Wesley Nursing Center Charlotte, North Carolina

EVERY CHURCH within the bounds of the Conference represents the many *hands* of support that made possible its two facilities to serve the aging . . . well and sick . . . and likewise represents the continuing supplementary financial assistance to which long-time continuous members of our Conference are entitled.

The entire membership of The Western North Carolina Conference should be more aware of the continuing services of The Home and The Center. Whenever there is the slightest thought on the part of constituents over 65, indicating a possible desire to consider resident membership in The Home, they should contact the office of The Home for materials and further information. Also, persons needing the services of an Extended Care Facility should not hesitate to request detailed information from The Center.



**By many hands
the work of God is done.**

Richard LeGallienne



Each member of every local church in The Conference should realize that both service agencies belong to them. In turn, they should never be reluctant to explore the possibilities of being served or obtaining accurate information in order that they may share such with loved ones and friends who may not be so informed.

A personal visit to either The Methodist Home or to Wesley Nursing Center should really be a **must** for the concerned, interested Methodist. Whether minister or layman, the knowledge of their individual part of the Church's helping and healing ministry can be most beneficial, stimulating, and rewarding. It is hoped that the 1967-1968 Conference year will find more people from more local churches throughout the 13 Districts visiting their two service agencies in Charlotte, North Carolina.

The Methodist Home
3420 Shamrock Drive

Charlotte, North Carolina 28205

Wesley Nursing Center
3700 Shamrock Drive

NORTH CAROLINA

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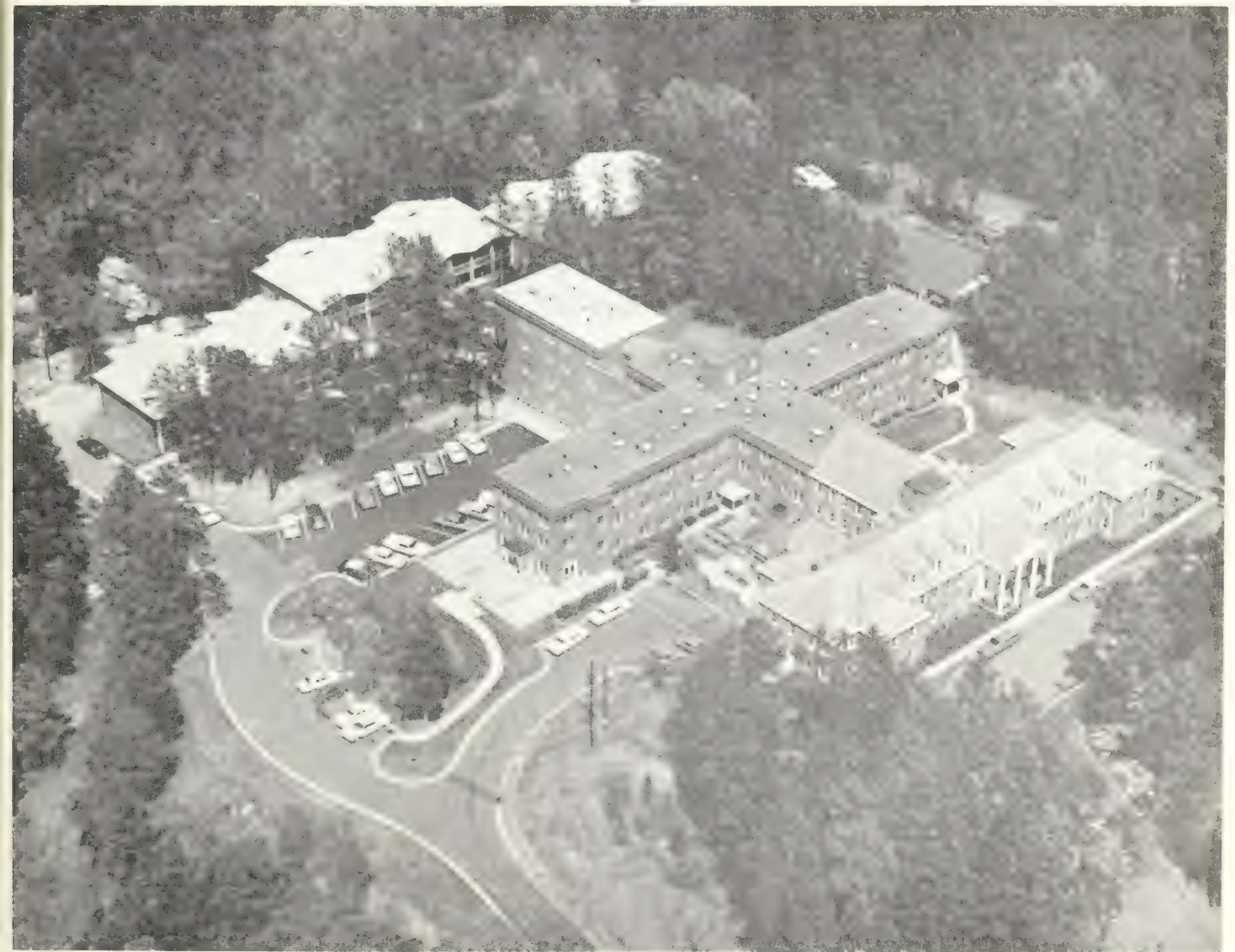
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Volume 112

Greensboro, N. C., May 4, 1967

Number 18

Retirement Is An "Opportunity" For The Residents Of The Methodist Retirement Home In Durham



In the thirty Apartments and the facilities of the Fowler and Gibbons Buildings, one hundred eighty Retired people receive love and security made possible by North Carolina Conference of The Methodist Church.

* CAROLINA BRIEFS *

¶ Rev. and Mrs. Glenn F. Stevens of Clyde announce the arrival of a son, Mark Howard, on April 13. Mrs. Stevens is pastor of the Crabtree Charge.

* The Rev. Gary H. Brown, pastor of Center Methodist Church in Concord, will conduct revival services at the Stony Hill Methodist Church of Albemarle the week of May 7-12.

* Heritage Day will be observed at Cokesbury Methodist Church, Stedman, on Sunday, May 7. The Rev. A. L. Reynolds of Elizabeth City, a former pastor, will deliver the message at the eleven o'clock service.

¶ The new parsonage of the Bethlehem Methodist Church, Claremont, will be dedicated on May 7 at 2:00 p.m. The Rev. R. L. Oakley, pastor, invites all former pastors and friends to attend this dedication service.

¶ The Rev. Charles E. Page, associate pastor of First Methodist Church, Salisbury, will have an article published in the October, 1967, issue of "The Church School," a magazine published by the Methodist General Board of Education and read by pastors and church school leaders throughout the U.S. The article describes the weekday church school held at First Church each Wednesday.

¶ Venture in Faith revival services will be held May 7-10 at Cokesbury Methodist Church, Charlotte. The Rev. J. Bernard Hurley, minister of Hickory Methodist Church, in Charlotte, will be the guest preacher. Congregational singing will be led by Joe Thomas, choir director, and the choir will sing each evening. Services will begin at 7:30 p.m. Following each service, there will be a social period in the Fellowship Hall. The Rev. Jack Kayler is pastor at Cokesbury.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director of Music. May have privilege of some private teaching. Contact Trinity Methodist Church, 587 Haywood Road, Asheville, N. C. 28806.

COLLEGE FRESHMAN studying to be Director of Christian Education would like summer employment with church. Contact: Miss Rebecca Sue Waller, Rt. 5, Box 263, Kinston, N. C.

JUNALUSKA HOME FOR SALE—Three-bedroom brick home paneled in wormy chestnut. Desirable location, close to pool and youth center. Beautiful view. Lot contains approximately 200 front feet. Financing available. Contact Joseph C. Bowles Spartanburg Junior College, Spartanburg S. C.

RELIGIOUS BOOKS PURCHASED—Any size library. Send list, or write for detail. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.

¶ A Lay Witness Mission was held at Bethel Methodist Church, Bethel, from April 28-30. Barnes Boyles, Jr., of Sumter, S. C. was co-ordinator for the Mission, and twenty team members came from places as far away as Columbia, S. C., and Waverly, Tenn. Also present to give guidance and witness was Rev. Howard McLamb, secretary of the N. C. Conference Board of Evangelism. The Rev. K. B. Sexton is pastor of Bethel.

¶ Rural Life Sunday was observed on April 30 at Siloam Methodist Church, with all the churches on the Level Cross Charge taking part. The speaker at the morning worship service was Sam Young, Surry County Agricultural Agent. The service for "Dedication of Seed, Soil, and Sower" was held with each family bringing a small amount of seed and soil, in separate containers, to participate in the service of dedication.

◇ ◇ ◇

Miss Mamiej Chandler Dies

Miss Mamiej Chandler died at her home in Sumter, S. C., on April 17 after several months of illness. Funeral services were held at Trinity Methodist Church, Sumter, on April 19.

She served as director of the Methodist Student Center in Greenville, N. C., from 1943 until her retirement in 1962, and



MAMIEJ CHANDLER

was well known throughout the North Carolina Conference of The Methodist Church. Aside from her varied church activities, she was very prominent in community civic organizations.

Under her directorship, a long-time dream of a new Methodist Student Center at East Carolina College was finally realized, and the new chapel was named in her honor. Her portrait now hangs in the foyer at the Center, recently presented by the charter members of the Alpha Zeta Chapter of The Wesley Players.

Miss Chandler is survived by one sister, Mrs. Eva Kirvin, and one brother, Julius Chandler, both of Sumter.

Muir's Chapel Plans Family Conference Starting Sunday

In order to provide an experience of Christian discovery in the area of family and interpersonal relationships, Muir's Chapel Methodist Church, Greensboro, is holding a Family Life Conference on the evenings of May 7, 8, and 9. Expert pro-



DR. RALLINGS DR. EDWARDS DR. BOREN

fessional leadership will be provided by Dr. E. M. Rallings, Dr. John A. Edwards and Dr. Richard B. Boren, who will lead the Junior High, Senior High and Adult discussion groups respectively.

Dr. Rallings is assistant professor in the Department of Sociology and Anthropology at UNC-G. In addition to his teaching career, he does extensive work in marriage counseling.

Dr. Edwards came to Greensboro in 1965 as a staff psychologist with the Guilford County Mental Health Center. He is now engaged in private practice as a clinical psychologist in Greensboro.

A native of Greensboro, Dr. Boren was engaged in general practice in Elkin for seven years before returning to Duke University for his residency in psychiatry. Since 1966, Dr. Boren has been practicing psychiatry in Winston-Salem.

The Family Life Conference will begin with a covered dish supper on Sunday evening at 6:30. The sessions will be conducted each evening from 7:30-9:30, with a short intermission.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

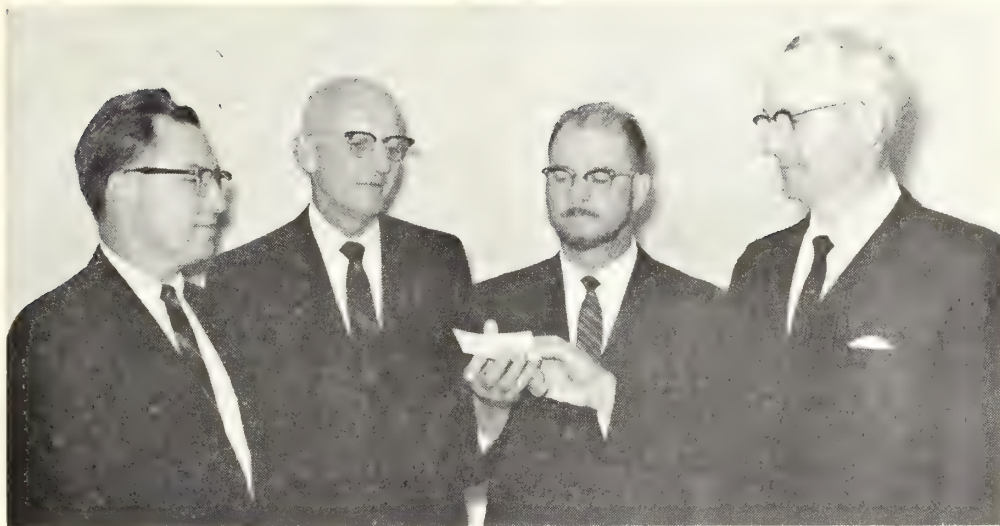
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HAPPY MOMENTS!

The Rev. James A. Auman, Executive Director of the Association of Methodist Colleges, presents certificate of appreciation to the Rev. J. L. Joyce, pastor of the First Methodist Church, Rocky Mount, for their church having over paid their college quota. First Methodist Church, Rocky Mount, has paid \$60,551.09 on a goal of \$51,000.00, and this becomes the largest amount paid by any church in the North Carolina Conference. Looking on as the certificate is presented is Dr. Thomas A. Collins, President of North Carolina Wesleyan College (extreme left), and the Rev. J. W. Page, District Superintendent of the Rocky Mount District (second from left).



Fellowship Hall To Be Dedicated

Dr. Paul Townsend, superintendent of the Albemarle District, will preach at the morning worship service of Porter Methodist Church, Norwood, on May 7, and will lead in the dedication service for the church's Fellowship Hall.

The congregation began planning in 1963 to build this much needed facility. Construction began in July of 1964 and was completed in October. The indebtedness was removed in October of 1966 with the building and contents valued at more than \$18,000. Containing a modern kitchen, storage room, rest rooms, and a large assembly room with fireplace, the building is approximately 40 by 52 feet and is in use on the average of two or three times a week.

The building committee was composed of Everett Starnes, Carl Walls, Claude Poplin, Bradford Swarigen, Mrs. Letha Byrd, and J. Fred Mabry. Members of the finance committee were Ray Mabry, Mrs. Georgia Whitley, James Cauble, Otis Swarigen, Melvin Harper, and Ray Simpson. Mrs. Claude Poplin was treasurer.

Both the Duke Endowment and the

Albemarle District Mission Society contributed toward the project. Porter is part of the Albemarle Circuit and has 135 members. The Rev. James R. Faggart is pastor.

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Dr. Kermit Long Visits Hickory

Dr. Kermit Long, general secretary of the Methodist Board of Evangelism, conducted a preaching mission from April 16 through 19 at First Methodist Church, Hickory.

While in Hickory, he spoke on Sunday afternoon to the Methodist laymen of the Statesville District at a workshop on evangelism. On Monday he met the Methodist preachers of the district for lunch and a workshop on evangelism. At a breakfast on Tuesday morning he spoke to the youth and at a luncheon on Wednesday he addressed the Official Board and men of First Methodist.

♦ ♦ ♦

Since the time of Peter, the problem of Christianity has not been that of gaining adherents, but rather that of holding the devotion and loyalty of those who nominally accept it. It is relatively easy to increase the membership of any church, but it is infinitely harder to keep that membership loyal and active.

—Tabmage C. Johnson

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EDITORIALS



A Gracious Church, A Gallant Pastor

We received today a copy of a communication from the Pastoral Relations Committee of Ahoskie Methodist Church to the district superintendent, Rev. Henry G. Ruark. It expressed an attitude and spirit which deserves our admiration and acclaim.

A copy of the original went to Bishop Paul N. Garber and a copy to the Rev. Kimsey King, Brother King, pastor of Ahoskie Methodist Church, is in the Memorial Hospital at Chapel Hill, and has been seriously ill. The prognosis is uncertain at this time.

The letter from the Pastoral Relations Committee to the district superintendent said in part: "With or without the possibility of complete and normal recovery, we have unanimously agreed that it is our desire, and the desire of this congregation, that Mr. King continue in his present capacity and be our minister for the 1967-68 church (conference) year."

The weekly letter to the membership carried some further information: "Mr. King telephoned the Church office yesterday. He stated that he felt better than he had for several days; in fact, well enough to place a call. He still has a fever and the doctors are using many ways of trying to pin-point the trouble. He and his mother stated that his desire to improve and return to his desk is strongly influenced by the love and concern expressed by the people in Ahoskie, and they are grateful. 'My hopes are high,' said Mr. King; 'I am making every effort I can!'"

This is the kind of spirit on the part of pastor and of congregation which represents the highest traditions of Methodism. Brother King and Ahoskie Methodist Church have here set an example which should draw us out of our pettiness and selfishness. Let us remember pastor and people with letters of encouragement and prayers for his full recovery.

A Chance To Say Thank You

Advertising agencies remind us that one of the secrets of good promotion is to compose a good, strong line with plenty of punch and then repeat it over and over again. In the *ADVOCATE* issue of last week, a large part of which was devoted to the Methodist Home in Charlotte, we expressed editorially our pride and pleasure at having such a residence for older people. We reaffirm

here and now, even if we do not repeat, what we said then.

The Methodist Retirement Home in Durham is, for the North Carolina Conference, all that the Methodist Home and Wesley Nursing Center in Charlotte are to the Western North Carolina Conference. They stand together, and they stand tall on the horizon of Methodism.

We have been deeply impressed with what the Methodists of eastern North Carolina have done and are doing in connection with our Retirement Home in Durham. Everything we know about this topnotch expression of Christian compassion and concern leads us to recommend unreservedly its continued adequate support.

Mother's Day, May 14, has been set aside for a special offering to the Retirement Home in Durham. We believe that this cause merits a generous response from every church in the conference. Brother pastor, don't let this cause down. We are not simply talking about an institution, but about people. If this cause suffers, then people will suffer. People who need to be honored and loved. They have a claim upon our affection and they have a claim upon our benevolent support. We owe much to many of them! Let's pay our obligation in a spirit of generous appreciation.

Where Money Goes Farthest

We note with approbation that Dr. Thomas C. Bost, for the past thirty years chairman of the Mecklenburg County Board of Health and a prominent surgeon, plans to establish a million-dollar foundation at Duke University for the support of medical education and research. In doing this he declared, "I feel that I will know where my money went and that it will be well spent. Also, I want to make a gift that is large enough to be significant in what it can do."

Many people today, as they grow older, are thinking about where they can place their money so that when they are gone it will do the most good. The answer to the search of many such people should lead them to one of our Methodist institutions—a university or college, an orphanage or home for older people, a hospital, an institution like the Lake Junaluska Assembly, or an addition to the endowment of the North Carolina *CHRISTIAN ADVOCATE*.

The Methodist Church has an excellent record as a good custodian and administrator of gifts and trusts placed in its charge. If the church has meant

a great deal to its members, they might well help it to mean as much to generations yet to come by their gifts to some church-related activity. Money casts its longest shadow of influence when it is used to bless the lives of others through some established and vital institution.

Something to Think About

Men do not necessarily come into this personal experience with God because they have joined the Church. Nor do they enter this relationship through reading and studying the Bible. Men may be inspired by sermons and Christian witness, but this does not guarantee the encounter. Prayer and only prayer brings a man into a personal experience of God. It is prayer that opens the heart of man Godward; it is through prayer that man receives God. Every religious discipline has its place; but in the final analysis, only prayer brings a man into the immediate presence of God.

This need for a personal experience of God challenges us to seek such an experience through prayer. If you have not previously experienced the presence of God in your life, you can certainly meet Him through prayer. Commit yourself to this experiment of prayer for one month. See what happens.

—BEN C. JOHNSON

Fayetteville Youth Rally Held

Three hundred Methodist youth from Cumberland, Harnett, Robeson, and Hoke counties converged on the campus of Methodist College on April 23 for the Spring Rally of the Fayetteville District Methodist Youth Fellowship. Miss Leigh McDonald of Lillington, district president, presided over the business session.

Later the youth divided into eight different interest groups to discuss a wide variety of subjects. A group discussion on drug abuse was led by Horace Flanigan, Jr., service representative for a drug laboratory. Patrolman F. M. Lemmond of the N. C. Highway Patrol led the interest group which discussed drinking and driving. The N. C. Legislature and the liquor issue was presented to a third group by the Rev. Ralph Fleming, chairman of the N. C. Conference Board of Christian Social Concerns.

Other interest groups and their leaders were: Christianity Confronts Communism, led by Rev. Paul Bunn, pastor of the Bethesda Methodist Church, Orum; Christian Vocations, the Rev. Ralph Epps, Fairmont Methodist Church; Vietnam, led by Chaplain Jan Friend, a veteran of Vietnam based at Fort Bragg; Opportunities at Methodist Colleges in N. C., the Rev. Bill Lowdermilk, assistant director of Public Relations at Methodist College; and How to Improve My MYF, led by Rev. Hubert H. Hodgins, pastor of the Lyon Memorial Methodist Church in Fayetteville.

Rev. D. P. McFarland, director of the Christian Action League, gave an illustrated lecture on alcohol education at the closing session of the Rally.

The overall theme for the day was "Making Christian Decisions in Today's World."

Dr. Carlyle Marney to Direct Interpreter's House

By CLIFTON B. METCALF
The Waynesville Mountaineer

LAKE JUNALUSKA — One of the South's most respected Baptist leaders has been named director of an ecumenical center for ministers and laymen being organized at the Lake Junaluska Methodist Assembly.

He is Dr. Carlyle Marney, former pastor of Myers Park Baptist Church in Charlotte.

The center, which will be known as Interpreter's House, will utilize the Assembly's Lambuth Inn on a year-round basis, serving men of all faiths and races.

Dr. J. Manning Potts, executive director of the Assembly, considers establishment of Interpreter's House as "the most significant development in the 54-year history of this World Methodist Center."

It will be a "way station" where clergy and laity may search for meaning in their own lives, probing a conviction upon which Dr. Marney has based his ministry: lay people must find their own manhood, become the ministry of the Church in the world.

Dr. Marney resigned the Charlotte pastorate two weeks ago which he had served for almost nine years. He was senior minister of a six-minister staff for a congregation of 1,700 persons.

Dr. Marney is vice president at-large of the National Council of Churches, a member of the National Advisory Commission on Rural Poverty, associate editor of the Religious Book Club, and author of numerous books, the latest entitled "The Carpenter's Son," published this year.

In reality, Dr. Marney has been named to direct an institution founded to teach people the world over what he tried so hard to teach his congregations as a pastor.

"The aim of the Myers Park Church," he told his last congregation in a recent series of sermons, "is not to enlist its laymen in the service of the Church. Our aim is to put our laymen, as theological competents, in the service of the world."

"In this process of beating down . . . evil, we Christians have been given a mighty weapon—the conviction that the Man Christ can make us whole; and that



DR. CARLYLE MARNEY

men who are being made whole can create a well society aiming to keep world(liness) out and aiming to bring the world in."

Dr. Marney tags "utterly false" the ideas that (1) Christians cannot help men overcome evil unless they can first get them into the church and (2) the church "ought to be as well organized and as successful as General Motors."

"I preached myself out of the pulpit of the plushiest church in the South. I reached the point that to stay would have been a contradiction."

He found that he could not teach others to do what he was not prepared to do himself.

So Dr. Marney resigned his pastorate and accepted the post as director of Interpreter's House, which was founded last month. It had sprung from conversations about his convictions with a number of Methodist leaders in the Southeastern Jurisdiction.

Interpreter's House is a name taken from *Pilgrim's Progress*. It denoted a way station where Pilgrim stopped—"a place," Dr. Marney says, "where a man could go and nobody would kick him out. They'd let him stay and listen to him. They had things to give him to help him on his journey."

The Lake Junaluska Interpreter's House "will be like that," Dr. Marney says.

"We're as interested in laymen as we are in preachers. We're interested in the whole region, not just the church. We're interested in people who have power, who can influence, but we're also interested in those who can't."

"It's not a school, not a seminary, and

we don't intend it to be a university, although it will utilize some brilliantly trained men from the best universities and seminars in the country.

"We have discovered that something terrible happens to a pastor 10 to 20 years out of school. He has 'bought' his culture. He is no longer a real chaplain. Mostly he blesses the things that are already there. He tends to accept the world as he finds it."

"The same thing happens to every layman; it's just not as obvious."

"We're not so much interested in adjectives, such as Baptist or Methodist, Catholic or Jew. We're interested in nouns—things like man and Church, not Baptist or Methodist man or Baptist or Methodist Church."

Although it will serve the clergy and laymen across the nation, the greatest effect of Interpreter's House is expected to be in the South, especially the rural South. A pastor for 26 years, Dr. Marney will serve as director only the first year, giving up the reins later to become director of studies.

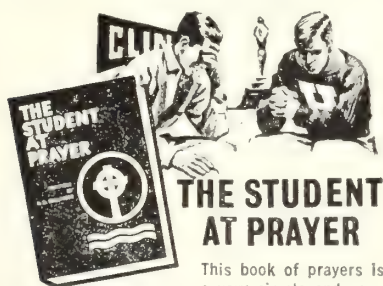
Fourteen guest lecturers will come to Lambuth Inn each year to address the seminars. Dr. Marney is currently forming a Board of Fellows, which will govern Interpreter's House. The first seminars will be held in October this year.

Dr. Marney credited Dr. Potts and Bishop Earl Hunt, resident bishop of the Western North Carolina Conference, with "the energy and interest necessary to bring what was just an idea into real existence. Without the hard work of both, Interpreter's House could not have happened."

Oak Hill Church Plans New Unit

A Groundbreaking Service was held on Sunday evening, April 16, at Oak Hill Methodist Church, Morganton, for a new education wing to the church. Participating in the ceremony were the Rev. A. Glenn Lackey, superintendent of the Marion District; Rev. Neil E. Smith, pastor of the church; Jack C. Annis, Sr., chairman of the Building Committee, lay leader, and president of the Methodist Men; T. Edwin Harbison, chairman of the Official Board; J. Howard Searcy, Church School superintendent; Mrs. Jack C. Annis, Sr., president of the WSCS; Mrs. Phillip Davis, president of the Wesleyan Service Guild; and Elaine Franklin, president of the MYF.

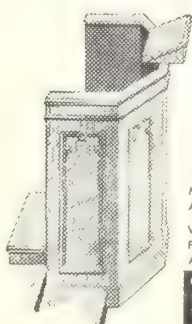
Construction of the new unit, which will double the size of the church, has begun, and completion date is set for December 31. The new unit, to cost over \$90,000, will contain a pastor's study, a church office, library, a new kitchen, a new heating plant for the entire church, four restrooms, and a dozen new classrooms. Necessary remodeling will be done to construct the new unit to the existing church.



This book of prayers is a very simple and competent guide for any student who faces the problems of daily routine on campus. The seventy-one authors include students, faculty members, directors of student work, pastors and administrators. Pocket size; stiff cover, blue with silver stamping. \$1.00 per copy, \$10.00 per dozen, postpaid. Order from

The Upper Room

World's most widely used daily devotional guide.
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Your Support Enables The



to be independent, with dignity;

to escape loneliness, anxiety, fear

EVERY social agency agrees that these are immediate needs. Every church has individuals and couples who need The Home now. Commercial interests see a retirement home as a money-making opportunity; for the Church, it is a field of service.

The Federal and State governments recognize the needs and provide much assistance; but only the Church can offer the spiritual love and atmosphere most nearly like HOME.

The Methodist Retirement Home in Durham is owned and operated by the North Carolina Conference of The Methodist Church, and represents one of its finest efforts in meeting the needs of people in the name of Christ and His Church. It is governed by a Board of Trustees elected by the Conference.

The Home is located on a beautiful 39-acre tract of tree studded, gently rolling hills, just inside the western limits of the city of Durham, and adjacent to the beautiful Duke University Campus, making all of its facilities available to the members of The Home. It is between the North Carolina Cerebral Palsy Hospital and the Veterans Hospital on Erwin Road and only nine miles from the University of North Carolina.

The Home has continued to expand its facilities to serve more retired people. It opened in 1955 with a capacity of 40 members. Since that time there has been a constant expansion program until today with thirty apartments, the Gibbons Building, and the Fowler Building, The Home is able to care for 180 members.

Needs To Be Met

There are prospective members waiting for apartments. Additional apartments will be built in the near future. These

apartments will be paid for through gifts and by the wills of those who will occupy them. The Trustees recognize the need of the Church to make provisions for the care of the chronically ill and nursing cases in a Christian environment. A Health Center will become a reality on The Home's grounds in Durham as soon as this can be financed.

Retired people wish to remain close to family, friends, and the neighborhood they call "home." The number of persons over 65 in North Carolina will double within the next 12 years. Recognizing the need of providing for the care of these, The Trustees of The Home are seeking for an individual, family, church, local group or District to provide a large part of the finances for the first unit of this much needed home to be built in a strategic location within the bounds of the Conference.

Financial Support Comes From Many Sources

The Home has never had a capital funds campaign but was built with borrowed money. This is being paid for through the general giving by the churches of the Conference. Members pay according to their ability. Those who do not have sufficient assets are maintained in The Home through the MOTHER'S DAY OFFERING taken in the churches and used for the BENEVOLENT WORK OF THE HOME. Other contributions come as gifts from individuals and groups such as the furnishing of a room and other memorials or the sending of a contribution in memory of a loved one. Such gifts are recognized in appropriate ways. One of the major sources of income for the continuing work of The Home is through wills.

Churches' Retired Members...



**to have the assurance of care in
sickness and in health;**



**to enjoy a Christian environment,
warm with love, comfort and
security.**

Admission Requirements

As a retirement home, only those who are reasonably able to look after themselves are accepted. Preference is given to Methodists, both clergymen and lay people from eastern North Carolina, although others are accepted. The Home is prepared to keep a member for life once he is accepted. Requirements are a minimum age of 65 (62 for apartments), a life of service to the church and community, and a need for the services offered by The Home.

Each case is considered individually by the Admissions Committee, both as to physical condition and finances. The filing of an application places the applicant under no obligation.

Members of The Home are on either a monthly basis or on a Life Contract. Those who are financially able pay the cost of their keep, and in addition are urged to make gifts to The Home. Others pay according to their ability, and the church, through its benevolent program, provides the difference.

Members entering The Home on a Life Contract find complete security. The Home guarantees care for the member as long as he remains in The Home. In exchange for this protection and security the member is asked to leave part of his estate to The Home.

The monthly rate covers room, board, laundry, maid service, services of The Home's physician, the routine medicine and the nursing and geriatric care available in The Home's infirmary, along with the religious and social program of The Home.

Bishop Garber Urges That The Needs Be Met

On Mother's Day, Sunday, May 14, we Methodists of the North Carolina Conference have the privilege and the opportunity of making a Mother's Day offering for our Methodist Retirement Home at Durham where one hundred and eighty of our elderly colleagues now live. Even with our increased facilities we are unable to care for all who would love to reside at our Retirement Home and we continue to have a large waiting list.

Many of those who come to our Retirement Home are able to meet their expenses but there are many who do not have financial resources and must turn to their fellow Methodists for assistance. More than one-third of those living in our Retirement Home do not have sufficient assets to pay for their care. The basic source of funds for the BENEVOLENT WORK OF OUR RETIREMENT HOME IS OUR ANNUAL MOTHER'S DAY OFFERING. It is therefore my hope and prayer that our MOTHER'S DAY OFFERING OF 1967 may be most generous and thereby make possible an ever-increasing service of our Methodist Retirement Home.

PAUL N. GARBER

Adding Living To Years

FOR a well-rounded, happy life, one needs a religious environment, Christian companionship, an opportunity to be needed, a feeling of security, and provisions for meeting the physical needs.

These needs are met in The Methodist Retirement Home through excellent retirement facilities, a trained staff, and an adequate program. Life in The Home is wholesome and well-rounded.

The daily morning devotional, Bible class, and Sunday morning worship services, in both the chapel and in the infirmary, help to meet the spiritual needs.

The leisure hours are filled with hobbies, recreation, and entertainment, with excellent facilities and trained leadership provided. Facilities of The Home make possible many recreational and cultural activities.

Transportation to nearby shopping centers, churches, and recreational and cultural centers is provided by The Home, the women of the local Methodist churches, and members of the Junior League.

Members have privacy in their rooms, and neighbors for Christian companionship. Private living quarters are attrac-

tively and comfortably furnished by The Home, but residents may furnish their own rooms if they wish.

There is a maximum of independence, for residents may come and go as they please, consistent with their personal safety. Family members and other friends may visit residents at all times. A guest room is available and members may have guests in The Home's dining room.

Excellent food is prepared with careful thought given to diet. A modernly equipped infirmary with trained nurses on duty and a doctor on call offer the best of medical care available. The health and safety record of The Home is outstanding. Members range in age from 65 to 98, for an average age of 81 years. When hospitalization is needed members enter Duke Hospital with which The Home has an excellent working relationship.

After a life of service to the church and community, retired people miss the opportunity to be of service to others. New members soon learn that this is truly a home. Each member does what he can—the strong helping the weak. There is always an opportunity to do something for The Home or other members.

The total environment of The Home works not only for happiness, but for health, security, and peace of mind.



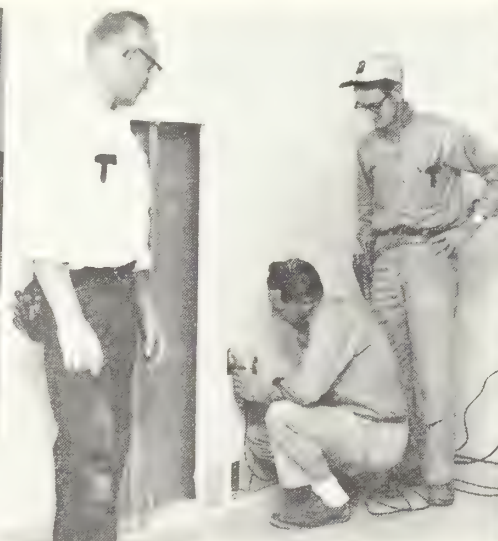
Apartment residents, Mrs. Eloise Stark, Mrs. Mary Langston, Mrs. Hazel Allison, and Miss Emma Cassel are ready to share the dogwood blooms with others.



Tom Davis, food manager, and Rev. Harvey Johnson, administrative assistant to Dr. Coble, check the menu.



Mrs. Vesta Bacon and Mrs. Mary Howell are contented new residents of The Home for they do not have a worry.



Superintendent of Buildings and Grounds, Howard Sparrow, with Andy Mooney and Will Rigsbee find that even new buildings require changes.



Dr. W. A. Jenkins. No idle hands for this retired minister who is also editor of the Home weekly newspaper.



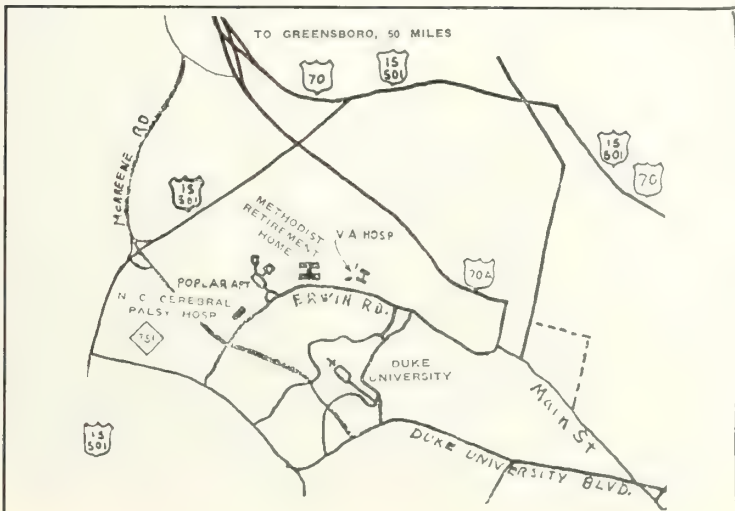
Left: Mrs. Ludie Aycok, a resident of The Home, enjoys working with ceramics as a hobby. Center: Mrs. Mary White Cranford Clardy, a resident of The Home and the oldest living "Sweetheart" of the Duke chapter of Sigma Chi, is presented a loving cup by the current sweetheart. Right: Mrs. Thelma Duplissey, R.N., supervisor of The Home's health program, and charge nurse, Mrs. Mildred Kennedy.



Mrs. Sarah Weathers, center, brings a little cheer to Mrs. W. H. Brown, left, and Mrs. Ada Carpenter, residents of The Home's Infirmary.



Two reasons grandchildren love to visit The Home



The memory of
Lassar Stokes Fitzgerald
 is perpetuated through a gift to
 The Methodist Retirement Home
 of
 Durham, North Carolina
 by Mrs. and Mrs. W. M. Wrenn
 This memorial will endure in the security
 care and abundant life
 made possible for aged men and women
 of Christian character

Your Churches' Answer to Retirement at Its Best



Miss Lillie Belle Dameron, standing, and Mrs. Sarah Fitts visit sister-in-law, and sister, Mrs. Annie Dameron, center, in her apartment. All three are new residents of The Home from Warrenton.

THE METHODIST RETIREMENT HOME serves a twofold purpose. It offers companionship, love, and security to many who are tired of living alone, who are afraid for the future, and who desperately need the services The Home offers.

At the same time, the Retirement Home offers the finest services available for retirement in eastern North Carolina. For those who want close neighbors, so that one has only to step across the hall to find someone to visit, there are single rooms, and double rooms or two-room suites in the main building.

For those who want more room and privacy there are apartments. Located just a few feet away from the main building, these offer all the privacy found in living in any community, plus all the protection of a Retirement Home. Each apartment is self-contained with outside entrances. They are of fire-resistant construction with circulating hot water heat. Each apartment includes 1,000 square feet, with a screened porch, living room, kitchen complete with stove, refrigerator, sink and cabinets, two bedrooms and full tile bath with tub and shower.

Members living in the apartments no longer have to worry about finding a maid, a cook or someone to fix a leaking faucet. The problem of what to do if one should no longer be able to look after oneself is taken care of, for care in The Home's infirmary is a part of the services available. The members can eat in The Home's dining room or cook in their apartments.

The apartment truly becomes "home" when it is furnished with the resident's own furniture—a home without the fears of living alone. Extended visits can be made away from The Home without the worry of who will mow the lawn or whether the pipes will freeze. The fellowship found with other apartment residents in the working of flowers, and the sharing of coffee breaks, cannot be found except in this type of environment.

Should a misfortune send a member to The Home's infirmary, there is still the same familiar staff to care for his needs and the same friends to visit him. When the member is able to return to normal living, apartment life can be resumed.

The member makes a capital gift to The Home which gives him the privilege of living in an apartment as long as he is a member of The Home; however, he may, on doctor's orders or by request, move into the main building. In addition the member living in an apartment makes the same monthly payment a member living in the main building makes and receives every service available there.

If you are interested in RETIREMENT AT ITS BEST, with privacy plus protection and security, and with the best medical and nursing care available when needed, you should consider retirement in The Methodist Retirement Home.



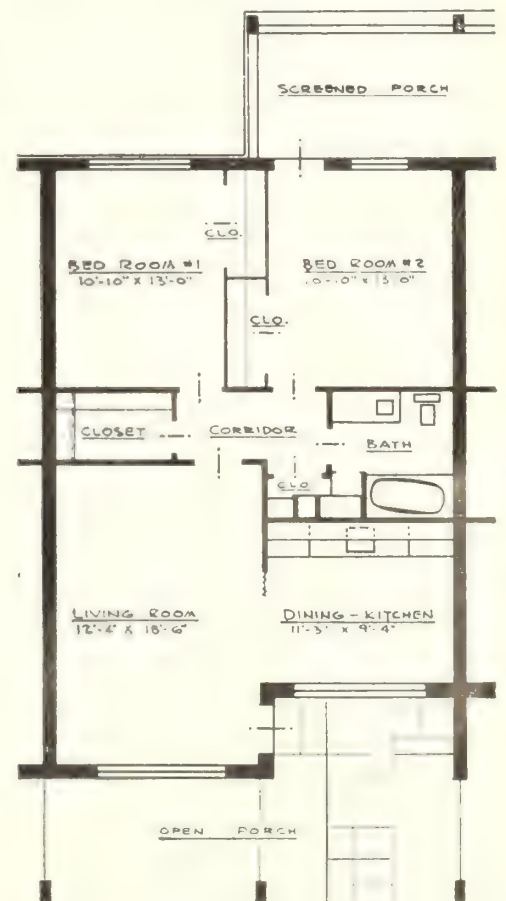
The Apartments in the Spring



A Birdseye view of The Home's grounds with St. John Methodist Church at the upper right.



Dr. H. E. Spence, Dr. Ralph D. Wellons, and Rev. E. R. Clegg, who live in apartments, find that he who catches his own fish enjoys them twice.



Apartment Floor Plan



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

MISS LOUISE AVETT SENDS GREETINGS

Miss Louise Avett of Hong Kong sends greetings to the women of the Western North Carolina Conference in a letter written to Mrs. Leslie Barnhardt of Charlotte. She says in part, "I have a feeling that Western North Carolina district meetings of the WSCS are taking place during March, April and May, as they did last year. Would you please bring my warm greetings to each of them? Tell them I treasure my time with them last year. I am eager to hear of their successes (and failures) in their studies and practices re the problems of affluence and poverty. I am eager for any practical ideas on group studies and retreats."

Miss Avett was the guest speaker at most of the district meetings in the conference in 1966, while she was on furlough in the States.

Her time has been extremely busy since she arrived back in the teeming city of the Far East. She says, "As is so often the case with missionaries when they return to the field, immediate, pressing needs push one's original assignment to the sideline." She is field correspondent for the Hong Kong area. Part of the time she serves as assistant treasurer and, during the absence of the port hostess, she serves as part-time hostess.

She tells of recent visitors at her station. Dr. Harry Denman led an evangelistic crusade in Hong Kong in February. Dr. Margaret Billingsley of the Board of Missions spent ten days there. Dr. Joseph Matthews and a team of three from the Ecumenical and Church Renewal Institute, Chicago, conducted an institute at Tao Fong Shan in February.

Miss Avett describes her work among the local women, "I am gradually getting to know our Bible women, our different society groups and people in other denominations with similar work and similar problems. We did have a good retreat last fall with our conference women's Work Committee and our Bible women. I believe we are getting a wee bit of variety in the monthly programs."

The Methodist Center in Hong Kong moved its headquarters from Golden Crown Court to new headquarters on March 1. Her address is now Miss Louise Avett, Metropole Building, 7th floor, 57 Peking Road, Kowloon, Hong Kong.

Of her new offices, Miss Avett says, "We anticipate good fellowship with other Christian organizations whose headquarters are on floors two and six of this same new building. It is significant that three different committee meetings took place in our

conference room of our new headquarters the first afternoon of the day we moved."

ALBEMARLE DISTRICT MEETING

"God's Church—Not Ours," was the theme of the Annual Meeting of the Woman's Society of Christian Service of the Albemarle District at Prospect Methodist Church in Union County on April 18. It was the seventh meeting for this district, the newest in the Western North Carolina Conference.

Mrs. Kenneth Cox, president of the hostess society, presented the welcome and the Rev. Curtis Sides, host pastor, had the opening meditation. Mrs. Ralph Bisel, Badin, conducted a service in remembrance of 29 members who had died during the past year.

Mrs. Henry Smith of Monroe, district president, welcomed three new district officers, Mrs. Taron Jones, Polkton, missionary Education and Service; Mrs. C. D. Griggs, Wadesboro, Spiritual Life Cultivation; and Mrs. Ralph Bisel, chairman of the Committee on Nominations. She announced that Mrs. Myrna Hilton, Monroe, had been elected secretary of the Wesleyan Service Guild.

Representatives of the local societies pledged \$12,000 to missions for the coming year. Mrs. Carl Dean, Marshville, treasurer, led the service.

A program of "Discovery and Dialogue" was conducted in the fellowship hall. Mrs. James Clark, Lilesville, vice president, presented the theme in her opening remarks, saying in part, "Does my church hold too big a place in my life? No church has a corner on God's grace."

Miss Edna Swaim, church and community worker, showed a color film on, "The History of the E.U.B. Church," and the women discussed how the E.U.B. Church and The Methodist Church are similar, and others pointed out the differences.

Mrs. W. T. Medlin, Albemarle, and Mrs. James Winchester, Monroe, had a dialogue on the history of the Consultation on Church Union. Mrs. James Clark and Mrs. G. M. Smith, Jr., Monroe, spoke on the work of the National Council of Churches. Mrs. John Wright, Weaverville, discussed, "What Christian Unity Means to the Individual."

Reports of district officers were presented in a telephone hook-up, each responding as the call came to her.

There were 130 women present for the meeting. The women of the Prospect Church were hostesses at the luncheon hour.

MRS. T. CARL MABRY
Chmn. Public Relations

SALISBURY DISTRICT EXECUTIVE MEET

The officers of the Salisbury District Woman's Society completed plans for their annual district meeting at a session of the executive committee held April 16 at Trinity Methodist Church, Kannapolis. The district meeting will be May 9 at Trinity Church, Kannapolis, at 10 a.m.

The group voted to increase the district's pledge to missions to \$24,000, an increase of \$500 over last year.

The officers are working on a plan for simplified reports for the local societies and Mrs. Ray Simpson, Jr., president, read a letter from Miss Theresa Hoover of the Woman's Division, saying that this project is being studied.

Plans were made to conduct a session on, "Self-Study Before God" for the executive committee. A remembrance gift to missions was made in memory of the Rev. C. C. Phillips. Mrs. Phillips is secretary of Spiritual Life Cultivation for the district.

MRS. EDDIE GOULDMAN
Chmn. Public Relations

N. C. Conference

MRS. H. W. DOUB

FRIENDLY VISITATION PROJECT

"The only person I ever have to dress for is the Lord—nobody ever cares or comes to see me. . . ."

Thus did a lonely woman express a plight of growing old in Raleigh. And out of it came a dramatic program to alleviate this kind of loneliness.

The story came to light at the headquarters of the Governor's Council on Aging which is seeking to find and solve some of the problems of growing old in North Carolina.

The Raleigh program, according to Eddie Brown, executive director of the Governor's Council, is sponsored by the Raleigh Council of Church Women United. "It is one of

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Departing—September 12, 1967, Rev. Oren R. Edmonds, The Methodist Church, Route 1, Box 108, Candler, N. C.

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the programs now under way attempting to cope with such problems in North Carolina."

The project, called "The Friendly Visitation Project"—is just what the name implies—a program of informal and regular visits to Raleigh's aging citizens. The Church Women's president, Mrs. F. H. Heidelberg, 3701 Dade Street, calls it "Operation Kitchen Table" because until now much of the detail work of the project has been carried on around the kitchen tables of the committee and records are being kept in usurped recipe file boxes.

"We have fifty-eight women and two men now on the visiting roster," she said this week. "They are visiting sixty-five of Raleigh's aging people, with one or in some cases, two visitors assigned to the same person on a permanent basis. Our hope is that meaningful friendships will develop to meet the needs of the lonely."

Mrs. Stuart C. Jenks, 4108 Amherst Lane, orientation chairman for the project and one of its most active workers, explained the reasons for the program:

"About two years ago, a study resulting from our Christian Social Relations program (May Fellowship Season) showed this to be one of the deepest needs of our community—the abject loneliness of so many of our aging citizens. We learned that loneliness can become a disease of aging people affecting health and emotional stability. We also learned that there were literally hundreds of such people right here in Raleigh. The Friendly Visitation Project is a direct result of that study. It is primarily to overcome loneliness that we make our visits. Our goal is to be identified as real, dependable friends."

"In one case," she reports, "we found a woman paying \$9.00 a month out of a very limited income for 'quack' medicine she was ordering from Chicago. Through gradual, interested friendship, she was persuaded to go to a local doctor for consultation. The medication prescribed locally greatly improved what had been to her a hopeless condition of long standing. We have a case where there was once a degree of affluence which has now been depleted. Others where once a large family group attended to needs but now, because of our mobile society or death, they have been left bereft of family or friends."

Names of the aging people needing visitors usually come to the project from the Health and Welfare Departments here. The visitors come from volunteers through Church Women United, and both Mrs. Jenks and Mrs. Heidelberg emphasized that many more visitors are needed.

The women are considering a plan to seek a grant which will allow them to move the project off the kitchen table and into the hands of a part-time professional who can coordinate the visits and keep records.

"We intend this program to be permanent" Mrs. Heidelberg said. "It is our way, as Christians, of actively expressing our belief that when Christ said, 'When you have done it unto the least of these . . . you have done it unto Me.' He meant exactly that! Our only motivation is Christian love and a desire to serve Him where we are . . . in Raleigh."

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- May 11 : Annual Meeting, American Bible Society, New York, N.Y.
- May 16-17: Conference on Technology in Our Community, Quail Roost, Durham, N. C. Council of Churches
- June 1- 2: General Board, National Council of Churches, Boston, Mass.
- June 11-17: National Conference Methodist Student Movement

LAKE JUNALUSKA ASSEMBLY

- June 11-16: Fred Waring Music Workshop
- June 15-18: Sixth Annual Church Ushers Conference
- June 28-30: Methodist-Roman Catholic Conversations
- July 3- 6: Southern Regional Conference on Christian Social Concerns
- July 5- 9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1- 3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- May 8 : Co-ordinating Council, 10 a.m.
- May 15-17: Cabinet Meeting
- May 19 : Annual Meeting, Board of Trustees, N. C. Wesleyan College
- May 28 : Methodist College, Baccalaureate Sermon, 11:00 a.m.
- May 29 : Methodist College Graduating Exercises, 10:30 a.m.
- June 3 : Alumni Day, N. C. Wesleyan College
- June 4 : Baccalaureate, 11 a.m.; Commencement, 4 p.m. N. C. Wesleyan College
- June 5 : Methodist College, Summer Sessions Begin
- June 5- 9: Staff Training, Camp Don-lee, Camp Chestnut Ridge, Camp Rockfish
- June 6- 7: Spiritual Enrichment Day, Louisburg College
- June 6- 8: Cabinet Meeting
- June 12-15: Annual Conference

WESTERN NORTH CAROLINA CONFERENCE

- June 7-11: Annual Conference
- June 13-15: Western N. C. WSCS Annual Meeting, Lake Junaluska
- June 16-18: Western North Carolina WSG Annual Meeting, Lake Junaluska
- June 16-18: WNC Young Adults
- June 18-24: Senior High Officers Workshop
- June 25-July 1: Senior High Christian Witness Assembly

If God hath made this world so fair,
Where sin and death abound,
How beautiful, beyond compare,
Will paradise be found!

—James Montgomery

We can either spare ourselves or we can
spend ourselves. . . . It is not until we find
a cause which is big enough to die for that
we find a cause which is big enough to live
for.

—Bishop James K. Mathews



Dear Girls and Boys:

Next week is a very special week in our church. It is called National Family Week. It is a time that is set apart for us to think about our own family, to discover ways that we can make it a better family and to plan activities that we can do together as a family. It is a week when we can be especially considerate of our mother, father, brothers and sisters. We can be thoughtful, kind, helpful and loving in all of our words and actions. It is a time when we should especially remember two verses in the Bible, "Honor your father and your mother," Exodus 20: 12a and "Children, obey your parents in everything," Colossians 3:20. When we respect our parents and are obedient to them, we help to have a better family.

Perhaps you and your family can plan to do something special together sometime during this week. Here are some ideas that you might suggest to your parents. You may think of other things that you can do. Plan to attend church school and worship together as a family. Children's Day will be observed Sunday in many churches with a special service. You might invite your parents to attend your church school class. Plan a family picnic or outing for some time during the week. Share ideas, discuss together, pray together and set aside a special time for worship together each day. Plan an evening of fun at home, showing slides of family experiences, playing games, singing, or working on hobbies. Your family might do something for another family. Perhaps you could visit some shut-ins, or do something for a family in need, or become acquainted with a new family in your neighborhood or community.

I hope you have fun next week as a family.

AUNT CAY

THE NEW CAR

Jerry climbed into the back seat of the car with Craig and Sue as mother shut the front door and daddy put the key in the ignition. When he turned it, there was a whirring sound but the motor would not start. Again and again he turned the key but still the motor would not start.

"Well, I guess, this means we'll have to begin looking for a new car," said daddy as the engine finally began. "This one is just about worn out. I'll go down town in the morning and see what I can find."

The next evening as the family gathered for dinner, daddy began the conversation. "I went and looked at a new car today," he said as he cut his meat. "They have several pretty ones but I think I found just the right one for our family. It is dark blue with a light blue interior. It has four doors and that will make it easier to get into. I took it out and drove it for a while and I think all of you will like it."

"Craig and I went down to look at cars today, too," responded Jerry. "We found one that we think would be just right for our family. We saw it in the window and, dad, it's the prettiest car we've ever seen. It's a lovely red station wagon, as bright as a fire engine, and there is so much room in it. The back door opens and we could put our scout camping equipment in there."

"We could put a lot of scouts in there, too," chimed in Craig. "When mother takes us places we never have enough room for all the boys."

"Yes," added Sue, "and the boys told me that the back seat lays down so I could take a nap there when we go on long rides."

"You really did take a good look at that car, didn't you?" commented mother as the children continued their meal. "It sounds like a beautiful car but I'm not sure it would be best for our family."

"You know very well that we cannot have a red station wagon," replied daddy. "Have you forgotten that I am a minister? How do you think it would look for me to lead a funeral procession with a bright red station wagon?"

"But," questioned Jerry, "are you buying a car to lead a funeral or for our family to use and enjoy?"

"That is something for us all to think about," replied mother. "I wonder if there is any other way to work out this situation?" she asked, looking at daddy.

"Maybe, Mr. White would let you ride in the hearse with him," suggested Craig. "You could ask him, couldn't you?"

"Yes, I guess I could," replied daddy, "but I'm not sure that would be such a good idea."

"Well, dear, perhaps you could ask him tomorrow," suggested mother. "We are a democratic family, you know, and perhaps this is a question we should vote on."

"Yes," shouted Craig "let's vote on it, now."

"No," answered mother, "daddy will have to see what arrangements he can

make. He will need to think about this a little longer."

"Well, let's vote tomorrow night then," said Jerry.

"All right," replied father, "we shall vote tomorrow night."

The family gathered together the next evening for the vote. Jerry wondered how it would come out. He had thought all day about how he would vote. He tried to understand how daddy felt but that was such a pretty red station wagon.

Father spoke, "I see that we are all here, so we can make our decision about the new car. I talked with Mr. White and he said I could ride with him but I still think the blue car will be best for us. How many of you agree with me? If you vote for the blue car, raise your hand."

Jerry looked around quickly at mother. She didn't raise her hand and neither did Craig or Sue.

"Doesn't anyone want the blue car?" he heard daddy ask.

Then daddy continued, "How many vote for the red station wagon?"

Everyone's hand shot up in the air. "We all do," called out Sue. "We all want the red station wagon."

"The red station wagon it shall be," declared daddy. "I guess people can get used to a red car, and I'm sure we will have a happy family."

"Oh boy!" exclaimed Jerry, "we're going to have a lot of good times in that new car."

And they did.

ALL ABOUT CLOTHES

What Bible characters do you associate with these articles of clothing:

1. Coats of skins
2. A robe, a ring, and shoes
3. A cloak used to work a miracle
4. A "coat of many colors"
5. "thirty changes of raiment"
6. "a leather girdle"
7. A purple robe and a gold chain
8. A cloak he forgot in Troas
9. A little coat his mother made him
 - a. Paul
 - b. Samson
 - c. Samuel
 - d. Adam and Eve
 - e. Prodigal son
 - f. Joseph
 - g. Elijah
 - h. John the Baptist
 - i. Daniel

RIDDLES

Which is the strongest day of the week? Sunday, because all the rest are week days.

If the church should catch on fire, what would be sure to burn? The organ, because the hose couldn't play on it.

ANSWER FOR LAST WEEK
Naomi.

Sunday School Lesson

FOR MAY 14

BY RAYMOND A. SMITH

God Will Prevail

Background Scripture: Acts 5:12-42

Lesson Scripture: Acts 5:27-39

In last Sunday's lesson we considered the first open break of the Church (sometimes referred to as "The New Israel") with some representatives of the "Old Israel." It will be remembered that the disciples had been forbidden to preach their new doctrine. However, they went right on with their preaching and healing ministry. In this lesson we consider the results of their persistence. They were hailed before the Sanhedrin (or, as we should say, the Supreme Court) where they were questioned by the high priest and reminded that they had already been warned not to continue their preaching. "We gave you the strictest possible orders not to give any teaching in this name. And look what has happened—you have filled Jerusalem with your teaching, and what is more you are determined to fasten the guilt of that man's death upon us" (Acts 5:27-28, Phillips Translation).

We may pause here to remind our readers that the Sanhedrin had no power to impose the death penalty. It was a Roman cross upon which Jesus died. Much injustice has been done by Christians when they implicate *all* Jewish people in this act. It was a Roman governor, aided and abetted by a small minority of bigoted religionists, that brought this about.

Peter, as spokesman for the group, then responded with the best known statement in the history of the struggle for religious freedom: "We must obey God rather than men." Peter then speaks of God's having "exalted Jesus to his right hand as leader and savior." Only when we understand



Lebanon Church To Be Dedicated

Lebanon Methodist Church, established in the 1820s, will have its dedication service on May 7.

Lebanon has worshipped in three different buildings on the present site located on U.S. 701 midway between Whiteville and Tabor City. The first building was started in 1859 and was never completed. The second building was started in 1910, and used for worship until December 1954, when it was destroyed by fire. The present building was started in 1955, and services were first held in 1956, in the present structure.

Lebanon Church was built with no debt ever being incurred and has waited until now to have dedication. The church installed pews in the sanctuary in 1959 and

the lights in September 1965. With the installation of the lights the building was in its completed form.

Those who served on the building committee during the construction of the building were G. C. Hinson, Homer Frink, and Hugh Stout.

Present for the dedication service will be, Bishop Paul N. Garber, who presides over the Raleigh Area; Rev. Clyde G. McCarter, superintendent of the Wilmington District; Rev. J. M. Carroll, pastor during the construction of the church and Rev. W. Carson Lewis, present pastor.

For the morning worship service Bishop Garber will deliver the message and lead the congregation in the Act of Dedication.

Immediately following the service a homecoming style lunch will be served in the Fellowship Hall.

how Israel had clung to the doctrine of God as an indivisible unity can we appreciate the reason why such a statement seemed so outrageous to the Sanhedrin. To them it seemed a sacrilege to think of even the Messiah as sharing the throne with God.

At this point there occurred a most dramatic interruption. Gamaliel, a highly respected member of the court, rose and suggested the disciples be put outside while the court further deliberated on the case. Said he: "Men of Israel, be cautious in deciding what to do with these men—I tell you, leave them alone, for if this idea of theirs is of human origin, it will collapse; but if it is from God, you will never be able to put them down, and you risk finding yourselves at war with God" (New English Bible).

This is a wonderful example of the way in which the voice of reason may sometimes prevent great injustice. How many times have we failed to put in a good word for justice and fair play when a group of people were being carried away by hate and letting their emotions run wild with extravagant charges against some person or cause!

Before the disciples were released they were flogged, for no apparent reason. But we are told they "went out from the Council rejoicing that they had been found worthy to suffer indignity for the sake of the Name." What poor representatives we modern churchmen sometimes are when we term the slightest inconvenience our "cross"!

Here were men so inflamed with a living faith they could cheerfully accept insults and persecution without self-pity or fear. Van Bogard Dunn has called attention in his comment in the Adult Student (see page 26) to the great importance of the doctrine of God's sovereignty in the book of Acts. In this lesson Luke is showing the power of God in the affairs of men, and the futility of man's resistance to this power, as well as the victory of those who trust God and commit themselves to His rule.

But the victory may be a costly one. Whoever tries to live in the Kingdom of God while still having to live in a world that is hostile to God is not promised an easy life, but he can be certain it will be a glorious one. In John's Gospel Jesus speaks of the "time that has come for the Son of Man to be glorified" by which he meant his sufferings and death.

In these studies in the book of Acts we are not simply studying ancient history. We miss the point of it all unless we feel that we, too, are engaged in the same mission as those early followers, and can say with them: "We are witnesses to these things" (Acts 5:32).

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COL. JAMES F. RISHER, President

ONE MAN SPEAKS FOR MANY

1409 East Boulevard
Charlotte, N. C. 28203
September 19, 1966

Dr. Joseph F. Coble
Methodist Retirement Homes, Inc.
2616 Erwin Road
Durham, N. C.

Dear Dr. Coble:

When my mother, Mrs. Bassie G. Fitzgerald, and my step-father, W. S. Fitzgerald, decided to move into the Methodist Retirement Home in 1959, I questioned silently what their future days held for them. It is seven years later and they have both passed on. I now know it is one of the best decisions they ever made.

As you know, I made many visits to them and to Mother after Mr. Fitzgerald's death. I had the opportunity to see how well they were cared for and to see how interested the staff of the Home was in their welfare as well as the welfare of each guest of the Home.

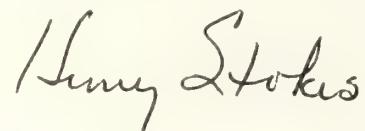
Living in the Home gave Mother an opportunity to carry on as she had all of her life—that is, doing something for others when she thought they needed help. This helped her occupy her time, particularly after Mr. Fitzgerald died, and gave her a real purpose in life.

The main reason for this letter is to express my sincere appreciation to you and other members of the staff of the Home for the love, kindness, consideration, understanding and personal interest you gave my mother. I am sure my brother and sister join me in this feeling of gratitude. Mother told me on many occasions of her visits with you and of your concern for her well being and happiness.

It is a comfort to me to know that the last years of Mother's life were spent in such pleasant surroundings, both physical and spiritual, and I want the Trustees of the Methodist Home to know of my feelings. Therefore I am sending a copy of this letter to Mr. R. Dillard Teer, President of the Board.

It is my prayer that God will bless you as you continue the wonderful work you are doing.

Sincerely,



HENRY STOKES

The Methodist Retirement Homes, Inc.

2616 Erwin Road — Phone 286-2273 — Durham, N. C.

Dr. J. F. Coble, Administrator

Grateful for the opportunity that I have to help others in the sunset of life, through the benevolent work of The Retirement Home, I gladly share. \$_____

Name _____

Address _____

Church _____ District _____

Please send me information about the following:

- | | |
|--|-------------------------------------|
| <input type="checkbox"/> Admission Requirements | <input type="checkbox"/> Memorials |
| <input type="checkbox"/> Contributions to the Home | <input type="checkbox"/> Apartments |
| Gifts through Wills, Annuities, etc. | |

You Can Help, Too

You have the opportunity through your financial support of the benevolent program of The Methodist Retirement Home to make available a Christian home for some needy person in retirement. The environment, program and staff all working together, represent you in this work of love. You may not be able to take needy people into your own home as John did the mother of Jesus; but you can care for them in The Methodist Retirement Home. Won't you give liberally in Christ's name?

NORTH CAROLINA
Christian Advocate

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Volume 112

Greensboro, N. C., May 11, 1967

Number 19



She Gave to John Wesley a Christian Mother

Next Sunday, May 14, brings together Mother's Day and Pentecost Sunday. Who could better exemplify in combination these two memorable dates than Susannah Wesley? She mothered the father of Methodism, and sowed the seeds of Pentecost which bore fruit at Aldersgate and all throughout a long and remarkable life.

* CAROLINA BRIEFS *

¶ John M. Meares, Lay-Minister to Youth of the First Methodist Church, Cary, is a contributor to the Church School Magazine for June 1967. His article is entitled "It's Time For Fun" and deals with opportunities to help families and individuals have fun in the summer months.

¶ The "Crusade for Christ" revival will be held at Andrew's Chapel Methodist Church, Roseboro, beginning May 14 and continuing through May 19. The Rev. George Tyson will be the guest evangelist. Rev. Will L. Creech is pastor of Andrew's Chapel, which is the oldest Methodist Church in the Goldsboro District.

¶ John L. Sharpe III, now completing his second year of graduate work toward the doctoral degree at Duke University, has been named Curator of Rare Books in Duke's Perkins Library. A member of the South Carolina Conference, Mr. Sharpe received the bachelor of divinity degree from the Duke Divinity School in 1965.

¶ James Robert Teal of Charlotte, who will be graduated from Duke University, in June with an A.B. degree in religion, will become a teacher in the Methodist mission work overseas. He was approved as a short term missionary (three years) by the Board of Missions during a meeting earlier this year in Louisville, Ky. Mr. Teal is the second member of the Wesley Heights Methodist Church of Charlotte to go into short term missionary service during the past decade.

¶ Rev. and Mrs. J. A. Williams will be honored at a reception given by the Woman's Society of the Shady Grove Methodist Church, Trenton, on Sunday, May 14, from 4:00 to 6:00 p.m. The Williamses are celebrating their twenty-fifth wedding anniversary. The reception will be at Shady Grove Methodist Church and all former members of the church and friends of Mr. and Mrs. Williams are cordially invited. Mr. Williams is minister of the Shady Grove Charge, which is comprised of Shady Grove, Cypress Creek, and Foy's Memorial Methodist churches.

Ministers' Wives' Luncheon

The annual luncheon of the Ministers' Wives of the Western North Carolina Conference will be held Saturday, June 10 at 12:30 o'clock p.m. at the new Tuscola High School cafeteria. The school is located near the entrance to Lake Junaluska. The tickets are \$2.50 and will be on sale in front of the auditorium from Wednesday afternoon, June 7, until 11:00 o'clock a.m. Friday, June 9. Seating capacity is 400 and therefore tickets will be limited to the wives and widows of the ministers of the Western North Carolina Conference.

MRS. EARL R. HAIRE, *Treas.*



REV. RICHARD D. SHINKLE

¶ The Rev. Richard D. Shinkle, pastor of the Beech Grove Charge in the New Bern District, was recently honored by being selected and installed as Grand Chaplain of the Grand Lodge of Masons in North Carolina at the Annual Communication in Raleigh April 18-19, when other Grand Officers were installed.

¶ Llewellyn Rabby, assistant professor of theater and speech at N. C. Wesleyan College, was recently named Associate Editor of Behavioral Science for the *Southern Speech Journal*. In this capacity, Rabby will evaluate articles submitted to the Journal in the area of behavioral science and select those suitable for publication.

¶ Member of the five uptown Henderson churches attended on April 30 the first of a series of joint Sunday evening services planned by pastors of the congregations. The service was in the First Baptist Church with the sermon by Rev. Ellis N. Clark, pastor of the Congregational Christian Church. The evening prayer was led by Rev. Dermont J. Reid, First Methodist minister.

¶ Two sermons preached in the Duke University Chapel by Dr. Howard C. Wilkinson, chaplain to the university, are being published this spring in leading American homiletical magazines. One, "Blind Eyes and Itching Ears," was featured as "Sermon of the Month" in the March issue of *Pulpit Preaching* magazine. A second sermon, entitled "You May Have Already Won," is scheduled to be published in the May issue of *Pulpit Digest*.

¶ Allan M. Parrent, assistant director of student activities at Duke University, has been named director of the Washington-based Department of International Affairs for the National Council of Churches. The appointment is effective July 1. A former foreign service officer, Parrent will deal with world poverty, development and justice, race relations and other issues in the international community of concern to the National Council of Churches.

First Church, Granite Falls, To Have Consecration Service

Bishop Earl G. Hunt, Jr., spiritual leader of the Western North Carolina Conference, will be in Granite Falls, Sunday, May 14, to lead in the Consecration Service of the new education building at First Methodist Church there.

Also participating in the service, which will begin at 2:30 p.m., is the Rev. Cecil G. Hefner of Statesville, superintendent of the Statesville District; Dr. Cecil L. Heckard, former pastor of First Methodist Church, Granite Falls, and present district superintendent of the Gastonia District; and another former pastor, Rev. Ray F. Swink, pastor of Commonwealth Methodist Church, Charlotte.

The new all-brick structure, completed in February of this year, houses classrooms for the children's and youth division of the church school, kitchen and dining-fellowship facilities, a lounge and meeting room, the church office and pastor's study.

Following the Consecration Service, there will be an Open House in the new education building until 5 p.m. The public is invited to both the service and the Open House.

SE Jurisdictional Conference Set

The quadrennial Southeastern Jurisdictional Conference of The Methodist Church will be held July 24-28, 1968, at Lake Junaluska.

The *Daily Christian Advocate* for the conference will be edited by the Rev. A. McKay Brabham, Jr., Columbia, S. C. Mr. Brabham, who edited the *Daily Advocate* for the 1964 conference, is editor of the *South Carolina Methodist Advocate*.

These announcements were made following a meeting of the Southeastern Jurisdictional Conference Committee on Entertainment April 12 in Atlanta.

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¶ Dean Robert Earl Cushman of the Duke University Divinity School has received one of three 1967 Outstanding Scholar-Teacher Awards presented by Wesleyan University of Middleton, Conn. The Duke theologian, who has been dean of the Divinity School since 1958, received the award in ceremonies on the New England university campus May 6.

The North Carolina School of the Arts is considering taking on its staff for a one-year period a clergyman or seminary student in the role of a house parent. This is to be a learning experience for a clergyman who would like to minister to artists. Specifications are: married clergymen of any faith or seminary student and wife; 10-month term, September through June, 1967-68; gross salary for couple, \$9,000; cannot have children. Apply directly to: Dean Bruce B. Stewart, North Carolina School of the Arts, Winston-Salem, N. C.

N. C. Council of Churches Has Annual Meeting

North Carolina church leaders converged on Winston-Salem for the annual meeting of the North Carolina Council of Churches and two related sessions, that of the Church Women United in North Carolina and the Pastors' Conference.

The women came to town first, arriving on Monday, April 24 in time to hear their president, Mrs. Ira C. Shelley, speak on "Take a Giant Step" at a luncheon meeting. First Christian Church, with its spacious parking facilities, was the scene of most of the conference. The theme of the annual meeting was "Christ's Power Blended With Woman Power." The president, who is a prominent Methodist laywoman, from Greensboro, reported that there were now thirty-two councils functioning on the community level.

Mrs. Shelley indicated that the state has been divided into six divisions with an area chairman for each. She also reported that she and the four department chairmen had traveled around 1,000 miles across the state during the past year, attending meetings and conferring with church women in small groups. She stated, "We feel there is renewed interest in many councils as they continue to reach out into the community and cooperate with other groups of church women."

The interdenominational organization for church women reported a large array of activities and accomplishments in the area of social concerns and welfare, and in the betterment of ecumenical relations. It encouraged and supported participation in the World Day of Prayer, World Community Day, and May Fellowship Day.

A new constitution was adopted, and the name of the organization officially changed to Church Women United in North Carolina. At a joint dinner meeting with ministers attending the Pastors' Conference and delegates to the N. C. Council session



Left, Bishop Hazen Werner, New York, is shown chatting with Dr. Mark Depp, pastor emeritus, Centenary Methodist Church, Winston-Salem, during a brief intermission in the Pastors' Conference held in conjunction with the annual assembly of the North Carolina Council of Churches. Bishop Werner brought two messages to the conference on the subjects, "The Threat of Changing Times" and "The Threat of Loneliness." A book of 21 sermons by Dr. Mark Depp has just been published under the title "In Quest of Life." We hope to give a review of this volume in an up-coming issue. Right, The efficient preparation and unobtrusive guidance of Dr. Samuel S. Wiley, executive director of the council, was evident as the assembly moved to a successful and timely conclusion. In the picture, he is shown giving a report.

to start later that evening, the women heard a keynote address delivered by Dr. Glora Wysner, professor of missions at Garrett Theological Seminary, Chicago.

A significant phase of the meeting was the time given over to sharing and discussion with widespread and enthusiastic participation. Officers elected to serve for the new year are: president, Mrs. Ira C. Shelley; vice-presidents, Mrs. M. E. Miller, Winston-Salem; and Mrs. Albert Douglas, Winston-Salem; recording secretary, Mrs. J. R. Gunter, Lenoir; treasurer, Mrs. Harold Moag, Greensboro. Elected as chairmen of committees were: finance, Mrs. Chester Arnold, Greensboro; state assembly, Mrs. David Jones, Greensboro; nominations, Mrs. J. W. Sexton, Rocky Mount; legislative affairs, Miss Rebecca Rivers, Raleigh; program concerns, Mrs. Robert Kepley, Raleigh; constitution and by-laws, Mrs. Charles Coleman, Salisbury; and resolutions, Mrs. Aubrey Mauney, Kings Mountain. All of the above constitute the executive board of the organization.

The annual meeting of the North Carolina Council of Churches held its opening session on Tuesday evening, April 25, with Bishop M. George Henry, president, in the chair. Dr. James L. Stoner, assistant general secretary of the National Council of Churches, delivered an opening address. The president's message came at a luncheon occasion on the next day. Bishop Henry spoke on "Co-operation of the Churches in Christian Service."

In his formal report to the assembly, Bishop Henry commended the executive director of the North Carolina Council of Churches, Dr. Samuel S. Wiley and the two full-time staff workers associated with him, Rev. Jack Crum and Rev. Charles L. Herron. In addition to reports from the above, the assembly received reports from

the president of Church Women United, Mrs. Ira C. Shelley, and from the chairmen of various commissions. These included Christian Education, Christian Social Action, Christian Social Ministry, on Council Organization and Extension, on Inter-church Cooperation, on Public Relations, and on Business and Finance. The report of the treasurer was received and the proposed budget for the new year adopted.

The report of the nominating committee was received and approved without dissent. Elected president for the new year was Dr. Samuel E. Duncan, president of Livingstone College in Salisbury. First, second and third vice-presidents were Rev. Julian A. Lindsey, Winston-Salem; Rev. Vernon C. Tyson, Oxford, and Bishop Thomas A. Fraser, Raleigh, respectively. Miss Mary Stamy of Winston-Salem was elected secretary and Mr. Henry S. Lougee, Durham, treasurer. Members elected to serve with the above on the Executive Board were

(Continued on page 5)

NORTH CAROLINA

CHRISTIAN ADVOCATE

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Mrs. Ira C. Shelley gave a knowledgeable and persuasive guiding hand to the sessions of Church Women United as she presided. A dedicated life-time Methodist, her experience in church work covers many years of active leadership in the local church, in student work, and in the Wesleyan Service Guild. She is shown here steering the meeting toward adoption of a new constitution.

EDITORIALS



Are We Ready For Pentecost?

As the season of Pentecost comes around again, we hopefully use it as a sort of shot in the arm. We put ourselves through a "chest out, stomach in, eyes front" routine which we hope will make our motley ranks more orderly and trim.

We read again in the second chapter of Acts the account of the first Pentecost. We meditate upon its sublime implications and reflect upon the mighty power which was let loose in the lives of those involved in it. We try to imagine just how it all happened and we yearn for its reenactment in our own lives.

Perhaps some special effort will be made at church on Pentecost Sunday to put some added fervor and passion into the worship service. We and the whole congregation respond and go home to Sunday dinner feeling a little better about ourselves and a little more hopeful about the world. But by the middle of the next week we know that nothing revolutionary really happened. No real Pentecost; only the ashes of a fire which burned out long ago. This will be the experience of many Christians on May 14.

But it need not be! God grant that it may not be! We need nothing so much as a recrudescence of spirit-filled religion. We desperately need Pentecost. When Pentecost came almost two thousand years ago, "they were all together in one place." The disciples were ready. They had been with the resurrected Christ and in this fact they were witnesses of the power of God. They knew Christ to be alive and had offered to Him their very lives. They had received the commission to carry the good news of God's love and power, as evidenced in Christ, to all people. But they had explicitly been told to let their mission wait until they had been "clothed with power from on high" (Luke 24:49). So "they returned to Jerusalem with great joy, and were continually in the temple blessing God" (Luke 24:52-3). Thereafter came Pentecost.

Perhaps they really did not know exactly what they were waiting for, but when God visited them with an overwhelming sense of His presence they were dynamically and radically affected. "They were all filled with the Holy Spirit" and immediately launched into the great mission committed to them.

We need such a visitation from God today. There are stubborn wills that need to be broken down. There are deep-seated prejudices which need to be eradicated. There are prevailing evil

habits which need to be changed. There are ugly sins which need to be faced up to. Such deep-seated evils can only be conquered by the power of God. Until they are dealt with, we shall not be ready to enter into mission.

The world is in a mess—to use a blunt word—and we know it. Our problems are of such immensity and complexity that only by the grace of God can they be solved. Yet we flee from admission of this fact, driven by our foolish pride and false sense of spiritual competence. Ostrich-like, we bury our heads in the sands of streamlined organizations, of reformed structure, of pilot projects and revamped programs as though these mechanical manipulations can transform the hearts of men and change the patterns of lives.

Our need for a new Pentecost ought to be crystal clear to people who have (some of them) gone through two world wars, an attempt to exterminate a whole race of people, the first use of nuclear power for mass destruction, a vast breakdown in morality, a wholesale withdrawal of millions from the ranks of Christendom, to mention only a few of the horrors and tragedies of our times. Our great advances in scientific knowledge and achievements in technological know-how can never eradicate the truth that man in his own power cuts a pretty sorry figure.

Can we deny that the church has been a party to this debacle? We have gone along with the secularizing tide. We have sown the seeds of doubt and agnosticism in the minds of our youths and we are reaping the harvest of "God-is-dead" or "God-is-irrelevant" concepts. We have torn from the bosom of our people the Bible as an authentic and reliable revelation of God and Man and have too often handed them in its place a thinly disguised humanism.

To think that all of this could happen even within the church founded by John Wesley seems almost unbelievable. Let's face it, The Methodist Church has grown to be a big, flabby giant. Something dynamic has gone out of it. Whereas it once strode across this land proclaiming a vital message, bringing fresh hope, calling upon people to forsake their sins and come to God, now its message is often garbled, its step uncertain, and its voice muffled.

If we face up to these unhappy realities, there is hope. Already there are signs here and there of a fresh breakthrough to God. Many people within The Methodist Church, who have become disillusioned with a formal, conventional adherence to Christianity, are

breaking out of their spiritual coffins and are finding a new faith. Having met God in a vital experience, they are witnessing to others about what God has done for them.

There is evidence of Pentecost among college students here and there, and among lay Christians who are volunteering for special mission work. Pentecost has come to some who have voluntarily given up comfort and lucrative pay to live among and help people in the grip of poverty and ignorance all over the world.

This flow of Pentecost is only a trickle, but it can become a river, carrying men and women upon its bosom toward the great ocean of God's high purposes for this world. The day of Pentecost is here! The need for Pentecost is now! Are you ready for it?

Pentecost And Motherhood

John Wesley's Pentecost took place at Aldersgate on the evening of May 24, 1738. But that experience was linked up with all of the Christian training and spiritual struggle which went before it. Would Wesley have ever gotten to Aldersgate without a mother like Susannah? We are inclined to believe that her example, her careful instruction, and that of Wesley's father, were a significant factor in his spiritual pilgrimage.

A great and good man or woman does not just happen. The influences which permeate his early years are crucial and the role of the mother is a dominant factor here. So much of the future potential of her children are held in her hands. What a solemn responsibility, what a glorious opportunity is hers.

We honor mothers for the lovely and magnificent way in which they fulfill their sacred trust. Most of us have been cradled by her love and shaped by her influence beyond our full realization. The debt we owe to them is beyond calculation.

We would remind those who are in the active role of motherhood to be aware of the sacred trust which is theirs. The direction of your life may well determine where your children go. You mothers who are eager to do for your children the very best that you possibly can, remember this: the best thing that you can ever do for your children is to give them a Christian mother.

Another Milestone For Our Colleges

Elsewhere in this issue we are carrying a roundup of information about the commencement exercises of our Methodist colleges in North Carolina. As they draw toward the close of another academic year, we have the distinct impression that all of them have experienced another good year. They serve

the present and the future in more ways and to a larger degree than most of us realize.

There is no complacency in the leadership of our colleges, either in their administrations or among most of their trustees. Those to whom we have entrusted their operation are constantly wrestling with the problem of how to make these institutions more effective. If we, the supporting church membership, could match their enthusiasm with our increased concern, much more could be done.

Our Methodist colleges in North Carolina are concerned that these institutions offer the highest possible in academic standards, but within the context of the Christian religion. No one can remain long on one of our campuses and not be made aware of this partnership between education and religion.

A considerable portion of the leadership in our churches in North Carolina today has come out of Methodist colleges. This will be true a generation from now because of our continuing conviction that The Methodist Church has a vital stake in higher education.

Favorable Lay Vote On Union Recommended By Methodist Board

A favorable vote on the proposed Methodist-Evangelical United Brethren union on the part of lay members of Methodist annual conferences has been recommended by the executive committee of the denomination's General Board of Lay Activities.

In a resolution released in Evanston, Ill., on April 24 the executive committee said it favored the proposed constitution and enabling legislation for the United Methodist Church and it recommended to lay members of the "several annual conferences of the church that they give their support to and vote for these proposals when they are presented."

The proposed United Methodist Church was approved by General Conferences of the two denominations the past autumn. If a two-thirds majority of all votes cast in each church's annual conferences is favorable the new church formally will come into being in April of 1968 in Dallas, Texas. Most of the annual conference votes in both denominations will come in May and June.

Early scattered votes have been well in excess of 90 per cent favorable.

Noting the General Conferences' action, the Board of Lay Activities executive committee said it was supporting the union because of the general trend toward Christian unity and Methodist leadership in the ecumenical movement, the fact that both denominations come from the Wesleyan tradition, the possibilities for church renewal in the union, and the potential enhancement of the work of the laity.

Ingram Elected To Head Publication Board

The Methodist Board of Publication, Inc. met at the Advocate Building in Greensboro on May 3 and took up matters related to publication of the North Carolina CHRISTIAN ADVOCATE and the Piedmont Press. Dr. Wilson O. Weldon, Greensboro, chairman of the board, presided.

Approval was given to the report to be made to the North Carolina and the Western North Carolina conferences.

In connection with the election of officers for the new conference year, Dr. Weldon pointed out that it has been the custom for the chairmanship to alternate between the two conferences; that with the present editor a member of the Western North Carolina Conference, the chairman should be elected from the North Carolina Conference. Thereupon the Rev. Dr. O. Kelly Ingram, of the Duke Divinity School, Durham, was elected chairman, and Mr. W. B. Hall of High Point, vice-chairman. Dr. James C. Stokes, editor, was designated as secretary.

Dr. Weldon, recently elected editor of the *Upper Room*, who has been chairman for the last six and a half years, remains as an active member of the board.

The board indicated satisfaction with the operation of the North Carolina CHRISTIAN ADVOCATE and with the Piedmont Press, and was pleased with proposed plans for the future.

NC Council of Churches

(Continued from page 3)

the following ministers: Karl M. Park, Albemarle; Kimsey King, Ahoskie; Thomas A. Collins, Rocky Mount; George R. Whittecar, Salisbury; Robert E. McClemon, Durham; H. L. Mitchell, Gatesville; Charles R. Greene, Raleigh; Banks Peeler, Salisbury; Seth Hinshaw, Greensboro; and Lt. Col. Gordon Swyers, Charlotte.

» Views About News «

A NEW BEER CAPITAL?

North Carolina may soon be challenging Wisconsin and other states for supremacy in the production of beer. Anheuser-Busch Inc., with headquarters in St. Louis, has announced plans to build a \$40 million brewery on a 400-acre site in Guilford County just west of Greensboro. Stuart F. Meyer, a representative of the company, is reported to have said during a previous visit to Greensboro: "I got a thorough look at your beautiful city and I liked everything I saw."

Last week, in the Greensboro Chamber of Commerce facilities, where formal announcement of the proposal took place, one man present was reported to have declared: "Looks like breweries and beer will become as much a part of the industrial picture around here as cigarettes, textiles and insurance." There was no comment as to whether or not this would enhance the city's chances of retaining its All-America status or of remaining beautiful.

This development, taken in conjunction with reports that breweries and distilleries may be located in other sections of North Carolina, should cause every citizen to ask himself the question: "Just what sort of state do I want North Carolina to become?" The vast majority of our people seem to be too indifferent or too busy to find answers or to implement effective action. In the meantime, those who would exploit the weaknesses of humanity for the sake of pecuniary gain seem to have the green light.

MINISTERS AND SOCIAL SECURITY

A bill has been introduced in Congress to make Social Security coverage of ministers as self-employed persons automatic unless they individually apply for exemption. Application for exemption would have to be on grounds of conscience.

At present, about 75% of all ministers have chosen to be under Social Security, including 95% of older ministers and about 60% of a younger age grouping.

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Aldersgate Church, Shelby, Consecrated By Bishop Hunt

The formal opening of the new sanctuary and adjoining facilities of Aldersgate Methodist Church, Shelby, was held Sunday, April 23.

Special recognition was given to the charter members, members of the Building Committee and members of the Committee on Arrangements at the morning worship service. Open house and a reception was held from 2:30 to 4:30 in the afternoon, and the service of consecration for the sanctuary was conducted during the evening worship services.

Leading the services of the day was Bishop Earl G. Hunt, Jr., who preached at the Evening Service of Worship and led the Service of Consecration. Dr. Cecil L. Heckard, superintendent of the Gastonia District, participated in the Evening Service of Worship and the Service of Consecration; along with the pastor, the Rev. Earle R. Haire. A cordial welcome was extended to all persons in the Shelby area to participate in the special services of the day at Aldersgate Church.

Aldersgate Church was organized on Sept. 28, 1954 with fifty-two members. The charter membership roll was kept open until May, 1955 and has grown to a present membership of 535.

Construction on a parsonage began in October, 1955, and was completed in January, 1956, as a special project of the men's Baxter Davis Sunday School Class. On April 8, 1956 ground was broken for the first educational units and the fellowship hall. These projects were completed in January, 1957. Construction of the adult educational building and church offices was completed in July, 1959. Ground was broken and construction was begun on the sanctuary and adjoining facilities on Jan. 2, 1966. This project was completed in March, 1967. The first worship services conducted in the sanctuary were: A Maundy Thursday Communion Service, March 23, 1967 and the Easter Sunday worship service on March 26, 1967.

Pastors who have served the church are: the Rev. W. Baxter Davis, 1954-55; the

Rev. C. Harley Dickson, 1955-59; the Rev. Edgar C. Price, 1959-63; the Rev. George W. Thompson, 1963-66. The Rev. Earle R. Haire was appointed in June, 1966.

The sanctuary is of contemporary design in both its exterior and interior appointments. It has a maximum seating capacity of 550. Music is provided by a Greenwood Organ which has 433 pipes and a set of 21 chimes. The adjoining facilities are: a raised contemporary cross which reaches 68 feet into the air; extended porches leading to the narthex of the church; a multi-purpose room with a kitchenette and storage room; a sacristy with sinks and supply

closets for the storing of all worship supplies and the preparing of communion elements; a choir room acoustically tiled with ample space for music supplies and with custom-made closets for choir robes; two service closets; a water fountain; three restrooms; and the pastor's study complete the adjoining facilities. All of these facilities are completely air conditioned and join this section of the church plant with all other buildings. The sanctuary and the adjoining facilities have been constructed at an approximate cost of \$205,000.00. Total cost of all construction to-date is approximately \$500,000.00.

Bishop Loder Interprets Church, Chaplaincy

"The chaplaincy is the church in outreach," stated Bishop Dwight E. Loder, Detroit, during the fiftieth anniversary observance of the General Commission on Chaplains and Armed Forces. He added that the chaplaincy "is not the government becoming church or the church becoming government. It is the fellowship reaching persons wherever they are. It is the fellowship being the church everywhere."

Bishop Loder is a member of the Methodist Commission on Chaplains. He denied that the chaplaincy is "the church blessing war as the best answer for solving the human problem." Rather, he stated "it is the community of faith reaching persons drawn into the armed forces wherever they are and into the hell of war when it is necessary."

The Methodist Church, through its Commission on Chaplains, is one of 36 denominations which cooperate in the General Commission. In the April 23 meeting which took place in Washington, Bishop Loder also spoke about the church and its position in the world. Noting that many "tell us the church is irrelevant, immaterial, divided, imperfect and sick," he suggested that "we must listen to them" but also must ask, "when has the church been healthy?"

He urged the critics, however, to recognize that:

"Man will worship, and what he worships will shape his values and determine his

life patterns."

"Man will belong" rather than exist in isolation. But, he added, those who say the church is "to quicken the conscience of its people and to send them out of the church into society" lack understanding, because "it is impossible to send the church out of the church to be the church."

"God uses imperfection." No other institution "has survived 2,000 years of such imperfection" as has the church, because "God is in it and has and will make it new. . . . The time has come to stop institutional self-flagellation and self-analysis and be the church. . . . We must act in it as God's ambassadors."

Time Runs High Point College Ad

High Point College's \$10 million Golden Decade Development Program is featured in a full-page ad in the May 12 issue of *Time* magazine.

Recently the publisher of *Time* announced that he would consider running free of charge messages from institutions of higher learning "provided that the messages demonstrated the imagination and scope that would appeal to *Time's* readers."

William R. Henderson, president of Bennett Advertising, is general chairman of the Golden Decade program. His agency prepared the advertisement.

Archie K. Davis, chairman of Wachovia Bank and Trust Company, is quoted in the ad on the advantages of the Corporate Partners Program which enables corporations to use the "Arithmetic Magic of \$1=\$40" in their contributions to colleges.

How Rich Are You?

By BERTHA ERICKSON

WHEN I moved to the mountains some years ago, having lived in larger cities most of my life, I was impressed with the happy simplicity of some of our local mountain folks.

In the days of continuing growing costs—food prices going up, increased rent, higher interests on loans, tighter mortgages, it takes time to budget to keep our current bills paid. Most of us wish for just a little more money to enable us to do a bit extra or to lighten our present financial load. All this is material wealth. Let us ask ourselves—how rich am I?

There is God's ever present love, awaiting His children, if we but draw near to him; his guidance, if we only ask and wait for the answer. How much material wealth do we really need for good living? I am thinking of two really wealthy neighbors, whom we all call Aunt Marthy and Uncle Albert.

A winding road takes you high up the mountain to their cabin, with its frontporch gay with flowering geranium plants. At the back door flows a mountain spring, giving clear, pure water. Inside is the kitchen with its wood stove and large table. Around the table and set along the wall are the short-legged chairs, two slats in the back and hickory bark seats. The living room contains their walnut bed in one corner, a wedding gift from their parents. A braided rug lies on the floor, made by Aunt Marthy prior to her marriage. The caned chairs about the fireplace were gifts from neighbors. Along the walls hang the family portraits, which seem to fill the room with their presence.

I arrived at dusk and found Aunt Marthy and Uncle Albert sitting on their front porch leisurely reviewing the events of the day. The cow was giving good milk, enough for butter too; the pig would provide meat for the winter; the garden had been plentiful; both apple and pear trees had yielded much fruit so their shelves were bountiful with canned goods. The chickens were not giving the eggs they should. Aunt Marthy would give them more attention. There was plenty of everything.

Today a son had been home. He lived in the city but did not forget his parents. Tomorrow would be Sunday. They would walk the two miles to church as the horse needed rest. Aunt Marthy counted her egg money. They must tithe for the church. Uncle Albert had sold some apples, too, this week.

"I'll fetch some eggs to Mrs. Wise (a sick friend) on our way to church." "Bring her some apples too," added Uncle Albert. How blest they were to have enough to share with others. It had been a good day. Uncle Albert spoke up, "God makes all days good if we let Him—Seek ye first the kingdom of God and His righteousness and all these things will be added unto you."

As I left for our home down the mountain, I asked if there was anything I could do for them. "Honey child, we don't need no help from nobody."

The night fell gently on Aunt Marthy and Uncle Albert's cabin. A startled bird called from the forest; the crickets began their shrill cries; the stars began to come out in the sky. The evening coolness came on. I turned to look back and saw Aunt Marthy and Uncle Albert join hands and stand for a moment to gaze at the stars and then go inside. Through the window I could see Uncle Albert take down the family Bible, while he closed the record of the day by calling down God's blessing on their family and that day.

As I walked down the winding road, I thought of the wealth of this family—their two-room cabin, the cow, horse, and pig, would not bring much over a thousand dollars in cash value but how truly rich they were, not in earthly treasures but in their spiritual heritage, relying on their Maker, who provided for them so well. These are the really wealthy people, in whose homes lie the hope and strength of our nation.

Central Church, Spencer, Has Consecration Service

Central Methodist Church, Spencer, consecrated and opened for use its newly constructed education building and remodeled church facilities on Sunday, May 7.

The Rev. Charles Shannon, Salisbury district superintendent, and the Rev. Dwight Pyatt, pastor, led in the Consecration Service at 10:00 a.m. Church School was held in the new facilities for the first time at 11:00 a.m. A picnic luncheon was spread in the fellowship hall, and open house was observed from 2:00-5:00 p.m.

The work has been done at an approximate cost of \$150,000, less furnishings. The new building contains twelve classrooms, a multi-purpose room, scout room, and restrooms. Remodeling of existing facilities has created a new kitchen, office suite with reception room and pastor's study, and a combination conference room and library. Additional work has been done in several existing classrooms.

The Building Committee was C. E. Spear, Jr., chairman; Ralph Cox, Eugene Everhart, Mrs. Jack Vail, Calvin Hendrix, and Dwight Pyatt. C. C. Holt was chairman of the Building Finance Committee, and other members included Jay Stoudemire, Paul Miller, Mrs. Calvin Hendrix, Murray Wagner, Jack Vail and Dwight Pyatt.

Robert F. Stone of Salisbury was the architect. A. L. Jarrell and Sons was the general contractor. Other major contractors were Rockwell Radio and Electric Company, Owen-Leonard Heating and Air Conditioning Company, and Cohen Plumbing and Heating Company.

Proposed Change In The Constitution Of The Brotherhood

That Section III entitled *Officers* be changed. It now reads: The officers of the Brotherhood shall be a president, a vice-president, a secretary-treasurer, an assistant secretary-treasurer, and a lay director. These, together with *four* additional members of the Brotherhood, shall constitute an executive committee. They shall hold office until their successors are elected.

That this Section III be changed to read as follows:

The officers of the Brotherhood shall be a president, a vice-president, a secretary-treasurer, an assistant secretary-treasurer, and a lay director. These, together with *six* additional members of the Brotherhood, shall constitute an executive committee. They shall hold office until their successors are elected.

H. G. ALLEN, *President*

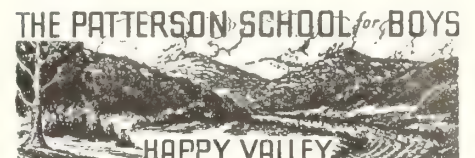
J. G. WILKINSON, *Sec'y-Treas.*

New TV Series Planned

A new television series for children, "Wonder Window," will be released by the Methodist Television, Radio and Film Commission (TRAFKO) this autumn.

Produced by the Radio-Television Department of the Northern California Council of Churches, this series will be the first in TRAFKO's "new program of national videotape distribution of quality programs produced locally (in this case San Francisco)," announced the Rev. Dr. Harry C. Spencer, Nashville, TRAFKO general secretary.

Dr. Spencer said that each half-hour program will feature the Rev. Don Mueller and his studio group of first-graders exploring the wonders of God's world and their relationships to it. Songs, dancing and chalk talks will be featured. Weekly guests will be individuals who help people in many ways within the church and community. There also will be a weekly animal guest, and the children will learn about its habitat.



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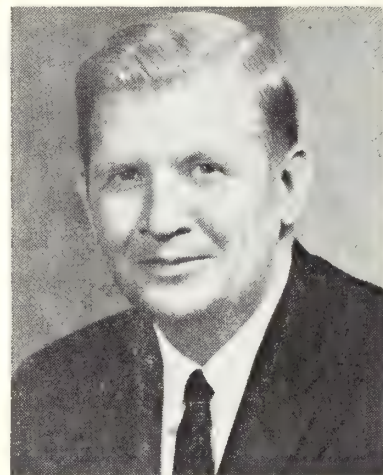
Commencement Programs Start at Colleges



REP. L. H. FOUNTAIN



BISHOP EARL G. HUNT, JR.



GOV. TERRY SANFORD

OVER 800 students will receive degrees from seven Methodist colleges in North Carolina during the period from May 15 through June 4.

Pfeiffer College will initiate the round of commencement activities among the colleges with the baccalaureate on Sunday, May 14, and commencement exercises on May 15. Dr. J. W. Fowler, Jr., executive director of the College Coordinating Council for the WNC Conference, will preach the baccalaureate sermon at 10:30 a.m. in Mitchell Gymnasium.

The commencement address will be given by Dr. Waights G. Henry, president of LaGrange College, LaGrange, Georgia. The exercises will start at 10:00 o'clock Monday morning and will also be held in Mitchell Gymnasium.

High Point College's commencement activities will be on the following weekend, with both the baccalaureate service and the commencement to be held on Sunday, May 21. The Rev. Edgar H. Nease, Jr., minister of the First Methodist Church of

High Point, will preach the sermon at 11:00 o'clock in Memorial Auditorium.

Archibald K. Davis, chairman of the Board of Wachovia Bank and Trust Company, will bring the commencement address at 3:30 on Sunday afternoon. Mr. Davis, a native of Winston-Salem, is president of the Research Triangle Foundation of North Carolina and chairman of the N. C. Foundation of Church Related Colleges.

Brevard College will have its baccalaureate sermon and commencement on Sunday, May 28. Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, will preach at 11:30 a.m. and Dr. Emmett K. McLarty, Jr., president of the college, will bring the commencement address at 3:00 p.m. Both programs will be in Boshamer Gymnasium.

The annual Alumni Luncheon will be on Saturday, May 27, at 1:00 p.m. in the college dining hall.

Dr. Pierce Harris, pastor emeritus of First Methodist Church, Atlanta, Ga., and Dr. Felix Robb, director of the Southern Association of Colleges and Schools, Atlanta,

Ga., will be the principal speakers for the fourth annual commencement exercises at Methodist College.

Dr. Harris will preach the baccalaureate sermon on Sunday, May 28, at 11:00 a.m. and Dr. Robb will deliver the commencement address at the graduation exercises on May 29 at 10:30 a.m.

All activities will be held on campus in the Student Union.

June 4 will be the red letter day for Greensboro, Louisburg and North Carolina Wesleyan colleges.

Terry Sanford, former governor of North Carolina, will deliver the commencement address for the 1967 graduating class of Greensboro College at 3:00 p.m. on June 4.

Dr. Lawrence Meredith, associate professor of Bible and religious education and dean of the Chapel of the University of the Pacific, Stockton, Calif., will preach the baccalaureate sermon at 11:00 a.m. the same date.

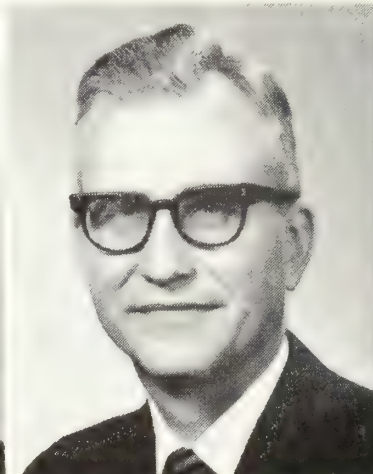
The graduation ceremonies, at which Governor Sanford will speak, will be on the front campus of the college if the



DR. WAIGHTS G. HENRY



DR. J. W. FOWLER, JR.



REV. E. H. NEASE, JR.



ARCHIE K. DAVIS



DR. PIERCE HARRIS



DR. FELIX ROBB



BISHOP H. E. FINGER, JR.



DR. LAWRENCE MEREDITH

weather permits. Otherwise, the program will be in Odell Memorial Auditorium, where the sermon will be preached earlier in the day.

Bishop Hunt and the Rev. William M. Howard, Jr., pastor of Trinity Methodist Church, Durham, will be the featured speakers at Louisburg College commencement exercises on June 4.

Bishop Hunt will bring the address to the graduating class at 2:30 p.m. in the College Auditorium. Mr. Howard will deliver the baccalaureate sermon at 11:00 a.m. at the Louisburg Methodist Church.

The annual Alumni Banquet is scheduled for Saturday, June 3, at 7:00 p.m. in the Benjamin N. Duke Union Cafeteria. Guest speakers will be Dr. D. E. Earnhardt and Dr. Samuel M. Holton, former presidents of Louisburg College. They will join Dr. Cecil W. Robbins in a narrative history of the college.

Bishop H. E. Finger, Jr., who presides over the Nashville (Tenn.) Area of The Methodist Church, will preach the baccalaureate sermon at N. C. Wesleyan. This service for the college's fourth graduating class will be at 11 a.m. Sunday, June 4, in the campus gymnasium. Congressman L. H. Fountain of Tarboro will deliver the graduation address at 4 p.m. that afternoon. He represents North Carolina's second district and serves on the House Committees

on Government Operations and Foreign Affairs.

Alumni Day will be Saturday, June 3, with activities beginning at 2 p.m. A banquet will be held on that night, with Congressman James C. Gardner, Jr., of Rocky Mount as the speaker.

Pfeiffer College and High Point College will confer honorary degrees on six outstanding North Carolinians.

High Point College will present the following degrees: Honorary Doctorate of Humanities to Archie K. Davis; Honorary Doctorates of Divinity, the Rev. William

M. Howard, Jr., and the Rev. Edgar H. Nease, Jr.

At Pfeiffer College honorary degrees will be presented to: Mrs. Mame Boren Spence, Asheboro, a long-time benefactor and trustee of the college; the Rev. Charles E. Shannon, District Superintendent of the Salisbury District of The Methodist Church; and William B. McGuire, president of the Duke Power Co., Charlotte. Mrs. Spence will receive the Doctor of Humane Letters degree; Mr. McGuire, Doctor of Laws; and Mr. Shannon, Doctor of Divinity.

COMMENCEMENT SCHEDULE

BREVARD	May 28, 11:30 a.m., sermon, Bishop Earl G. Hunt, Jr.; 3:00 p.m., commencement, Dr. Emmett K. McLarty, Jr.
GREENSBORO	June 4, 11 a.m., sermon, Dr. Lawrence Meredith; 3:00 p.m., commencement, Terry Sanford
HIGH POINT	May 21, 11:00 a.m., sermon, Rev. E. H. Nease, Jr.; 3:30 p.m., commencement, Archie K. Davis
LOUISBURG	June 4, 11:00 a.m., sermon, Rev. W. M. Howard, Jr.; 2:30 p.m., commencement, Bishop Earl G. Hunt, Jr.
METHODIST	May 28, 11:00 a.m., sermon, Dr. Pierce Harris May 29, 10:30 a.m., commencement, Dr. Felix Robb
N. C. WESLEYAN	June 4, 11:00 a.m., sermon, Bishop Ellis Finger; commencement, 4:00 p.m., Rep. L. H. Fountain
PFEIFFER	May 14, 10:30 a.m., sermon, Rev. J. W. Fowler, Jr. May 15, 10:00 a.m., commencement, Dr. Waights G. Henry



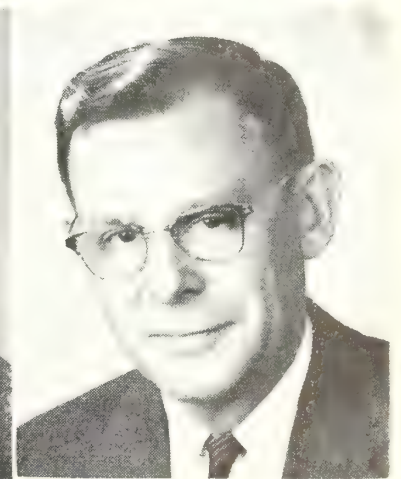
REV. W. M. HOWARD, JR.



MRS. MAME B. SPENCE



REV. C. E. SHANNON



WILLIAM B. MCGUIRE

Duke Divinity School Will Offer Five Special Clinics July 17-28

Five special clinics designed to supplement seminary education through two weeks of intensive study in a specific subject will be offered July 17-28 by the Duke University Divinity School, Durham.

One is a new clinic on the "Campus Ministry," being held for the first time this year. It will deal with current trends in theological disciplines that relate to the nature of the university and the contemporary role and function of campus ministers.

The Rev. Donald Welch, assistant to the dean of the Duke Divinity School and a representative of the Division of Higher Education of the Board of Education of The Methodist Church, will lead this clinic.

Open to ministers of all denominations, each clinic will have its own leaders and schedule.

Major issues in present-day theology will be treated in lectures and discussions, assigned readings and conferences in the theology clinic, a study group organized in the clinics last summer.

Leaders will be Dr. McMurry S. Richey, professor of theology and Christian nurture and Dr. Thomas A. Langford, chairman of the department of religion at Duke.

A clinic in church planning and development will have as leaders Drs. Daniel Schores and M. Wilson Nesbitt of Duke. Dr. Nesbitt is also serving as director and registrar for the several 1967 clinics.

The "team or cooperative approach" will be used in the clinic's development and execution of cooperative parish programs, Dr. Nesbitt stated. Pastors, lay and community workers will engage in study, discussion and writing of their particular church's requirements, he said.

The clinics offered in prior years in fields of preaching and pastoral care will be held again. Leading the preaching clinic will be Dr. Thor Hall and M. Douglas Meeks of the Duke faculty.

The Pastoral Care Clinic will be conducted by members of the university's pastoral care faculty, including Drs. Richard A. Goodling, Donald S. Williamson, Robert B. Claytor, and P. Wesley Aitken, chaplain of the Duke Medical Center.

The preaching clinic will be focused on principles of planning, preparation and presentation of sermons. Each participant will deliver two sermons before the clinic for critique.

Registration for this clinic is limited to 18 members, preferably active ministers or chaplains out of the seminary for more than five years.

The pastoral care group will use lectures and hospital visitation and discussion to explore the personal and professional issues in the ministry of pastoral care.

The Divinity School with its sponsoring institutions plans to make available grants to cover cost of tuition for all attending the clinics. A limited number of special grants are also available to help defray room and board costs.

Information may be obtained from the registrar at Box 4814, Duke Station, Durham, 27706.



Dr. Mott P. Blair, right, Siler City dentist, was elected on May 2 to succeed The Honorable Terry Sanford, left, as chairman of the Board of Trustees of Methodist College. Sanford has served in this capacity since the first organizational meeting of the Board on July 3, 1956. They pause beside the Student Union on the 13-building campus to discuss the future progress of the college under Blair's leadership as Board chairman.

Blair Elected Chairman By Methodist College Trustees

Dr. Mott P. Blair of Siler City was named chairman of the Methodist College Board of Trustees at the annual spring meeting of the Board on May 2. He succeeds the Honorable Terry Sanford who asked to be relieved as chairman after serving in this capacity for more than ten years.

Henry B. Dixon of Mebane was elected vice chairman of the Board succeeding Robert W. Johnson of Goldsboro. John W. Hensdale and Wilson F. Yarbrough of Fayetteville were re-elected secretary and treasurer respectively.

Blair, a Methodist layman who has practiced dentistry in Siler City since 1947 is also quite involved in business and civic affairs.

He is past president and director of Rotary, a director of the Siler City Chamber of Commerce, chairman of the Industrial Development Committee, and president and director of the Siler City Development Corporation.

He is a member of the N. C. Trade Fair committee and led the Trade Fair to Europe. From 1961 to 1966 he served as vice chairman of the N. C. Board of Conservation and Development and from 1962 to 1966 was chairman of the State Parks Committee.

He has served for six years as chairman of the official board of the Siler City Methodist Church and is a Lay Speaker and former Sunday School teacher. He has also been a loyal and devoted supporter of the recent effort in the N. C. Conference

of the Methodist Church to provide more facilities for Christian higher education.

In accepting the new position as Board chairman Blair said, "I am aware of the progress made by Methodist College during the first 10 years under Terry Sanford's leadership as chairman of the Board. I feel that the need for Christian higher education is greater now and will be even greater in the next ten years. Methodist College has a definite place of service in North Carolina and our Board of Trustees intends to see that it fulfills this responsibility. We usually do what we want to do. I want to serve Methodist College, and to this end I pledge myself."

The Board unanimously adopted a resolution of appreciation for Sanford's service as chairman of the Board. During this time the college's campus has grown to 13 buildings with two now under construction, a faculty of 57 members and a student enrollment of 944 in the fall of 1966.

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SILER CITY, N. C.

IN MEMORIAM

HOLLAND HALE

"It singeth low in every heart,
We hear it each and all;
A song of those who answer not,
However we may call.

They throng the silence of the breast;
We see them as of yore;
The kind, the true, the sweet,
Who walk with us no more."

We of the Windsor Methodist Church wish to pay living tribute to our former pastor and friend the Reverend Holland Hale, who "walks with us no more."

Someone has said "there is an angel imprisoned in every one and love can set it free." Mr. Hale by his smile, his graciousness, his kind words, his understanding heart and loving deeds brought the angel to life in the hearts of those who knew him. The world is a better place for his having lived in it.

Like "Mary's ointment" the perfume of his Christian life will linger on and continue to inspire those who knew and loved him.

We mourn his passing, but we rejoice that he has entered a life that is richer and more beautiful than man can know on this earth, and that peace, joy and happiness, the gifts of God's love are his today and always.

We extend our deepest sympathy to his family.

Mrs. N. B. Gillom for the Windsor Methodist Church

The foregoing resolution was presented to the congregation of the Windsor Methodist Church April 30, 1967, and unanimously adopted and a copy ordered spread upon the official minutes of the church, a copy sent to his family, his mother, the Methodist Church at Leasburg, the North Carolina Christian Advocate and to the Bertie Ledger Advance.

J. C. Staton, Pastor
Windsor Methodist Church

Evangelism Program Stirs Hong Kong And Taiwan

Methodism in Hong Kong and Taiwan has been awakened and stirred this spring by an evangelistic program of visitation and preaching by Dr. Harry Denman and the Rev. Dr. Leonard Peale, according to reports from the area.

Dr. Denman, retired general secretary of the General Board of Evangelism, and Dr. Peale, of the Foundation for Christian Living in New York, spent two months in the program with several thousand people reached and hundreds of persons committed to the Christian life.

In Kowloon, for instance, 416 cards were submitted, approximately one-third new Christians. Classes for preparation for membership are scheduled in every church in both Hong Kong and Taiwan and in the latter class meetings are to be held in the homes and new chapels established.

Bishop Hazen G. Werner is episcopal leader of the Hong Kong and Taiwan Area.

WRITERS

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Louisburg Library to Be Named for Dr. Robbins

The Louisburg College library building completed in 1965 will be named for President Cecil W. Robbins, it was decided on April 28 by the institution's Board of Trustees. The regular spring meeting of the board was the occasion of expressed unanimous sentiment by trustees, alumni, students and faculty that the modern structure be named for the one who, since 1955, had led the college to new heights in student enrollment, physical improvements, quality academic programs, and increased support. Dr. Robbins, a native of Mississippi, was editor of the North Carolina CHRISTIAN ADVOCATE prior to his coming to Louisburg. He is a graduate of Birmingham Southern College, the Duke Divinity School, and has received honorary degrees from High Point College and Birmingham Southern College. He has been prominent in church and civic affairs, locally and nationally. Official naming of the Cecil W. Robbins Library will take place on June 4, immediately following graduation exercises.

Other board action included the adoption of the 1967-68 operating budget totaling over \$1,200,000; the election of new trustees, and the election of faculty. New trustees are: the Rev. W. M. Howard, Jr., pastor of Trinity Methodist Church, Durham; the Rev. Dr. Barney L. Jones, Duke University, Durham; the Rev. Paul Caruth, pastor of Hayes Barton Methodist



DR. CECIL W. ROBBINS

Church, Raleigh; Mr. Edmund S. Swindell, County Manager of Durham County; and Mr. J. Harold Talton, vice president of First Citizens Bank Company, Louisburg.


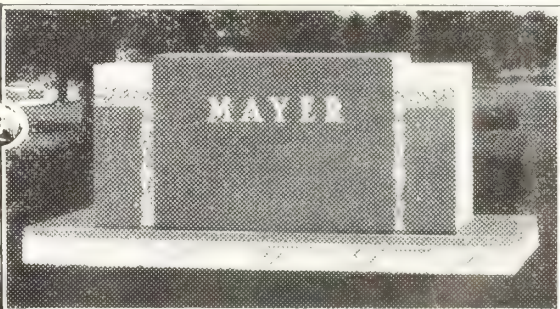
The Long-Range Planning Committee of the board presented capital projections through 1972 totaling approximately \$700,000. The immediate capital project to begin in late summer is a new women's dormitory and infirmary.

Dr. James E. Hillman of Raleigh, president of the Board of Trustees, presided at the meeting.

"That this may be a sign among you, that when your children ask their fathers in time to come saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—
So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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Woman's Activities



N. C. Conference

MRS. H. W. DOUB

SPIRITUAL LIFE RETREAT

The Woman's Society of Christian Service of the N. C. Conference will hold a Spiritual Life Retreat on June 7 and 8 at Louisburg College.

The theme will be "The Whole Person in a Broken World." The leader will be Mrs. Lawrence Lacour, wife of the pastor of First Methodist Church, Colorado Springs, Colo. She is an accomplished harpist and a stimulating speaker.

In 1950 she accompanied her husband on a six-month tour of Japan. During the summers of 1954 through 1959 she traveled with him to Japan to assist the Japanese in a project of establishing 29 new churches in unevangelized areas. Between these six summer periods in Japan she served as administrative secretary for the project. Mrs. Lacour and her husband have recently moved from Nashville, Tenn., where he was associated with the Board of Evangelism, to Colorado.

Mrs. Walt McDonald of Louisburg will be guest soloist for the retreat.

The registration deadline for the retreat is May 24 for both commuters and residents. Send your card and \$2.00 to Mrs. J. C. Gilbert, 1310 Goodview Ave., Fayetteville.

Completion of registration will be in the lounge of the women's new dormitory from 10:00-12:00 and from 1:15-2:15 on June 7. The amount of \$5.50 will cover room, insurance and meals but bed linens, pillows and personal toiletries should be brought. Daily visitors may register at the door of each session for \$.50.

The sessions will be from 3:00 to 5:15 and from 7:30 to 9:30 on June 7 and from 9:00 to 12:00 on June 8. The retreat will adjourn after lunch on June 8.

Mrs. R. L. Bame, conference secretary of Spiritual Life Cultivation, heads the staff of the Spiritual Life Retreat. Other staff members are Mrs. J. C. Gilbert, registrar; Mrs. C. D. Barclift, business manager; and assistants, Mrs. H. R. Adom, Miss Bernice Ballance and Miss Ethelynde Ballance.

There is no time in our calendar year that is so uplifting and so meaningful as the days of our Spiritual Retreat, when the women of our North Carolina Conference "come apart" from their busy and hurried lives and meet at Louisburg for one noble



MRS. LAWRENCE LACOUR

purpose, spiritual enrichment. Leaving the cares and burdens of our cluttered lives behind, we go expecting a great blessing and are rewarded by receiving it.

As we think of these many Spiritual Life Retreats, our thoughts go to one who has meant so much to us in the past, but is not physically able to be with us any more—Mrs. J. C. Burwell. Her countless friends in our Conference will rejoice that she is back at her home again, after spending several weeks in the hospital recuperating from a broken hip. She is able to use a walker and the rolling chair and is still the same sweet Christian who has been such a benediction to us in our Woman's Society. Will all of our readers stop long enough to send her a card and tell her how much we love her? In thinking of her the following poem comes to our mind.

GOD'S TWILIGHT HOUR

Dear twilight hour, when blaze of day is done!

Dear hour of retrospection and of peace!
The heat, the hurry, and the strain are gone,
And evening comes with fragrant, sweet release—

God's twilight hour, when fades the day to night,

And I grow conscious of the inner light.

Blest inner light, more clearly let it shine,
Eternal Christ, from Thy great heart to mine;

More clearly let it shine across the years,
Illuminate my joys, dissolve my tears,
So when at last for me comes the close of day,

All shall be light along that unknown way.

Mrs. Burwell's address is Warrenton, N.C.

W. N. C. Conference

MRS. JOHN C. WRIGHT

HIGH POINT DISTRICT MEETING

The Annual Meeting of the Woman's Society of Christian Service of the High Point District was held on April 20 at First Methodist Church, Asheboro, with 206 women from 43 societies in attendance. The theme was, "Hope for the Future—Forward with God." Mrs. W. Frank Redding, Jr., district president, presided.

Mrs. A. L. Norman, hostess president, brought greetings and Mrs. Jerry Shuping, organist, provided music.

Mrs. E. B. Stafford introduced the program with a talk, "A Vital Issue—Christian Unity." Mrs. Howard Johnson, Franklinville, spoke on the Evangelical United Brethren Church and Mrs. Redding gave a history of the Consultation on Church Union. Table-talk on the question, "Do you really believe that Christian unity is God's will?" provided many thoughtful responses from each group.

A film strip, "Foundations for Dialogue" showed the similarities of the basic beliefs of six denominations. Mrs. Redding spoke on, "Renewal," then conducted a responsive reading on, "What Kind of Leader Am I?"

When the group assembled in the sanctuary, Dr. Charles White, pastor, gave a meditation on, "Christian Unity," saying in part, "I know not what the future holds, but I know who holds the future."

Mrs. A. C. Rabb, treasurer, conducted the pledge service when the women pledged \$24,500 for missions for the coming year. Mrs. Roy Gladden, Spiritual Life Cultivation secretary, paid tribute to 31 deceased members of the society.

Three new district officers were installed, Mrs. Jeff Miller as treasurer, Mrs. Harry Bell, chairman of the Committee on Nominations, and Mrs. J. W. Pickard, a member of the committee.

Mrs. Fletcher Nelson, Conference vice president distributed questions to be discussed at the Annual Meeting of the Conference at Lake Junaluska in June.

MRS. R. W. WOOD

THOMASVILLE DISTRICT MEETING

"Give Us Thy Vision," was the theme of the Annual Meeting of the Woman's Society of the Thomasville District held on April 18 at Midway Methodist Church. Mrs. Paul Feezor of Denton, district president, was in charge of the opening session.

Mrs. Alton Clinard, hostess president, gave the welcoming address and the Rev. H. T. Penry, Jr., pastor, led the devotional service. Mrs. A. N. Weisner, Jr., Lexington, conducted the memorial service. Mrs. Russell Marshall, Thomasville, was in charge of the pledge service.

Miss Carolyn Thorne, church and community worker for the Denton area, was honored with a special membership given by the women of the district. Mrs. Paul Feezor made the presentation.

The group moved to the fellowship hall for the remainder of the program, presented under the leadership of Mrs. Jack McClung, Lexington. A filmstrip, "Foundations for Dialogue," was shown, so that the women

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● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- May 16-17: Conference on Technology in Our Community, Quail Roost, Durham, N. C. Council of Churches
- June 1- 2: General Board, National Council of Churches, Boston, Mass.
- June 11-17: National Conference Methodist Student Movement

LAKE JUNALUSKA ASSEMBLY

- June 11-16: Fred Waring Music Workshop
- June 15-18: Sixth Annual Church Ushers Conference
- June 28-30: Methodist-Roman Catholic Conversations
- July 3- 6: Southern Regional Conference on Christian Social Concerns
- July 5- 9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1- 3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- May 15-17: Cabinet Meeting
- May 19 : Annual Meeting, Board of Trustees, N. C. Wesleyan College
- June 5 : Methodist College, Summer Sessions Begin
- June 5- 9: Staff Training, Camp Don-lee, Camp Chestnut Ridge, Camp Rockfish
- June 6- 7: Spiritual Enrichment Day, Louisburg College
- June 6- 8: Cabinet Meeting
- June 12-15: Annual Conference

WESTERN NORTH CAROLINA CONFERENCE

- June 7-11: Annual Conference
- June 13-15: Western N. C. WSCS Annual Meeting, Lake Junaluska
- June 16-18: Western North Carolina WSC Annual Meeting, Lake Junaluska
- June 16-18: WNC Young Adults
- June 18-24: Senior High Officers Workshop
- June 25-July 1: Senior High Christian Witness Assembly

(The schedule of college commencements is on Page 9.)

might see the basic similarities of Christian beliefs. From the group discussions after the film, these findings were presented: "We must face reality, learn to disagree agreeably, recognize the good in others, grant them the freedom of thinking that we have, and not expect basic attitudes to change too fast." The conclusion was, "The unity of love must grow."

Miss Lucy Gist, director of Bethlehem Center, Charlotte, spoke on the programs in progress at the center. She challenged her listeners to "Look out from our churches—for we cannot continue to go to church and refuse to see. We must give our young people an opportunity to serve."

The members of the hostess society provided dessert and tea to go with sandwiches brought by those who attended the meeting.

MRS. ESTON STOKES

BROOKS-HOWELL HOME

Toge Fujihira, photographer for the Board of Missions of The Methodist Church, spent two days at Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville in March.

He took many pictures of the activities of the residents of the home to arrange a picture story for a future issue of *The World Outlook*. He was especially interested in the activities of the individuals and groups in their service projects in the home, church and community.

Pictures made in the home included a resident teaching ceramics, the Brooks-Howell singing group, work in the library, the resident receptionist, volunteers in dining room service, a group packing clothing for the Cherokee Methodist Center, others making bandages for a hospital in Rhodesia, tutoring foreign students, teaching reading in the Literacy program and the transcribing of Braille.

In churches, he took pictures of a resident teaching church school, one as church secretary, librarian, assisting in work of director of Religious Education, filing material for use of church commissions.

Other outside activities pictured were work with retarded children at Day Care Center, a preschool Day Care Center in Negro development, the Red Cross Center and visiting in nursing homes.

Miss Reva McNabb, director of the home, thinks that the pictures will be in a fall issue of *The World Outlook*.

◇ ◇ ◇

Camp Tekoa Opens June 11

Camp Tekoa, the junior high "Adventure Camp" of the Western North Carolina Conference, will host nearly 1,200 boys and girls during ten one-week sessions June 11-Aug. 19.

Dr. Carl H. King of Statesville, executive secretary of the Conference Board of Education—which operates the camp, said the Rev. Thomas S. Lee, Jr., Conference camping director of Statesville, will again be in residence as camp director. The 72-acre camp is located five miles from Hendersonville.

There will be pre-camp training sessions

for the camp counselors. The first, May 23-25, will be for ministers who will be serving as counselors. The Rev. James Tippens, director of Camp New Hope (Presbyterian) will be the resource person.

The second, June 6-10, will be for counselors other than clergymen—principally college and Duke Endowment students, but also including leaders from local churches and districts of the Conference.

This is the 19th season for the camp which accomodates 120 boys and girls in

each of the ten weeks. The feature of the camping program is the Discovery Group. These groups study God through nature hikes and discussions in selected wooded areas near camp headquarters. The campers also participate in swimming, camp fires, vespers services, cookouts and world fellowship programs.

Dr. King said Camp Tekoa over the years has served as a laboratory for those planning work in the field of Christian education and the ministry.



MRS. CATHRINE VICK

Dear Girls and Boys:

Next Sunday is Mother's Day. It is a special day that is set apart to remember our mothers. However, it is a day we should keep all year. Every day should be a day that we think about our mothers and are kind and considerate of them. The way that we act and the things that we say show our mothers how much we really love them.

In the Bible we read a story about Jesus when he was twelve years old. His parents took him with them to Jerusalem to the Feast of the Passover. When it was time to return home, the boy was not with the others and his parents had to search the city to find him. They found him in the Temple talking to the leaders about God and asking them questions. Jesus' mother listened to the things he had to say and was very impressed with his knowledge and understanding. Luke closes the story with these words, "And his mother kept all these sayings in her heart." Luke 2:51.

What kind of sayings and thoughts do you give your mother to keep in her heart? On this special and the days that follow try hard to give your mother thoughts that she will be glad to keep in her heart.

AUNT CAY

BETTER THAN ANYTHING ELSE

Everyone was hustling and bustling about the house, getting ready for mother, who had been away taking care of Aunt Bessie for three long weeks. Everyone missed mother, from father down to Ivan, and from Tom Henry to Flo the cook. Aunt Bessie was better and mother was coming home today—and everyone was glad. But if you could have looked at Ivan, you would have thought that he was not glad at all, sitting there on the bottom step in the hall, with his chin in his hands. In fact, he looked as though something very terrible was about to happen, instead of something very nice.

"It isn't fair," he was thinking. "Everyone is doing something for mother but me. Every time I try to do something they say I'm too little. I guess I'm five years old, so there!"

Just then his sister Sara came running down the steps.

"Ivan dear, do get out of the way. Run out and play so we can get ready for mother."

Ivan wanted to cry, but big boys don't cry, so he winked back the tears and started for the kitchen to see what Flo was doing. It did smell good out there, and perhaps Flo would have some errands. He could do that, he knew. So in the kitchen he asked Flo.

"Honey, yo'all better run out in de yard an' play. I'se busy puttin' on de finishin' tetches, an' I cain't be bothered climbin' over little boys all de time. Shoo!"

Ivan was going to cry this time for sure; but no, he straightened up his shoulders once more and sat on the back steps to think what to do next. After all, he guessed he loved his mother just as much as the others did.

Ted, his big brother, came past him, toward the garage. He was going to meet mother.

"Oh, Ted, may I go?"

"No, there won't be room. There will be at least five in the car as it is. Tom Henry's going to drive, and Sara and Jean are going. Father will be at the station, and there won't be room for you." And Ted went whistling on.

The tears did come now. Out into the orchard Ivan ran, and flinging himself down under a big apple tree he cried and cried. Finally he sat up. All about him were pink and white flowers—wild phlox, Sara called them.

"I know," he cried aloud; "I'll get a basketful for mother's room."

Soon he was back with the basket and was filling it with pink and white flowers.

"I'll get Flo to put a bowl of water in the bottom, so they will keep nice," he thought.

Just as he had finished arranging them in mother's room he heard the car turn into the lane, so he ran as fast as he could to meet it. First thing he knew he was caught up in his mother's arms.

"Why, Ivan, you've grown to be such a big boy!" she laughed as she kissed each rosy cheek.

"There," he thought to himself, "I guess she loves me just as much as the rest."

When mother had rested and was dressing for dinner, she called Ivan into her room.

"Son," she said "who put these pretty flowers in here for me?"

"I did, mother; do you like them?"

"Better than anything else," she said. "You have done the thing that I love best."

Selected

COURTESY

Just to remember to say, "I thank you;"
Just to remember to say, "Yes, please;"
Just to remember to say, "You are welcome,"

And forget how to pout or be stubborn or tease;

Just to remember to run all the errands
And save steps for mother whenever you're near—

These little courtesies all tied up together

Make a Mother's Day gift that will last through the year.

MOTHERS IN THE BIBLE

Do you know the names of the mother of these people? Draw a line from the name in the left column to the correct one in the right column.

SAMUEL
TIMOTHY
JACOB
ABEL
JESUS
ISAAC
JOHN THE BAPTIST
OBED
JOSEPH

RUTH
MARY
ELIZABETH
SARAH
REBEKAH
HANNAH
EUNICE
EVE
RACHEL

RIDDLES

If you throw a blue stone into the Red Sea, what will it become? Wet.

In the word "cloves," why are C and S, although separated, closely attached? Because there is love between them.

What coin doubles in value when half is deducted? A half dollar.

ANSWERS FOR LAST WEEK

Adam and Eve; Prodigal Son; Elijah; Joseph; Samson; John the Baptist; Daniel; Paul; Samuel.

I'M SURE OF THIS

God gives the day
For work and play
The night for sleep and rest.
Year after year
Seasons appear
Which one do you like best?

With summer's sun
There's lots of fun.
Autumn comes close behind,
Colorful leaves
Fall from the trees
And nuts for squirrels to find.

The cold winds blow
And winter's snow
Makes all the earth so white.
But soon it's spring,
Birds nest and sing
Flowers bloom gay and bright.

Sunday School Lesson

FOR MAY 21

By RAYMOND A. SMITH

A Man of Faith

Background Scripture: Acts 6:1 through 8:1

Lesson Scripture: Acts 6:8-12; 7:51-60

Our lesson for today centers about the first martyr to the Christian cause, Stephen. He was one of the seven Greek-speaking members of the Jerusalem church who were made deacons (see Acts 6:1-8). This dedication of these men from among the general membership of the group marks the first instance of organization in order better to meet the needs of the young church. The deacons were to look after the practical affairs of the church, while the apostles were to devote all their time to preaching and teaching. As it turned out, however, Stephen proved to be one who was also a skillful speaker and a bold and courageous preacher.

In the Scripture lesson for today we see him debating with some Greek-speaking Jews in what is called the synagogue of the Freedmen. According to Dr. Rhoda C. Edmeston, in the International Lesson Annual, "Freedman may mean either former captives of Rome or children of former captives who had been set free and returned to Palestine." If this supposition is correct we can see why those Jews who had been out of the country may have felt an unusual desire to demonstrate their loyalty to their religion; in this way proving that having learned languages and customs of others had in no way affected their piety.

Stephen's sermon on this occasion is one of the longest in the New Testament. It reviews the history of the Hebrew people, with special attention to their treatment of their prophets. It will be remembered that Jesus had once spoken of Jerusalem, "who kills the prophets and stones the ones who are sent unto thee." Actually Stephen does not try to save himself. He seems concerned only to convince the crowd of the truth of his message. But we are told that "they could not withstand the wisdom and the spirit with which he spoke." Having lost the battle as far as argument was concerned, they turned to violence. This has often been true in history. If the messenger of God has too stern a message, men wreak their vengeance on the messenger! This is, of course, an irrational act. It is like beating up a boy who brings you a telegram with unpleasant news in it! We live in a time when many congregations, who cannot endure Gospel truth, try to resolve the problem by getting rid of the preacher who proclaims it!

Stephen paid for his courage with his life. In his dying moments he used two phrases which echo some of the last words of our Lord: "Lord Jesus, receive my spirit" and "Lord, do not hold this sin against



TO FIND THE PEOPLE

Approximately 100 ministers and Methodist laymen from the Hickory churches of Bethel, Fairgrove, First, Highland, St. Luke's and Westview, and from First, Conover, gathered Sunday afternoon, April 2, at the site of the future church on the Kool Park Road northeast of Hickory, and fanned out over a two-mile radius to make a survey of the more than 1500 homes in the area. The project was under the direction of the Rev. John Carper, WNC Conference Director of Church Extension, who conducted a service for the dedication of the religious survey and the persons participating in it. As the workers returned some time later with their reports, many were excited over the interest shown at the homes where they had called. It is planned that a minister will be appointed to the area by the Methodist Conference in June to organize and to develop a Methodist congregation. Other Methodists met on April 9 to complete the survey in the remaining homes of the area.

them." We are told that he was comforted in the last moments with a vision of his Master: "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God."

Curtis Chambers has reminded us of a scene in "Saint Joan," a play by Bernard Shaw. The Archbishop of Rheims says to Joan of Arc, "My child, you are in love with religion." Joan replies: "I never thought of that. Is there any harm in it?" Then the Archbishop gives this significant reply, "No, my child. There is no harm in it. But there is *danger*." It has been said that it was dangerous to be a Christian during the first three centuries. But was there ever a more glorious age? The Church's finest hours have been those times when it gave itself to its mission without thought of safety, or the preservation of its own security.

What the centuries have to say to us at this time is that we are again faced with being a minority in the world, and a despised minority at that. So let it be! Maybe the dangers of real Christian witnessing will cause the faint-hearted to leave, so they will no longer be around to tempt the faithful with fears of consequences for courageous action! William Blake's great words come to mind here. "For a tear is an intellectual thing, and a sigh is the sword of an angel King, and the bitter groan of a martyr's woe is an arrow from the Almighty's bow." Said the ancient writer Tertullian: "The blood of the martyrs is the seed of the Church." So it has proved and so it will prove again. The lines of the hymn come to mind as a fitting close to this lesson:

"The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on him to save:
Like him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?"

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METHODIST NEWS ROUND-UP

COMMITTEE ESTABLISHED

A nine-person advisory committee is being established by the General Board of Hospitals and Homes for the exchange of ideas among Methodist agencies for children and youth.

★

GEORGIA MINISTER DIES

Dr. Lester Rumble, Sr., 73, a retired minister of the North Georgia Conference, died on April 25. He was a trustee of Emory University, Wesleyan College, Paine College and Reinhardt College, and served as superintendent of the Atlanta District and twice as superintendent of the Atlanta-West District.

★

PURIFOY'S BOOK WINS PRIZE

A professor of history in Emory and Henry College, Emory, Va. has been named recipient of The Methodist Church's first Jesse Lee Prize for a book-length study of the denomination in this country.

Dr. Lewis M. Purifoy was honored during the annual meeting of the Association of Methodist Historical Societies on April 20 at Denver, Colo. for his volume entitled "Negro Slavery, the Moral Ordeal of Southern Methodism." The \$1,500 prize is the first in what is to be an annual series supporting and encouraging study and research.

★

LAITY CONSULTATION PLANNED

A national consultation on Methodist work with the laity has been scheduled for Dec. 6-9 at French Lick, Ind.

Dr. Robert G. Mayfield, general secretary of the General Board of Lay Activities, said that about 100 especially selected church officials, parish ministers and laymen are expected to take part in the sessions to study the future needs and concerns of lay activities within the denomination. Participants will include representatives of the EUB Church.

★

DEMPSTER GRADUATE FELLOWSHIPS ANNOUNCED

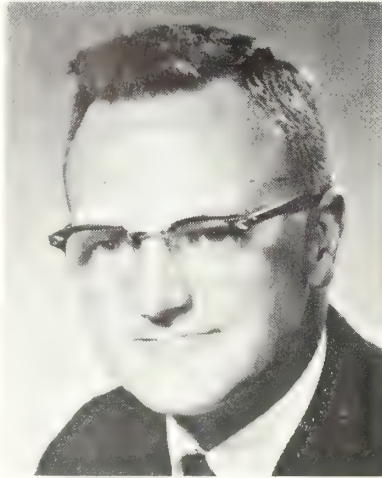
Four theological students have received Dempster Graduate Fellowships awarded through The Methodist Church's Department of Ministerial Education. Among them are the Rev. Richard P. Heitzenrater, member of the Western Pennsylvania Conference, who received both his A.B. and B.D. degrees at Duke University. He plans to study church history in the Duke University Graduate School.

Another winner is the Rev. James E. Caraway, member of the Holston Conference, who has his B.A. degree from East Tennessee State University, with a B.D. from Candler School of Theology, Emory University. He will continue his studies in systematic theology at Emory.

The fellowships are worth up to \$2,500 for a single person and \$3,000 for a married student.

CHANGES IN BOARD OF MISSIONS STAFF

The following changes are being made in the executive staff of the Board of Missions. The Rev. Dr. Virgil W. Sexton, Indianapolis will become executive secre-



DR. VIRGIL W. SEXTON

tary of the Section of Cultivation and director of the Department of the Advance, succeeding Dr. Donald E. Redmond, who has returned to his home annual conference in Texas. Sexton has been superintendent of the Indianapolis West District. The Rev. Isaac Bivens, dean of students at Huston-Tillotson College in Austin, Tex. has been named associate secretary of Missionary Personnel with responsibility for recruitment and ecumenical relationship.

★

KNIGHT NAMED PRESIDENT

The new president of Wesley Theological Seminary in Washington, D.C., will be the Rev. Dr. John L. Knight, a pastor of Syracuse, N.Y., and formerly president of two colleges. Dr. Knight will succeed Dr. Norman L. Trott, who is retiring after 12 years as president.

Knight is now senior minister at First Methodist Church in Syracuse. His past service has included the presidency of both Nebraska Wesleyan University and Baldwin-Wallace College.

★

TAYLOR INSTALLED AS PRESIDENT OF RELIGIOUS RELATIONS COUNCIL

Winston H. Taylor, who heads the Washington office of Methodist Information, was recently installed as president of the Religious Public Relations Council. The 730 member association, which now includes Roman Catholics, met recently at Philadelphia.

Among other officers named was Leonard M. Perryman, New York, director of the Department of News Service of the Board of Missions, who was re-elected treasurer.

Rev. Earl K. Wood, Evanston, associate editor for promotional materials of the Commission on Promotion and Cultivation, received a special creative communications

award for his work in producing the film-strip "David's World," an interpretation of World Service.

Taylor has been an associate secretary of the Commission on Public Relations and Methodist Information since 1960.

★

DR. W. L. PERRYMAN DIES

Funeral services for Dr. Willis L. Perryman, minister and educator, were held in Bolivar, Mo., on April 26. The father of Leonard M. Perryman, director of the Department of News Service, Methodist Board of Missions, Dr. Perryman died April 24 at the age of 70. He had been a pastor and district superintendent of The Methodist Church since 1925.

★

POTTS RECEIVES CITATION

The Rev. Dr. J. Manning Potts, who retired May 1 as editor of *The Upper Room*, has received a citation for his support of the ministry of the U.S. Army chaplains.

The scroll of appreciation was presented in the Upper Room Chapel in Nashville on April 26 by Chaplain (Maj. Gen.) Charles E. Brown, Jr., Washington, D.C., chief of chaplains, U.S. Army.

Dr. Potts was editor of *The Upper Room* for 18 years. Upon his retirement, he became executive director of the Lake Junaluska Assembly.

★

MISSISSIPPI METHODIST PLAN

The two Southeastern Jurisdiction conferences in Mississippi are moving forward with plans to raise \$3 million for capital expansion. Millsaps College is to get one half of the amount. \$500,000 is earmarked for the Pension Fund of the Mississippi Conference and some \$250,000 for its homes and assemblies. In the North Mississippi Conference, Wood Junior College will receive \$300,000, according to outlined plans. Lake Stephens will get \$225,000, Traceway Manor, \$80,000 and \$85,000 is being earmarked for Church Extension.

Called the Mississippi Methodist Action Crusade, the Planning Committee recently gave approval of the above appropriation. The general proposal was approved at called sessions of the two annual conferences last fall. A vote on the detailed plan, which has been worked out with the assistance of Marts & Lundy, Inc., will be taken at conference sessions this spring.

◇ ◇ ◇

The ABC Board reports that in 1966 North Carolinians spent over \$118 million for whiskey. Six years ago (1960) they spent over \$75 million. This is an increase of 46.56%. In the meantime the population grew by only 6.61%. The sale of liquor increased seven times as fast as the population.

OPPORTUNITIES

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Volume 112

Greensboro, N. C., May 18, 1967

Number 20



Could the Ministry Be in Their Plans?

These young lads seem very much preoccupied with their Bible study project. What else may be on their minds? They are ripe for decision, ready for dreams of noble achievements, open to a call to the ministry. Whether they hear and respond to such a call will depend largely upon whether someone close to them—parent, pastor, teacher—sounds that call in an attractive and persuasive way. Ten- and twelve-year-olds are open to challenge and commitment. If they do not hear that challenge at this age, five or six years later may be too late to enlist them in the service of Christ.

Observe Ministry Sunday, May 21. With a Challenge to Lads Like These

★ CAROLINA BRIEFS ★

¶ Foil Charles, a member of West Market Street Methodist Church, Greensboro, is the author of the meditation in *The Upper Room* for Saturday, June 3.

¶ Dr. Fred Paschall of Hendersonville, retired member of the WNC Conference, preached at the morning worship service of the East Flat Rock Methodist Church on May 7.

¶ Tyro Methodist Church, Lexington, will observe Homecoming and Memorial Day on Sunday, June 4. The Rev. N. L. Oliver of Morganton will preach at the 11 o'clock service. Rev. W. A. Jarrett is pastor of Tyro.

¶ Rev. and Mrs. Charles G. Beaman, Jr., held open house at the Thomasville District parsonage on May 4 and 5 from eight to ten p.m. Wives of ministers assisted in greeting and serving the guests. Arrangements of pink carnations and rose peonies set the color motif for the occasion.

¶ Mt. Tirzah Methodist Church of Timberlake, will have its annual Homecoming on June 11. Sunday School will be at 10 a.m. and preaching at 11 a.m. Lunch on the grounds will be held after the worship service. An invitation is extended to former members, former pastors and friends to attend.

¶ A portrait of Dr. C. Excelle Rozzelle, minister emeritus of Ardmore Methodist Church, Winston-Salem, was unveiled in a ceremony on May 10. The service was held in the Reception Room of the church, where the portrait will be hung. It was given to the church as a token of esteem by friends of Dr. Rozzelle.

¶ Dr. John R. Church, WNC Conference evangelist, will be the guest minister at union revival services to be held in Morven, from May 21-28. The services will be at Morven Presbyterian Church, with the Morven Methodist Church and the Morven Baptist Church cooperating in the services. The first service will be at 11:00 o'clock on Sunday morning, and the other services will be each evening at 8:00.

Ministers' Wives' Luncheon

NORTH CAROLINA CONFERENCE

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Goldsboro Country Club, Goldsboro, on Wednesday, June 14, at 12:30 p.m. The cost of the meal will be \$2.50, and you are asked to send a check in this amount, made payable to Mrs. G. S. Eubank, 704 East Walnut Street, Goldsboro, N. C. Your check will be your reservation and must reach her by Friday, June 9.

MRS. J. PAUL EDWARDS
Secretary

¶ The parsonage of Calvary Methodist Church, Charlotte, will be dedicated on Sunday, May 21, at 5:30 o'clock. Members and friends of the church are invited. Following the dedication there will be Open House.

¶ First Methodist Church, Conover, will observe Homecoming on Sunday, May 28. Following the morning worship service, a picnic dinner will be served. The Rev. Russell N. Burson, Jr., is minister at First Church.

¶ Donald Howard Allred is to be united in marriage to Miss Sarah Patricia Andrews at 4 p.m. on May 21 at First Methodist Church, Mt. Gilead, N. C. Mr. Allred is the son of the Rev. and Mrs. Howard Allred, who live in Concord, where Brother Allred is pastor of Epworth Methodist Church.

¶ Dr. B. Rhett Turnipseed of Statesville, who is a retired member of the South Carolina Conference, is one of five alumni selected to receive a Distinguished Alumni Award at Clemson University. Dr. Turnipseed is the only living member of the graduating class of 1896. The award is to be presented during Clemson's commencement exercises in June.

¶ The fourteenth annual memorial and homecoming service of West Chapel Church, Asheboro, is scheduled for next Sunday, May 21. The Rev. Kenneth D. Crouse, a former pastor who is now minister of Kilgo Church, Charlotte, will bring the message at the 11 o'clock service. A covered dish dinner will be served in the Fellowship Hall following the morning worship service. Friends and former members and pastors are extended an invitation to be present. The Rev. James C. Stokes, Jr., is the present pastor at West Chapel.

NORTH CAROLINA CHRISTIAN ADVOCATE

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of The Methodist Church

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Effect of Films Discussed

How do you evaluate the effect of films on personality? That was the main question for discussion by a score of persons from religion, film-making and other disciplines May 14-17 at San Dimas, Calif.

The interfaith research conference on "Theological Consideration in Evaluating the Theatrical Film" was sponsored by the Methodist General Board of Christian Social Concerns. It was the first stage in a long-range study and development program in the area of personality and culture involving contemporary art forms in personal value formation.

The conference featured free discussion, rather than prepared papers or lectures, according to the Rev. Dr. Frank M. Bockus of the board staff, who was the administrator. Host was Dean F. Thomas Trotter of the School of Theology at Claremont, Calif.

The invited participants included representatives of mental health, education and broadcasting organizations, as well as religious, both Protestant and Catholic.

The sponsoring board will publish a monograph based on a transcript of the conference.

New Hymns On Sunday Sought

At the request of the Lord's Day Alliance of the U.S., the Hymn Society of America is conducting a search for new hymn texts on the theme of the significance of Sunday as a day of worship. The new hymns selected by the Society will be used by the Alliance in services marking 1968 as the 80th anniversary of its founding.

The project asks poets, hym-writers, ministers, and laymen to write new words that will call attention to religious observance of the day. Preferably they should be written in well-known meters found in standard church hymnals, though new tunes may be submitted with the new texts if desired. The new hymns should be sent to Dr. Deane Edwards, president, the Hymn Society of America, Room 242, at 475 Riverside Drive, New York, N.Y. 10027, no later than Oct. 1, 1967.

Ministers' Wives' Luncheon

WNC CONFERENCE

The annual luncheon of the Ministers' Wives of the Western North Carolina Conference will be held Saturday, June 10 at 12:30 o'clock p.m. at the new Tuscola High School cafeteria. The school is located near the entrance to Lake Junaluska. The tickets are \$2.50 and will be on sale in front of the auditorium from Wednesday afternoon, June 7, until 11:00 o'clock a.m. Friday, June 9. Seating capacity is 400 and therefore tickets will be limited to the wives and widows of the ministers of the Western North Carolina Conference.

MRS. EARL R. HAIRE, *Treas.*

Two Issues Face Annual Conferences

Between now and the end of June, the 87 Methodist annual conferences in the United States will vote on two questions of historic significance for our church. The first has to do with our proposed union with the Evangelical United Brethren Church. The second concerns The Methodist Church's current effort to deal with the segregation problem, with particular reference to the Central Jurisdiction.

These two issues will come before the WNC Conference when it meets at Lake Junaluska, June 7 to 11, and before the N. C. Conference at Goldsboro, June 12 to 15. The North Carolina CHRISTIAN ADVOCATE, therefore, proposes to carry in its next several numbers factual information and articles designed to aid delegates to the annual conferences, and our membership in general, in understanding these issues.

These two issues were dealt with at considerable length during the adjourned session of the General Conference which met at Chicago, Nov. 7-11, 1966. The problem of the church's segregated structure was presented first. The Commission on Interjurisdictional Relations included in its report a Resolution for the Elimination of Racial Structure and the Development of Greater Understanding and Brotherhood in The Methodist Church.

This Resolution provided for all organizations and leaders within the church to work sincerely and conscientiously for the elimination of racial structures as soon as possible. To quote: "By the adoption of this Resolution each Annual Conference, each Jurisdictional Conference, the General Conference, each College of Bishops and the Council of Bishops express their determination to do everything possible to bring about the elimination of any structural organization in The Methodist Church based on race at the earliest possible date and not later than the close of the Jurisdictional Conferences of 1972. They further express their earnest determination to do everything possible to develop greater understanding and brotherhood in Methodism as well as in the world."

The question was asked whether 1972 represented a "target date" or a mandatory date. Before the vote was taken, this was cleared up: 1972 was to be a goal but was not to be viewed as a compulsory deadline. The basic attitude of voluntary, "good faith" participation in the goals of this resolution, therefore, was maintained as over against compulsory action. The evident will of the General Conference was that the whole church should work together in implementing the plan to eliminate the Central Jurisdiction, each conference moving as fast toward this goal as it could. There seemed to be almost universal acknowledgement that it would take longer for this to be worked out in some sections of the country than in others. On this basis the great majority of the delegates from the South-

eastern Jurisdiction voted in favor of the report, and the report was adopted with little opposition.

The Council of Bishops voted its approval of the resolution in a meeting last month.

The second question to be brought before our annual conferences for vote has to do with the proposed merger with the Evangelical United Brethren Church. At the General Conference in Chicago last fall, the Ad Hoc Committee on E.B.U. Union brought in a Plan of Union. It had worked for many months, part of the time meeting jointly with a similar commission from the Evangelical United Brethren Church, before submitting its report in the form of a 360-page book.

Delegates to the General Conference had access to the report for several months prior to the November, 1966 session, and during the session they asked numerous questions and received answers to a wide variety of inquiries.

The report was in four parts as follows: Part I, The Constitution; Part II, Doctrinal Statements and The General Rules; Part III, Social Principles; and Part IV, Organization and Administration.

Part I, which included the Enabling Legislation as well as the Constitution, was adopted after being amended. Also, Part II and Part III were approved. No action by the annual conferences is required with reference to them. Part IV was approved in principle, with the understanding that continued work would be carried forward on problems of structure and procedures, and all of this data dealing with Part IV submitted to the Uniting General Conference for final review in 1968.

One of the significant amendments to the Plan of Union, which the Chicago General Conference voted was to add two new articles to Division One of the Constitution. One had to do with the "Inclusiveness of the Church" and the other with "Ecumenical Relations." The first of these, reaffirms the position taken in the Resolution quoted above, and the second asserts our belief "that the Lord of the Church is calling Christians everywhere to strive toward unity" and to work toward unity "at all levels of church life."

After due discussion and a considerable number of amendments, the proposal to form a union of The Methodist Church and the Evangelical United Brethren Church was approved by the General Conference of each denomination in Chicago on Nov. 11, 1966. The Methodist vote was 749 in favor and 40 opposed, while the EUB vote was 325 in favor of the merger and 88 against it.

A sixty-page booklet entitled The Constitution for The United Methodist Church with Enabling Legislation and Other Historic Documents has been prepared by the properly constituted Editorial Committee, giving in full what is to be laid before our annual conferences when they convene in June.

JCS

Methodist News Round-up

METHODIST DELEGATES TO WORLD COUNCIL OF CHURCHES

Among those named by the Council of Bishops as delegates to the WCC are Dean William R. Cannon of the Candler School of Theology, Emory University, Atlanta, and Dr. Michael Watson, layman from Bamberg, S. C. Dr. Lee F. Tuttle, Lake Junaluska, and Dean Robert Cushman, Duke Divinity School, Duke University, Durham, were designated as alternates.

The Methodist Church is entitled to 43 delegates to the assembly which will meet next year at Uppsala, Sweden. Of the number, 14 are from overseas conferences of the church.

★

NEW STAFF MEMBERS FOR LAY ACTIVITIES

The General Board of Lay Activities has elected Dr. Charlie Q. Coffman, Jackson, Miss., and John E. Granson, Boone, Iowa to serve on its staff.

Dr. Coffman, assistant superintendent of schools for Hinds County, Mississippi, will do his major work in the field of lay renewal. He has for years been active in the Southeastern Jurisdiction's lay witness mission program.

Mr. Granson, who has for 16 years been director of development for the Alumni Achievement Fund at Iowa State University, will assist in the area of Stewardship and Finance.

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Family Camping Starts July 8

by R. T. COMMANDER

One of the finest vacations available to Methodists in North Carolina is the Family Camp at Camp Don-Lee, Arapahoe, N. C. The intention of this camp is to provide an opportunity for family relaxation in the beauty of God's creation, with fellow Christians, both laymen and ministers, at a reasonable cost.

The atmosphere is relaxed with only one class a day. This class is for fellowship as much as for study. The remainder of the time is spent in recreation and family-living experiences. Recreation includes swimming, sailing, canoeing, fishing, ping-pong, horse-shoes, and volleyball.

Families live together in cabins. Good food is served with no dishwashing. The total cost amounts to \$1.00 per meal (age 10 and older), 65¢ per meal for small children, and no charge for babies not eating at table. Many families return for vacations summer after summer.

The first camp session is from 3 p.m., Saturday, July 8, through lunch on Tuesday, July 11. The second session begins at 3 p.m., Tuesday, July 11, and extends through lunch on Friday, July 14. Campers may attend one or both sessions.

Families who camp in tents or trailers will be interested in our Tent-Trailer Camp at Kerr Lake. Twenty sites are available from June through August, with a host-director family on the site at all times.

EDITORIALS



The Will Of God And The Ways Of Man

As never before, the minds of men are being regimented for the solution of our human problems. These problems are becoming ever more complex, and their solution ever more difficult. Anybody who looks at the Vietnam situation and sees only a simple solution is, to say the least, naive. This is equally true of the world-wide problem of race relations, which is so keenly and painfully felt here in our southland. Wherever we turn, the picture is the same: most difficult issues cannot be defined as a contest between an all-right on one side and all-wrong on the other.

Are there, then, any absolutes in the midst of our relative goods and bads? We feel that for the Christian, there are.

First, there is the absolute requirement to obey God rather than men. It may not always be clear to us what God wants us to do, and sometimes we may find ourselves to have been mistaken as to what God wished of us. But the Christian is under absolute orders to follow God's bidding, in accordance with his best light.

A part of this obligation involves his earnestly seeking to know the will of God. This should be pursued through constant prayer and devotional meditation. We doubt if God reveals very much of His will to persons who pray little and whose commitment to His ways is only superficial.

Sometimes we wonder if we ought not to have more meetings given over to prayer and intimate personal worship, even if we must give less time to conferences and consultations on the strictly horizontal level of man to man. Most of our meetings are so structured that almost all of the time is taken up with what we have to say to each other. Little or no space is left for listening to what God may have to say to us. Even a devotional worship period in connection with a meeting often leaves the impression that it is nothing more than one man telling the rest of them what they ought to believe or do.

If obedience to God is an absolute, then it is absolutely imperative that we go to great pains to find the will of God in any given situation. Some Christians seem to think that whatever they may believe or favor about an issue is per se the will of God.

If all of us have found the will of God, why is there so much division and difference of opinion? Is God divided?

Does He lead one man to take one position and another to take a diametrically opposite stand? Something seems to be wrong somewhere, and we do not believe that it is in the nature of God. We conclude that it is within men. We must conclude that good men, dedicated men, can go on fighting God's battles without having received recent orders from God.

When Paul was converted, he went immediately into Arabia, to a place of quiet and solitude, where in prayer to God, he could come to know what God wanted with him. The great Christians of all ages, whose ministries have borne the authentic mark of the Holy Spirit, have been men and women who were great in prayer.

Modern life does not leave much room for Arabia. We shamefacedly include ourselves in the group when we say that many of us are not taking the time for prayer and personal devotions that we should. As a consequence, it is possible that some of us could be opposing God's will while thinking that we are fighting His battles.

What a tragedy if this could be the case with any of us. Let us examine ourselves in the light of the Holy Spirit as we ask, "Lord, what would you have me to do?"

A second absolute in the midst of our relative goods and bads is the requirement to love God and to love all people. It is no mere coincidence that John Wesley came out of his great confrontation with God in the Aldersgate Street meeting with a changed attitude toward some people. In his journal he wrote: "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me."

The mandate to love the unlovely, to love those who despitely use us, as well as those who are our friends, stands as an absolute requirement. We believe that herein lies a great failure of Christianity today. There seems to be much contempt for those of opposing views. Many movements today which have as their purpose the elevation of human dignity and the championing of human welfare seem to foster hate in the hearts of their adherents rather than love.

We cannot but question the authentic witness of any organization, no matter how lofty the ideals it claims, if it

deliberately invites its followers to hate people—any people. Some who read this, whether they be liberals or conservatives, may be inclined to apply it to the opposite camp. We urge that this not be done and that each of us examine our hearts and ask "Am I guilty here?"

We are not suggesting that it is possible to like all people equally well. Some people certainly put a strain upon our Christian affections. Nor are we saying that we have to agree with everybody. But we are asserting that a Christian who carries hate in his heart toward any person or group of persons, or who fosters such among his fellow men needs to enter into some such experience as came to John Wesley at Aldersgate.

With so much hate loose in our world, perhaps there is no more authentic and needy witness today than that of Christians who are not merely wedded to truth and righteousness, but also to Christian love. Methodism has a special mission here. Let's fulfill it!

Dr. Clark Retires At Duke

When this editor entered the Duke Divinity School (called School of Religion then) in 1931 he took a course in New Testament Greek under a young professor who was also in his first year. This was Dr. Kenneth W. Clark, who came bearing very impressive credentials and the promise of an outstanding career. Among the former were a B.A. degree from Yale, B.D. from Colgate-Rochester, and a Ph.D. from the University of Chicago.

While we stayed at Duke only three years, Dr. Clark remained for thirty-six and steadily piled up a remarkable record of achievements as an excellent teacher and a brilliant scholar. For many hundreds of pastors and teachers of religion it will be hard to imagine Duke without Clark.

We will, however, venture two probabilities. While retiring from his active professorship, Dr. Clark will not be retiring from his accustomed energetic research in the area of New Testament Greek. Then, we predict that Dr. Kenneth W. Clark will always be close to the Duke Divinity School scene.

In expressing personal appreciation to a dedicated and inspiring teacher, we would presume to speak also for a host of others who likewise sat at his feet. We extend to Dr. and Mrs. Clark our best wishes for the future. May their years be many and their days happy.

The "So-called Sinner"

In scanning one of the many exchange publications which reach our office, we came across this sentence which brought us to a sudden halt: "How can the church help the so-called sinner?" We got no further than that. "The so-called

sinner." By use of this expression, what was the writer saying, perhaps inadvertently? Does his implication offer a clue as to one of the serious flaws in the message and mission of the church today?

Was he implying that there is really no such person as a sinner? And did he mean to suggest that sin is not a human problem? That it is a false concept having no basis in reality?

To the extent that such a point of view has found its way into the bloodstream of Christian theology the church is in trouble. The entire structure of Christian faith is founded upon the premise that man is involved in sin and that this involvement poses vital problems beyond his capacity to solve. If we adopt the assumption that sin is non-existent or irrelevant, or that man by his own efforts is capable of dealing effectively with it, then Jesus Christ loses His uniqueness. He becomes a cure for a non-existent disease, a Savior for people who do not need rescue. He remains in our midst as a guide and teacher, a prophet and leader, and is greatly honored; but He ceases to be cast in the role of Savior and Redeemer.

The early church was faced with this problem. Paul and the mainstream of the early church would have no truck with the humanizers of Christ. In his letter to the Christian community at Galatia he states: "I do not nullify the grace of God: for if justification were through the law, then Christ died to no purpose." (Gal. 2:21) He elucidates further in the first letter to the church at Corinth: "If Christ has not been raised, your faith is futile and you are still in your sins." (I Cor. 15:17)

There is room for difference of opinion as to exactly what constitutes sin, but we see no room within the framework of the Gospel for denial of the reality of sin and of its destructiveness. Also, we see no way in which Christ can be honestly and effectively presented without the proclamation of His role as expressed in John 3:16: "For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life."

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Bishop Golden To Be At Bennett

A Methodist bishop and a high-ranking U.S. government official have accepted invitations to speak during Bennett College's 94th commencement program, June 4-5.

Bishop Charles F. Golden of Nashville, Tenn., resident bishop of the Nashville-Carolina Area, will deliver the baccalaureate sermon at 4 p.m. on Sunday, June 4, in Pfeiffer Chapel and at 10:30 a.m. on Monday, June 5, the commencement address will be given by Dr. Edward W. Brice, assistant to the Assistant Secretary of Education of the Department of Health, Education and Welfare, Washington, D.C.



CLARK RETIRING AT DUKE

One of the top New Testament scholars of our day, Dr. Kenneth Willis Clark, center, is congratulated by Dean Robert E. Cushman of the Duke University Divinity School on the occasion of a May 2 testimonial dinner for Dr. Clark in the university's Union Ballroom. Looking on during the ceremonies which honored Clark's more than 35 years of distinguished teaching at Duke is Dr. James T. Cleland, Dean of the Chapel, who acted as toastmaster for the dinner attended by more than 100 of Dr. Clark's colleagues; former students, and other friends. Speakers paying tribute to the noted teacher were members of the Duke and Divinity School faculty, Bishop Paul N. Garber of the N. C. Conference of The Methodist Church, and the Rev. Dr. Hollis W. Huston of Windsor Conn., representing the many Duke Divinity alumni who have studied with Dr. Clark.

PHOTO BY STRAWBRIDGE, DURHAM

» Views About News «

Recently the pastor of the Epiphany Lutheran Church in Detroit lashed out against a "city full of violence" and suggested to his hearers that the mayor of Detroit be recalled. He also proposed that the police commissioner should turn in his resignation.

We do not know the details about the state of morality and decency in Detroit, but would assume that both must be at a low ebb for such a blast from a Lutheran minister.

The mayor is reported to have responded with pain and indignation. He was indignant that the pulpit of the church should have been used for "a political matter since this is not a Lutheran practice and custom."

His remark elicits two comments from this corner. First, about whether problems of crime, violence, lawlessness and racketeering should be out of bounds for the pulpit: we would reaffirm our conviction that any condition which affects the health and welfare of people—in body, mind, or soul—is a relevant and proper subject for the pulpit. Any minister should give scant attention to the charge of "dabbling in politics," when in the process of supporting what is right and just and compassionate he throws a monkey wrench into the gears

of some political machine. This is not to say that he is ever justified to use the pulpit for the airing of strictly political views or for the persecution of individuals.

This brings us to our second comment. The suggestion was inferred above, in the quote from the mayor, that preaching on "a political matter" was not customary for Lutheran ministers. We wonder if this custom has not spread to other denominations, including the Methodist. Do we have pulpits which are silent upon some local issues, or national concerns, because the minister fears the charge that he is preaching politics?

We hasten to say that any minister should watch his step here. He, like anyone else, can become emotionally involved; he can exaggerate; he can begin by dealing with issues and end up by dealing in personalities. However, he can avoid these pitfalls if he builds his position on sound theological grounds, and if he studiously refuses to be moved off of these grounds. We would add that the best theological grounds we know anything about are drawn from the biblical interpretation of meanings and values. If a pastor will do this and add to it a genuine and persistent love for his people, he can say anything to them which is reasonable and right. They may not always agree, but they will respect him and they will love him.

Friends Gave Them A House Of Their Own

The framed sampler in the picture of the Rev. and Mrs. Robert W. Bradshaw reads:

"Give me a house to call my own
Family and friends to make it a home
Love and kindness that
Ne'er will depart
Enough to fill a thankful heart."

Now Mr. and Mrs. Bradshaw have a home to call their own, and the sampler stitched by Mrs. Bradshaw hangs on the wall. The home was provided by the people of Wilson who loved the Bradshaws and wanted them to make Wilson their permanent place of residence.

Although the new house at 1616 West Nash Street was a project of the First Methodist Church congregation, with the Pastoral Relations Committee acting as the steering committee, many other people in the community had a part in it. It is now completed and occupied by the Bradshaws, who aver, "We never expected a home like this."

When Mr. Bradshaw was returned in 1965 to this city as associate pastor of First Church, he already had roots there "seldom claimed by a Methodist minister."

His father, the late Rev. Michael Bradshaw, was pastor of the church Mr. Bradshaw now serves from 1911 to 1915.

During that time, Mr. Bradshaw attended Wilson High School, graduating in 1915, and serving as president of his senior class.

Thus when he was appointed by the N. C. Conference to First Church in 1948, Robert Bradshaw already felt a close tie to the congregation and the community. During the ten years he was minister there, from 1948-58, the Bradshaws' three sons, Robert, Jr., Francis and James also graduated from the Wilson High School.

Francis Bradshaw has carried on the family tradition and now serves the Bonlee Methodist Church as pastor. Robert is a lawyer in Charlotte, and James, a principal of a Durham school.

During Mr. Bradshaw's pastorate in Wilson, the church gained 350 members, and with addition of an education building and a parsonage, the church property increased in value about \$200,000.

A room in the education building was



Rev. and Mrs. Robert W. Bradshaw and Sampler

named the Bradshaw Room in honor of the father and son who had served the congregation.

Prior to joining the N. C. Conference in 1931, Mr. Bradshaw was on the staff of the Children's Home in Winston-Salem. During his years in the ministry he has served, in addition to the Wilson church, Jenkins Memorial, Raleigh; St. James in Tarboro; Jarvis Memorial, Greenville, and Duke Memorial in Durham (a church of which his father was also pastor).

In 1965, when the conference returned him to the community where he and Mrs. Bradshaw longed to have a retirement home, Mrs. Elizabeth G. Swindell, in an editorial in the Wilson *Daily Times*, commented:

"Now he is coming home. He will be the city's pastor. He has friends among all denominations. He is the one person who has time for everyone."

In a recent issue of the *Church Chimes*, the First Methodist Church's bi-monthly publication, the Bradshaws expressed their gratitude to the community.

"Words can never completely express our full appreciation for this precious gift from our friends—even more for the deep love which fills every nook and cranny of it.

"As we enjoy our living in this lovely home to the utmost, we will be ever mind-

ful of those whose love and thoughtfulness and generous giving have brought it into being.

"We thank God for all our friends."

Mr. and Mrs. Bradshaw say that friends are welcome to visit them in their new home from now on—and at any time. If out-of-town visitors forget the address, 1616 W. Nash, most anyone in Wilson can direct you to "the house that love built."



Alexander Methodist Church Dedication Services Held

The new Alexander Methodist Church, Forest City, was dedicated on Sunday, May 7. Bishop Earl G. Hunt, Jr., preached at the morning worship service and conducted the dedication service.

Also taking part in the service was the Rev. Glenn Lackey, superintendent of the Marion District, and the Rev. T. B. Huneycutt, pastor of the church.

The church started its building program in 1961. The first phase of the program was completed in March of 1964, at a cost of \$32,984. This included construction of a new education building.

The second phase of the program was the completion of the new sanctuary, which was added to the education facility. Total cost of the entire project was \$71,200.97. The church has a membership of approximately 100. The new building was made possible, according to a spokesman for the church, by the service of its members, the help of the District Board of Missions, the Conference Board of Missions, Alexander Mills, Stonecutter Foundation, the Duke Endowment, and the contributions of many individual friends of the church.

New pews were given by friends and members. An organ was donated by Dr. and Mrs. Paul M. Abernethy.

Hymnals were given by members of the church in honor of Rev. Mr. and Mrs. Huneycutt.

Mr. Huneycutt, who is eighty-one, has served the Alexander Church for the past seven years.



"We Never Expected A Home Like This" PHOTOS BY NANCY SHREVE
THE WILSON DAILY TIMES

ON A WIDE CIRCUIT

By W. W. REID

How Do You Listen to a Sermon?

How do you listen to a sermon?

How do you read editorial opinion or "letters to the editor"?

How do you read a book—outside of fiction and some of the "exact" sciences—and read also the "conclusions" drawn from a "survey" or scientific treatise?

How do you consider the opinion expressed by a friend, or speaker, or writer, on any subject—including the opinions set forth in this column?

The answer to all four questions is practically limited to one of two positions: you—and I—either examine the matter with an "open mind" and a "critical eye," and accept or reject the opinions in the light of reason plus our own experiences and observations regarding the matter under discussion; or we accept the statement of the writer or speaker "at 100%"—without having them tested by our own (and our associates') experiences, observations, and independent judgments.

The gentle reader will readily jump to the conclusion that what I am about to urge is that both the hearer and the reader employ all their critical faculties in considering the opinions and "proofs from premises" made by others. And the gentle reader is correct: I would urge careful "turning over in one's own mind"—careful comparison with one's experiences, observations, and judgments, before accepting any opinion expressed by anyone in any one of these four—and other related—avenues of communication. This is not destructive criticism: it is a highly constructive educational process—a process leading to intellectual and spiritual growth and well-being.

However, I am constantly amazed—and even baffled—by people who accept without reflection, without reference to their experiences, almost anything that appears on a printed page—or that is uttered from a forum or pulpit. I suppose such people are to be called "uncritical"—they may even be a joy to some journalists, to some essayists, and some preachers. But I wonder



BOARD OF COLLEGE VISITORS

These members of the Board of College Visitors of the N. C. Conference observe construction of the new Fine Arts Building-Auditorium at Methodist College during their recent annual visit to the college. They are from left, the Rev. Arnold Pope, Franklinton; the Rev. Kern Ormond, Garner, chairman of the Committee; Mrs. A. C. Lee, Roanoke Rapids; the Rev. Ralph Epps, Fairmont; the Rev. M. W. Maness, Fayetteville. Making the visit but not present for the photograph was John Turner, Elizabeth City.

if these uncritical souls are themselves really learning and growing; and if their too-ready acceptance of the opinions and judgments of others is not merely confirming the latter in their sometimes ill-formed, or hastily-formed, or narrowly-based conclusions.

In the course of a year, I receive quite a few letters from readers concerning things I say in this column. Not all of them approve of, or agree with, what I have said or "opined." But most of them are friendly and in good spirit, and are helpful to me. The other person's opinion (based upon his experiences, his education, his observations) may, indeed, change my opinions, or temper my conclusions. My experience, plus another's experience, may be quite

different from two times mine. This is good; we are making progress; we are on a road going somewhere. Sometimes I have to remind a reader-critic (and perhaps even myself) that I make no pretense at having the "final answer" on any subject. All I can do is discuss a matter as honestly as my finite mind and my limited experience and knowledge permit me; then endeavor to communicate my thought for others to cut down, build up, or otherwise modify on the basis of their own reactions, observations, and experiences. If I can start a few people thinking and doing, I will have accomplished my purpose, no matter how battered my own statement may be. . . .

This discussion began with the sermon—and how we listen to it: we now return to it. I hope it is clear that I do not listen—and do not want you to listen—to the sermon as to an oracle from on high, as the last word on any religious or moral-ethical question, as a "wonder drug" to be accepted uncritically, or as a "soothing syrup" to quiet nerves and mind. Rather I listen to a sermon as a message (an admonition, an advice, an exposition) from the heart, and mind, and experiences of an honest and faithful interpreter-communicator-teacher. This message I consider critically (in the best meaning of that word), and test and measure against it all I have learned and experienced in life's journey to date. The amalgam of the minister's conclusions and of my earlier conclusions on the given subject may be better than that of either of us; or one may negate the other; or my previous thoughts (or his) may be modified—and come nearer truth and reality. This is education—Christian education.



OPEN HOUSE PLANNED

Open House will be observed at the new parsonage of the Pilmoor Memorial Methodist Church, Currituck, on Sunday, May 21, from 3:00 to 5:00 p.m. Sponsored by the Woman's Society of Christian Service, church members, friends and neighbors are invited to attend. The house has three bedrooms, a study, living room, kitchen and dining area, a bath and a half, and an attached garage. Including the building lot, it has a value of \$22,000. The Rev. R. M. Smithson, Jr., is pastor of Pilmoor Memorial.

Church Union Plans Move Ahead

Delegates from ten Protestant denominations, meeting at Cambridge, Mass. May 1-4, moved to take "immediate steps appropriate to development of a plan of union" for a new united church.

The ten denominations, members of the Consultation on Church Union (COCU), have a membership of about 25,500,000 members. The consultation met at the Episcopal Theological School. Participating were delegates from the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, the Christian Church (Disciples of Christ), the Evangelical United Brethren Church, the Episcopal Church, The Methodist Church, the Presbyterian Church in the U.S., the United Church of Christ, and the United Presbyterian Church in the U.S.A.

The executive committee was authorized to set up as soon as possible necessary working committees and to enlist the aid of whatever specialists are required to facilitate development of a plan of union.

The plan of union to be developed will include in detail the procedures by which the memberships and ordained ministries of the participating churches are to be united and the structure and functions of a provisional governing council to be established. No date was set for submission of the plan but a report is scheduled for the next meeting of the consultation, to be held a year from now in Dayton, Ohio.

To aid in drawing up a Plan of Union, the consultation adopted a set of ten guidelines for the structure of the church. These guidelines will be sent out to the participating churches for study and comment and these comments will also be used in drawing the plan.

The guidelines stress such concepts as flexibility of structure, ministry to the outside world; the democratic nature of policy decisions, racial and ethnic group inclusiveness, corporate as well as individual ministry to community structures which would cover such areas as civil rights, provision for stronger relations with other churches in the United States and around the world, and a proper balance of freedom and authority.

A proposed new guideline, urging cooperation with other religions and those of no religion, was postponed until the next meeting on the grounds that a subject of such importance needed more adequate preparation.

"Steps and Stages Toward a United Church," a document previously approved in 1966, was revised and updated. This document proposes that the next step, that of a plan to unite the membership and ministries of the participating denominations and to establish a provisional council, will be the crucial step and that the final writing of a constitution to govern all details of the new church's life would take place only after a number of years of "growing together."

Stressed repeatedly throughout the consultation's four-day meeting was the concern of participants that church unity must

be accompanied by an equal commitment to the church's mission, renewal and reform.

The Methodist delegation at a session during the consultation unanimously reaffirmed its commitment to the consultation and its intention to participate in the development of a plan of union. The delegates from the EUB Church voted to "associate themselves" with the affirmation during a joint meeting of the two groups.

Bishop James K. Mathews of Boston, Mass., is chairman of the Methodist delegation and is vice-chairman of the consultation. Members of the Methodist delegation, in addition to Bishop Mathews, are: Bishop John Wesley Lord, Washington, D.C.; Dr. Albert C. Outler, Dallas, Texas; Bishop F. Gerald Ensley, Columbus, Ohio; Bishop Everett W. Palmer, Seattle, Wash.; Dr. Charles F. Marsh, Spartanburg, S.C., president of Wofford College; Miss Dorothy McConnell, New York, associate general secretary of the Board of Missions; the Rev. Dr. Walter G. Muelder, dean of Boston University School of Theology, and the Rev. Dr. Norman L. Trott, Washington, D.C., president of Wesley Theological Seminary.

Dr. Muelder was named to the executive committee of the consultation succeeding Dr. Outler.

The General Conference has not authorized actual negotiations for union by The Methodist Church but this question may come before the 1968 sessions in Dallas, Texas.

This was the sixth annual meeting of the consultation, established to work for a church "truly catholic, truly evangelical, and truly reformed."

Huntley, Menninger To Speak

Chet Huntley, NBC Television News, New York, N.Y., and Dr. Karl Menninger of the Menninger Foundation, Topeka, Kan., will be two of the principal speakers for a Southwide conference of lawyers and physicians at Lake Junaluska Assembly Aug. 9-13.

Topic of the conference will be "Is Jesus Christ Relevant in Modern Medicine and Law?". Doctors and attorneys of all faiths are welcome to attend.

Other principal speakers will include the Rev. Dr. Warren Carr, Wake Forest Baptist Church, Winston-Salem; Dr. Arthur Christakos, Duke University Medical Center, Durham; Bishop W. Kenneth Goodson, Birmingham, Ala.; Paul Hardin, III, Duke University School of Law, and the Rev. Dr. Carlyle Marney, Interpreter's House, Lake Junaluska.

Methodist Student Day Is June 11

Many Methodist churches will observe the annual Methodist Student Day on Sunday, June 11, and will give an offering to be used by The Methodist Church for scholarships and loans for outstanding students.

The purpose of Methodist Student Day is to help deserving Methodist students get a college or university education and to emphasize the work of higher education in Methodist-related institutions. The special offering will provide Methodist students with needed financial help at times when their earning capacity is lessened by the requirements of study.

A service of worship and other materials for use in the observance are available from the Methodist General Board of Education, Nashville, Tenn.



CHILDREN GIVE FOR MISSIONS

Both the Junior-Primary children of Tabernacle Methodist Church, Robbins, and the Rev. George Megill are happy about the check for \$190 which the children presented to Mr. Megill for his mission program in Brazil. The presentation was made during revival services held in Tabernacle Church recently. The children have already started saving for a future gift to some missionary.

Study on Ministerial Recruitment Planned

The Western North Carolina Conference will serve as one of five pioneering regions for a Methodist study aimed at solving the crises of a dwindling ministry.

Bishop William C. Martin of Dallas, Tex., retired Methodist episcopal leader, is heading the nationwide Methodist study from which the Church hopes to have some early answers by Dec. 31, 1967, and some concrete study results by the summer of 1968.

Bishop Martin presented his views on the problem during an April 5 meeting in High Point, attended by the Board of Ministerial Training and Qualifications, and the Commission on Christian Vocations of the Western North Carolina Conference.

Also present were members of the Conference cabinet (the district superintendents). Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Methodist Area—which is the Western North Carolina Conference—was host.

"Nothing so emphasizes the Holy Spirit as a call to the ministry," Bishop Martin said. "When a man stands before the congregation as minister, there is something within the congregation which says to each person, 'here is a man on whom God has laid his hand'."

"We are at a crucial hour in the matter of the enlistment and the recruitment for the ministry," Bishop Martin said. "Every year for the past seven years—with only one exception—we have registered a declining number of men as pre-ministerial students in our colleges. We can't go on without something tragic happening."

Bishop Martin said there are several factors involved in recruiting for the ministry: the attitudes in the home, the local church and the colleges and their Wesley Foundations. "At the center of this stands the pastor and what he can do as an individual in recruiting for the ministry."

Bishop Hunt, in speaking to the issue, said the Christian Church "must entice more of the top-flight men into the ministry." The bishop, a former college presi-



TWIN BROTHERS RECEIVE AWARDS

Eagle Awards are not uncommon on Scout Sunday, but it is very unusual that twin brothers receive the award simultaneously. Richard and Steven Rainey, sons of Mr. and Mrs. M. L. Rainey, and active members of the MYF of the First Methodist Church in Lexington, received this citation recently in ceremonies in Lexington. J. A. Brunton, Jr., chief scout executive of the National Council of the Boy Scouts of America, wrote letters of congratulations to each of the boys on this unusual achievement.

dent, added that "sometimes on my campus I found the Lord got the academic leftovers."

"I also found sometimes it was important for me to talk a boy out of seeking the ministry," Bishop Hunt said. "This is rooted in the local church where a minister sometimes becomes more zealous than sagacious, he encourages a boy without graces and gifts for the ministry to identify himself with this part of the Christian vocation."

"We are living in an age in which if the Church is to survive and be renewed, it must be done by craftsmen and workmen competent in the ways of our sophisticated and secularized society," he said. "We must find the intellects with stimulating personalities, with charm, appeal and real ability."

Bishop Hunt announced that other annual conferences included in the pilot study on ministerial recruitment are the North Texas and Central Texas (South Central Jurisdiction); Ohio Conference (North Central); New England Conference (Northeastern); and California-Nevada Conference (Western Jurisdiction).

Coordinating Council Has Important Meeting

The Methodist Church's Coordinating Council met in Los Angeles April 18-19 and received a request from the Council of Bishops to study the proliferation of national convocations and conferences. The study will be carried out by the Interagency Committee on Research (which is related to the council) and will take into account such meetings held during the last eight years and projected during the next quad-

rennium. Dr. Robert A. Uphoff of Seattle heads the Research Committee.

Another study the Coordinating Council decided to undertake has to do with strategic placement of episcopal leadership in urbanized cultural centers, particularly in metropolitan areas that straddle state or area or jurisdictional lines.

The Council held an off-the-record session on problems related to possible re-structuring of the United Methodist Church, decided to make no further study in this area until after the various conferences vote on the question of union with the EUB Church. The group was brought up to date on developments in the Consultation on Church Union (COCU) and on proposals being worked on by the Commission on the Structure of Methodism Overseas (COSMOS).

Concerning the program for the next quadrennium, it was announced that the program committee under the chairmanship of Bishop A. Raymond Grant, Portland, Ore. had held preliminary meetings with its counterpart in the EUB Church. Also, announcement of a broader-based three-way Methodist program committee was announced, representing the Council of Bishops (Roy H. Short, Dwight E. Loder and W. Ralph Ward), the Council of Secretaries (Dorothy McConnell, Dudley Ward, and Richard A. Bauer), and the Coordinating Council (Bishop James K. Matthews, Dr. John B. Warman, and Dr. John A. Bayliss). Upon consummation of the anticipated union with the EUB Church, this committee will collaborate with the appropriate group from this church, in setting up the quadrennial program.

The next meeting of the Council was set for Nov. 16-18, 1967.

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IN MEMORIAM

MRS. MARY LAWRENCE MASON

We, the members of the Woman's Society of Christian Service of Snow Creek Methodist Church, Statesville, wish to pay tribute and respect to the memory of Mary Lawrence Mason (Mrs. Reuben F.).

Whereas, Mrs. Mason had been a faithful and devoted member of our society and had served as its first president; and,

Whereas, she had been a loyal member of Snow Creek Church since 1903, having taught a class for fifty years, served as trustee, steward and as honorary steward; and,

Whereas, in her passing on March 30, 1967, the church and community have lost one of its most beloved members.

Now, Therefore, Be It Resolved, that we of the Woman's Society of Christian Service go on record in expressing our sincere appreciation of her life and our deep sense of loss in her death.

Be It Further Resolved that copies of this resolution be recorded in the minutes of our society, copies sent to the family and to the North Carolina Christian Advocate.

Mrs. J. H. Rickert
Miss Nellie Holland



ROBERT HILL SHAW, SR.

A Joint Resolution honoring the life and memory of Robert Hill Shaw, Sr. (1885-1967), former member of the Official Board of Macon Methodist Church and the Macon Charge Quarterly Conference, offered for adoption this 9th day of April, 1967 by Mrs. Anna Shaw Thompson, Raymond A. Harris, Jr., and Wilton R. Drake.

Whereas, all persons who knew him have been deeply grieved by the death of Robert Hill Shaw, Sr., former member of the Macon Official Board and the Macon Quarterly Conference; and

Whereas, during his lifetime, Mr. Shaw rendered outstanding service to his Church in many capacities, including 25 years as Church Treasurer; and

Whereas, his loyal devotion to the Christian Faith was manifest in his constant friendliness, spiritual stamina, and steadfast adherence to Christian duty; and

Whereas, the Official Board of The Macon Methodist Church and The Macon Charge Quarterly Conference wish to record their appreciation of his life and his contributions to the Kingdom of God; and

Whereas, these official bodies of The Methodist Church share the sorrow of his death and desire to express their sympathy to his family;

Now, Therefore, Be It Resolved:

(1) That in the death of Robert Hill Shaw, Sr., The Methodist Church has lost one of its most able, useful, and loyal servants.

(2) That the Macon Official Board and Charge Quarterly Conference do hereby express their highest appreciation of Robert Hill Shaw, Sr., as a loyal and devoted Christian servant and do hereby extend their sympathy to the members of his family.

(3) That this Resolution shall be spread upon the minutes of this Quarterly Conference, that a copy shall be forwarded to The North Carolina Christian Advocate, and that copies be forwarded to the family of Robert Hill Shaw, Sr.

The above Resolution, having been duly adopted, is hereby recorded this 9th day of April, 1967.

R. S. Rodwell, Secretary
Macon Charge Quarterly Conference

JAMES HANSEL REA

Whereas, Mr. James Hansel Rea has been an active and loyal member of The Biltmore Methodist Church for more than sixty years,

Whereas, his loyalty and devotion to Biltmore Church has been an abiding source of inspiration and encouragement to all other church members, in particular, and to all who knew him,

Whereas, a sense of the sacredness of the trust that was his as a Christian steward of possessions gave to him a compulsion to administer that which was his own in an orderly and Christ-like manner, bringing incentive to go the "second mile" in giving to Biltmore Church; especially with regard to helping provide the beautiful building and adequate furnishings,

And, whereas, he served the church so faithfully in so many ways; as a steward and as a trustee; as a leader and a helper in all the church undertook to accomplish; and served most humbly, sincerely, graciously,

Be It Therefore Resolved:

That, his name be inscribed in a plaque honoring his memory and placed appropriately in the church,

That, a copy of this resolution be kept in the Official Records of the Biltmore Methodist Church.

And, that, a copy be presented to the members of his family.

Approved by the Official Board of the Biltmore Methodist Church on the fifth day of March, in the year of our Lord, 1967.

Cecil Greene, Chmn. Official Board
Irene P. Clapp, Sec. Official Board
R. Paschal Waugh, Pastor
Biltmore Methodist Church

Mr. James Hansel Rea, passed from our presence, February 23, 1967.



ROLAND CLINTON STUBBINS

Reverend Roland C. Stubbins of Efland, a retired member of the Western North Carolina Conference of The Methodist Church, and prior to 1939 a member of the North Carolina Annual Conference of the former Methodist Protestant Church, died in Durham on Feb. 17, 1967. He had studied at Orange Grove Academy, Liberty Normal School, Trinity Park, Hoffman University, and the University of Chicago and had conducted research at the University of North Carolina at Chapel Hill and at Raleigh. He joined the North Carolina Annual Conference of the Methodist Protestant Church in 1908 and was ordained as an elder in 1911. He was a member of three General Conferences of the Methodist Protestant Church and was included in "Who's Who in Methodism" in 1952. He held a number of important positions in the Methodist Protestant Annual Conference including president of the Young People's Conference, president of the Pastors' Summer Conference, and member of the conference faculty and the conference Board of Trustees.

He served the following churches or circuits in North Carolina: Littleton; Vance; Lebanon; Orange; First M. P. Church, Charlotte; Enfield-Whitakers; Grace Church and Calvary Church, Greensboro; Forsyth; Central Church, Asheboro; Gibsonville; Norwood; Centenary Church, Winston-Salem; and Reidsville.

Among Rev. Mr. Stubbins' special interests was the history of Methodism and, in particular, the history of the Methodist Protestant movement in this state. He took an active role in the restoration of historic Whitaker's Chapel near Enfield, site, in 1828, of the first annual conference of the Methodist Protestant Church

in America. In June, 1965, he spoke at the dedication of a historical highway marker erected at Whitaker's Chapel by the North Carolina Department of Archives and History.

Rev. Mr. Stubbins was a member of the Historic Hillsborough Association and, as a result of his great love of nature, was a member of the Audubon Society and was responsible for several towns, and cities, including Greensboro, being designated as "Bird Sanctuaries." He was also active in Boy Scout work and served often as Scout Master.

Rev. Mr. Stubbins was possessed of a deep spiritual quality, a warm, friendly disposition and a keen sense of humor that had endeared him to a host of friends throughout this state. The record of his life and service will always remain with us as a pleasant, wholesome and ennobling memory.

Dr. Ralph Hardee Rives, V.-President
Historical Society, N. C. Conference



OSCAR EUGENE ROSS, SR.

A Resolution of The Official Board of Ansonville Methodist Church.

Whereas, in the infinite wisdom of our Heavenly Father, Oscar Eugene Ross, Sr. was called from our midst in this eighty-fourth year on March 12, 1967; and

Whereas, Oscar Eugene Ross, Sr., was a faithful member of this church for seventy years, serving as Sunday School Superintendent for forty-two years and giving to the church liberally of his time, talents and possessions in other areas of service to this church and his community; and

Whereas, by precept and example from a spirit of deep devotion and concern for all other children of God, he gave of himself to all the great and good causes in which he believed, both great and small, and will remain to those who knew him and labored with him an example of all that is high and good, a Christian who continuously practiced Christian charity and living each day;

Now, Therefore, Be It Resolved that in the passing of Oscar Eugene Ross, Sr., Ansonville Methodist Church has lost one of its most loyal, devoted, and beloved members;

Be It Further Resolved that this Resolution be incorporated in the permanent records of Ansonville Methodist Church as a tribute to a beloved member, that a copy be spread on the minutes of the Official Board and the Quarterly Conference Records, and that a copy be forwarded to the immediate family of the deceased and to the North Carolina Christian Advocate.

The above Resolution was unanimously adopted by the Official Board of Ansonville Methodist Church at its regular meeting on the 14th day of April, 1967.

Christine N. Hendley, Chmn.
John A. Petty, Secretary



EUGENE CHESSON

Eugene Chesson, 69, of 308 W. Markham Avenue, Durham, N. C., who retired as superintendent of the College Station Post Office on the east campus of Duke University, died at Watts Hospital Sunday, February 26, 1967. He had been a patient for just a few days, following a heart attack.

A native of Mackeys, near Plymouth, Chesson graduated from Trinity College in 1921 and later did graduate work in education at George Peabody College. He served as principal for a number of secondary schools in eastern North Carolina, and he and his wife, the former Miss Mary Josie Foy of Scotts Hill, did educational work for the Missions Board of The Methodist Church, as director of a mission school in Brazil. He returned to Durham in 1934 to join the post office staff.

He was a member of Calvary Methodist

Church, where for many years he was superintendent of the church school. He held various offices on the Official Board of the church, and at the time of his death was church treasurer.

Surviving in addition to his wife, are two sons, Dr. Eugene Chesson, Jr., of Newark, Del., and Leslie Foy Chesson of Winston-Salem; one sister, Mrs. Julian D. Hurst, of Durham, and seven grandchildren.

The funeral service was held in Calvary Methodist Church, by the Reverend Robert L. Nicks, assisted by the Reverend J. Herbert Miller and the Reverend Leon M. Hall.

Brother Chesson, in his quiet manner, exerted a strong Christian influence in his church and community. Truly he was a Christian soldier called to receive his crown of life for higher service. He will be missed, but his Christian influence continues. The service amid sorrow and loss, was one of victory and triumph in the assurance and hope that we have in Christ Jesus our Lord.

★

CLOYCE CRAVEN PHILLIPS

Whereas, in His infinite wisdom, Almighty God has called from our midst our co-worker, Cloyce Craven Phillips, on Saturday, April 1, 1967; and,

Whereas, Cloyce Craven Phillips was a preacher in the prophetic tradition, with a message shaped by the gospel of our Lord Jesus Christ, preached with courage and conviction from a heart of love, motivated by a concern for each one who hungered and thirsted for righteousness, seeking that they might be fed and might be healed in body, mind, and spirit; and,

Whereas, he was a brother to his fellow-ministers, both of The Methodist Church and of other denominations, selected by them to places of leadership, serving the Concord Ministers Association as vice-president, serving the Cabarrus County Ministerial Association as chairman of the Social Action Committee, always concerned with the work of evangelism, ever active to recruit men to the ministry; and,

Whereas, he was a faithful servant of Christ in his local church, seeking to bring peace, concord, and salvation to his congregation, visiting from house to house, preaching a Spirit directed message, leading them ever closer to the Lord; and,

Whereas, he was a devoted husband and father, concerned not only for his family but for the families of the church and the community, recognizing Christ as the Lord of the home;

Now, Therefore, Be It Resolved that in the passing of Cloyce Craven Phillips, The Methodist Church has lost a versatile and consecrated minister, his fellow ministers have lost a brother, and his family a faithful husband and father;

Now, Therefore, Be It Resolved that a copy of this resolution be sent to his family, a copy to the North Carolina Christian Advocate, and a copy be kept in the minutes of the Salisbury District Ministers Records.

The above resolution was unanimously adopted by the Salisbury District Ministers in session on April 10, 1967.

William A. Rock, Jr.
G. Howard Allred
Terry L. Hammill

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COL. JAMES F. RISHER, President



CHARLOTTE GUILD MEMBER HONORED

Mrs. J. B. Blackmon of Hawthorne Lane Methodist Church, Charlotte, was recently presented an Honorary Life Membership in the Wesleyan Service Guild by Guild No. 3, which she was responsible for organizing. Mrs. Blackmon, past Guild Secretary for the Charlotte District, has held many offices in the local Guild and is active in many other phases of church work and civic affairs. The Honorary Life Membership was presented by Mrs. C. M. Worthy, Conference Guild Secretary, and the membership pin by Mrs. Fred N. Hall, Jr., Charlotte District Secretary. Pictured, from left to right, are: Mrs. B. E. McDonough, president of Guild No. 3; Mrs. W. Fred Bonney, president of the WSCS; Mrs. J. B. Blackmon; Mrs. Fred N. Hall, Jr., and Mrs. C. M. Worthy.

Hay Street Educational Building Dedicated By Bishop Garber

The new educational building of Hay Street Methodist Church, Fayetteville, was dedicated on Sunday morning, April 30. Bishop Paul N. Garber, resident bishop of the Raleigh Area, preached at the morning worship service and led in the service of dedication.

The Rev. Barney L. Davidson, Fayetteville district superintendent, and the Rev. C. D. Barclift, minister of the church, also participated in the worship service.

The building was presented for dedication by the following persons: S. R. Edwards, Church School superintendent; P. O. Hoffer, chairman of the Board of Trustees; Dr. C. S. Olive, church lay leader; R. A. Rumbough, chairman of the Commission on Education; J. R. Warner, chairman of the Commission on Stewardship and Finance, and L. S. Weaver, Jr., chairman of the Official Board.

Dr. and Mrs. Carl King Honored

Dr. Carl H. King, who is retiring in June after thirty-three years of service as Executive Secretary of the Methodist Board of Education, and his wife, Mrs. Mary King, were honored at a party Tuesday night, May 9, by the staff of the Board, at the Rose Chapel Methodist parsonage, Statesville. Miss Becky Holcombe served as hostess.

Entertainment was provided by Miss Louise Robinson. Miss Linda Harrell assisted with serving of refreshments, and Miss Maxine Harder served at the punch bowl.

Rev. Paul H. Duckwall presented to Dr. King the staff's gift, a three-volume set of books entitled, *The History of American Methodism*. He also expressed appreciation

to Dr. King for his many years of faithful service not only to the Board but to The Methodist Church as well. Mrs. Jean Dameron, who is leaving the staff in June, was also honored. She was presented a sterling silver and crystal serving dish.

Various arrangements of spring flowers and candles carried out the yellow and white color scheme used throughout Miss Holcombe's home. Guests included all the members of the staff and their families.

S.E. Laymen's Conference Set

The annual Methodist Southeastern Jurisdictional Laymen's Conference will be held at Lake Junaluska July 27-30. The theme for this year's conference is "My Commitment to Christ."

Among the principal speakers will be Dr. Glenn W. Burton from the U.S. Experiment Station, Tifton, Ga.; Dr. Harry V. Richardson, president, Interdenominational Theological Center, Atlanta, Ga.; Leonard Sorg, president of Evangelical United Church Men, Dayton, Ohio; Dr. G. Ross Freeman, assistant to the dean and director of field service, Candler School of Theology, Emory University, Atlanta; and Dr. Paul A. Duffey, pastor of First Methodist Church, Dothan, Ala.

The morning prayers will be led by the Rev. Reginald Mallett of England and the evening prayers by the Rev. Ben C. Johnson, Atlanta, who will be assisted by a group from the Lay Witness Mission Movement.

The musical feature will be conducted each day by Bill Mann, a singer from Dallas, Texas.

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The best and most important part of every man's education is that which he gives himself. —Edward Gibbon



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

REGIONAL SCHOOL IN LAKELAND, FLORIDA

The School of Christian Mission of the Southern Region of the Woman's Society of Christian Service of The Methodist Church will be held at Florida Southern College in Lakeland, Fla. June 25-30.

The theme of the school will be, "Gathered Into One," and the plenary session will feature "Eumenicity" as its emphasis.

Four studies will be given this year, "Christ and the Faiths of Men," "Man and Community," "Japan" and "Ecumenicity."

Mrs. Elbridge T. Holland of Newton, N.J. will be team coordinator for the orientation seminar and for two Regional schools. A native of Kentucky, she is a graduate of Ohio Wesleyan University, and is married to a Methodist minister. She was a former Conference secretary of Christian Social Relations and is now serving as membership cultivation secretary of the Northeastern Jurisdiction Society.

Mrs. J. Boyd Tyrrell, regional secretary of the Washington area for the Woman's Division, will be the group leader in a study of ecumenicity. The text will be, "That the World May Believe," by Dr. Albert C. Outler.

Miss Ethelene Sampley, former member of the Dean's Administration Staff of Woman's College, Duke University, and writer of materials in worship and guidance, will teach one section of the group on, "Christ and the Faiths of Men." Miss Dorothy Barnette, associate director of the Department of Studies and Schools of Missions, will teach the other, using the text, "Encounter of the Faiths," by George Carpenter.

There are two teachers for the course, "Man and Community." Rev. James N. Love, Naval Reserve chaplain, of Livingston, Ala. will have one section and Dr. Ernest V. May, staff director of City Work of the National Division, will have the other. The textbook will be, "Paths to World Order," by Andrew Cordier and Kenneth Maxwell.

The course on Japan will have two leaders, the Rev. Perry H. Saito, pastor of Lake Street Methodist Church, Eau Claire, Wisc., and Dr. Herbert Coston, professor at West Virginia Wesleyan College. Their text will be, "The Response of the Church in Changing Japan," by Charles Germany.

The school has had its School of Christian Mission at Lake Junaluska for the past several years. This is their first year at Florida Southern College.

Mrs. W. S. McLeod of High Point is registrar for the 1967 school.

GASTONIA DISTRICT MEETING

A program on "Christian Unity" was presented at the Annual Meeting of the Woman's Society of the Gastonia District held at First Methodist Church, Gastonia, on April 20.

Mrs. Gilmer Harris, district vice-president, presented the question for discussion, "Do you feel any concern over disunity in Christianity in our world today?" After a period of table-talk in small groups, the answers were presented in discussion.

Mrs. Ted Hosick, president, spoke on the union of The Methodist Church with the Evangelical United Brethren. Miss Mary Hardin, Church and Community worker for the Lincolnton area, discussed the history of Consultation on Church Union.

Mrs. Ray Lowder of Lincolnton, Mrs. Tom Zinavage of Shelby and Mrs. James C. Nichols of Cherryville, presented a dialogue of women of three faiths, Methodist, Episcopal and Catholic.

The filmstrip, "A Foundation for Dialogue" was shown, and Mrs. Gilreath Adams, Jr. summed up the theme with, "There can be unity in diversity of opinion."

The group gathered in the church sanctuary for a business session. Mrs. James Nichols led the pledge service, Mrs. F. H. Cunningham the Memorial service, and Mrs. Hosick presided. The Rev. Cecil Heckard, district superintendent, pronounced the benediction.

Some 200 women attended the meeting. Lunch was served by the hostess society.

MRS. CHARLES W. RHYNE

WINSTON-SALEM DISTRICT MEETING

Two missionaries spoke at the Annual Meeting of the Woman's Society of the Winston-Salem District held on April 19 at Burkhead Methodist Church on Silas Creek Parkway.

Mrs. Alexander Alvord, former missionary to Rhodesia, spoke on, "To Shatter the Fetters in Rhodesia," wearing the costume of a member of the African Woman's Society. Mrs. Hugh Holcomb of Mount Airy, a member of the Churchman's Study Tour of Africa, spoke on the subject, "To Shatter the Fetters Throughout Africa."

Mrs. Frank Ferguson introduced the first speaker and Mrs. R. F. Collins the second.

Mrs. H. B. Simpson, district delegate to the Seventh Assembly in Portland, Oregon last year, made a report of the meeting.

Mrs. Robert Weidman conducted the pledge service and Mrs. J. T. Ingram led the memorial service. A special membership was presented to Mrs. W. W. Ernst,

with Mrs. M. G. Piland making the presentation.

Mrs. W. A. Frazier, president of the hostess society, extended a welcome to the group. Mrs. Frank Smith, district president, presided and announced that the district would have a Leadership Development Training Session on May 17 from 10 a.m. until noon at Ardmore Methodist Church. The 1968 district meeting will be held at Mount Tabor Methodist Church, Winston-Salem.

MRS. ROBERT WEIDMAN



N. C. Conference

MRS. H. W. DOUB

GOLDSBORO DISTRICT

Clinton Subdistrict met at Grace Methodist Church on April 25. Miss Bernice Ballance talked about her work as Church and Community worker in the Salemburg Area, and Mrs. James Stanford, on furlough from missionary work with her husband in Peru, spoke about her work in South America. There were 16 of the 19 societies represented by 60 women present.

Fremont Subdistrict met at Fremont Methodist Church on April 27. Mrs. R. L. Bame, conference secretary of Spiritual Life Cultivation, was the guest speaker. Nine of the eleven societies were present.

Smithfield Subdistrict met at Whitley Memorial Methodist Church, in Smithfield, on April 20. Mrs. Harold Leatherman, secretary of Membership Cultivation in the Conference Woman's Society, was the guest speaker. Ten of the 13 societies were present and 65 women attended.

Goldsboro Subdistrict met at Daniels Memorial Church on April 12. The guest speaker for the day was Mrs. T. A. Collins, from the N. C. Wesleyan College. Twelve of the sixteen societies were represented by the 65 women present.

Mt. Olive Subdistrict members held their meeting at Bethel Methodist Church on April 6 with an attendance of 45 women. This represented eight of the fifteen societies. The speaker was Mrs. Harold Leatherman.

These meetings were inspirational and uplifting. The reports of the presidents were informative and interesting. Almost every one reported studies completed and good programs given from the program book. About half had increased their pledge to missions and a third had increased in membership. All seemed to be working and progressing.

MRS. J. T. WORRELL
District Secretary

DISTRICT OFFICERS

The following women will serve as officers of the Goldsboro District WSCS during 1967-68:

President, Mrs. E. C. Thompson, Warsaw; vice president, Mrs. J. L. Crawford, Jr., Pikeville; recording secretary, Mrs. J. T. Worrell, Goldsboro; treasurer, Mrs. Ross F. Wadkins, Warsaw.

Secretaries: Christian Social Relations, Mrs. L. H. Lane, Stantonsburg; Missionary

Education and Service, Mrs. W. D. Perkins, Selma; Missionary Personnel, Mrs. R. L. Jerome, Smithfield; Spiritual Life Cultivation, Mrs. Cecil Pate, Goldsboro; Campus Ministry, Mrs. P. D. Herring, Clinton; Supply Work, Mrs. Eva J. Wilkins, Mt. Olive.

Chairman of Committee of Nominations, Miss Virginia Sauls, Fremont; Wesleyan Service Guild, Mrs. H. M. Hathaway, Goldsboro.

Subdistrict Leaders: Clinton, Mrs. J. W. Howard, Salemburg; Fremont, Mrs. Leonard Mayo, Pikeville; Goldsboro, Mrs. Henry Edwards, Goldsboro; Mt. Olive, Mrs. R. T. Alphin, Mt. Olive.

NEW BERN SUBDISTRICT MEETINGS

Jackson Subdistrict met at Richlands Methodist Church, April 18. The invocation was given by the host pastor, Rev. Robert McKee, and Mrs. H. B. Jones presided. The guest speaker was Rev. Irving Cook of Newport. Mrs. J. H. Ipock, district president recognized the guests and district officers present. Interesting reports were given by local presidents.

A skit "Check Up" was given by the district presidents, which proved to be very informative.

After the benediction and grace by Mrs. Kay Auspacher, secretary of Spiritual Life Cultivation, a bountiful lunch was served by the hostess church.

Morehead Subdistrict met on April 25 at Williston Methodist Church with an attendance of 134. Mrs. C. W. Taylor presided. The guest speaker was Mr. Gordon Becton of Harlow Methodist Church, Lay Leader, who spoke on "A Vision of Christ." Mrs. J. W. Ipock introduced the special guests and the district officers presented a skit "Check Up." This proved to be a great challenge. Benediction and grace was given by Mrs. M. S. Amspacher, and the luncheon followed.

Mrs. Daniel Hargett, New Bern Subdistrict leader, presided over the meeting when the Subdistrict met at Stonewall Methodist Church on April 20. The opening prayer was led by Rev. Ivey J. Wall, and the guest speaker was Rev. James A. Tingle III. Mrs. Ipock presented the district officers who gave an interesting skit on "Check Up." The benediction and grace was given by the Rev. Grady Dawson, and the lunch served by the hostess church.

Following each of these meetings, Mrs. Ralph Lewis, district secretary of Missionary Education and Service, held an afternoon session of Study on Canada. These were most helpful and greatly appreciated.

Mrs. J. L. SMITH
Public Relations

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Heart Attack Patients Studied

It is well known that heart attack patients often experience great anxiety and emotional stress. Even moving a patient from one area of a hospital to another may be upsetting, according to the recent findings of a Duke University research team.

The Duke study being conducted by Dr. Robert F. Klein, revealed that patients transferred from the cardiac intensive care

unit to another ward where they got less attention developed complications. "Anxious about the future, and having no ability or willingness to do anything active, the heart attack patient," says Dr. Klein, "usually lack a feeling of well-being and becomes dependent upon those who are helping him get well."

As a solution, in the Duke situation, continuity of the treatment given in the cardiac unit is provided as the doctor-nurse team continues contact with the patient after his removal from the intensive

care unit.

This finding should be of significance to the pastor in his ministry to victims of heart attack.

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COL. JAMES F. RISHER, President

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- June 1- 2: General Board, National Council of Churches, Boston, Mass.
- June 10-18: National Conference of the Methodist Student Movement, Loyola University, Chicago, Ill.
- June 11-16: General Assembly of the University Christian Movement, Loyola University, Chicago, Ill.
- June 19-23: United Campus Ministers Assn. Convocation, Michigan State University, East Lansing, Mich.

LAKE JUNALUSKA ASSEMBLY

- June 11-16: Fred Waring Music Workshop
- June 15-18: Sixth Annual Church Ushers Conference
- June 28-30: Methodist-Roman Catholic Conversations
- July 3- 6: Southern Regional Conference on Christian Social Concerns
- July 5- 9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1- 3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- May 19 : Annual Meeting, Board of Trustees, N. C. Wesleyan College
- June 5 : Methodist College, Summer Sessions Begin
- June 5- 9: Staff Training, Camp Don-lee, Camp Chestnut Ridge, Camp Rockfish
- June 6- 7: Spiritual Enrichment Day, Louisburg College
- June 6- 8: Cabinet Meeting
- June 12-15: Annual Conference

WESTERN NORTH CAROLINA CONFERENCE

- June 7-11: Annual Conference
- June 13-15: Western N. C. WSCS Annual Meeting, Lake Junaluska
- June 16-18: Western North Carolina WSG Annual Meeting, Lake Junaluska
- June 16-18: WNC Young Adults
- June 18-24: Senior High Officers Workshop
- June 25-July 1: Senior High Christian Witness Assembly



Dear Girls and Boys:

When God created man, He gave him the right to make choices. He did not say that man had to act in a certain way but He did provide that certain results would come from our actions. Each of us is responsible for the results that we produce. The Old Testament tells a story that may help us understand this more clearly. It is a story about Adam and Eve. It tells of a time when they had done no wrong. They obeyed God. They felt very close to God because they had done no wrong.

The story tells how they disobeyed God. There was one thing they were not to do. They were told not to eat the fruit from one tree where they lived. God had made them free to choose. However, Eve was tempted to try the fruit of this tree. She ate it and then Adam ate it too.

Now they were afraid, because they had disobeyed God. They tried to hide from God but they couldn't hide. They had to live with their choice. The story tells us that they had to leave the place where they had been living and then they had all kinds of trouble.

This is what the Bible calls *sin*. Sin is something that keeps us apart from God and from other people. Some wrong choices we make are mistakes. When we choose to do something which hurts us or someone else, this is a sin. The Bible helps us know how we ought to live and the plan God has for our lives. When we choose another way, we may hurt ourselves or someone else. We often call this doing wrong. God hopes that we will make good choices. He wants us to think about what will happen to other people as well as ourselves when we make our choices.

God realized that it would be hard for us to make some choices and that we would make mistakes but He also forgives us when we choose wrong and admit that we have done wrong. His love is steadfast.

AUNT CAY

JESUS MAKES A BIG DECISION

Jesus and His disciples were carrying on their work in Galilee. They were trying to bring people closer to God. There were many who believed what they were teaching but there were many who did not. Jesus may have thought, "I would like to stay here with my

friends but this is the time of the Passover and I feel I must go to Jerusalem. Many people will be there. Perhaps I can talk to them and get them to understand. I want them to believe that God sent me to show them His way. So many of the religious leaders are in Jerusalem and I do want to help them. They could lead the people to see God's way more clearly."

Jesus was sad as He thought of the rulers. He knew that many of them did not approve of Him. They did not like His talking and eating with sinners, they did not like His eating when He should be fasting, His healing on the Sabbath, His forgiving sins. They did not like the way people were attracted to Jesus, they were afraid the people would forget how important the priests were. They could make trouble with the Roman rulers.

Jesus realized all this, but He thought, "I must speak even though they will not listen. It may be that God's love can only be shown through danger, suffering, and death. Yes, I must go to Jerusalem."

Jesus and His disciples set out on the long journey to Jerusalem. They traveled slowly and stopped in villages along the way. Jesus talked with the people. He told them stories, He healed a blind man, He taught His disciples that a great person is not one who rules over others but one who helps people. He tried to explain to His disciples what this trip might mean. He told them that the chief priests and scribes might plan to kill him. He told them that he would be killed but that He would live again. The disciples listened but they did not understand.

As they neared Jerusalem, the disciples and others who followed Jesus were making up their minds that Jesus was their new ruler, their king. He would free them from the Romans.

When Jesus asked that a colt be brought, the people remembered that one of their wise men foretold that this was the way their king would come. The crowds gathered around. Here was the Great One their God had sent. Men, women, and children came running to meet Him. Others walked beside and behind. They broke off branches of palms and waved them as they shouted, "Hosanna! Blessed be He who comes in the name of the Lord." Jesus rode right up to the courts of the temple amid all of this singing but He did not

share the people's joy. He realized that they did not understand about the kind of a kingdom He had been talking about. He looked over the city of Jerusalem from the hilltop and wept. "O Jerusalem, O Jerusalem," He cried, "killing the prophets and stoning those who are sent to you."

Jesus had made a big decision. He had known what the outcome would be. Nevertheless, He had come to Jerusalem.

WHO WANTS THE BOYS AND GIRLS?

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys;
God wants the boys with all their joys
That He as gold may make them pure,
And teach them trials to endure,
His heroes brave
He'd have them be.
Fighting for truth
And purity,
GOD WANTS THE BOYS!

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls;
God wants to make the girls His pearls,
And so reflect His holy face,
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.

GOD WANTS THE GIRLS!

Anonymous

WHERE DID JESUS FIND THEM?

Can you think of the place where Jesus found each of the following persons?

1. The woman of Samaria?
2. Zacchaeus, the publican?
3. Levi, the publican?
4. A repentant thief?
5. John the Baptist?
6. Simon and his brother Andrew?
7. Two sisters who were sad?
8. A woman who wept as though her heart would break?

RIDDLES

Who always goes to sleep with his shoes on? A horse.

How can you keep a rooster from crowing on Sunday morning? By killing him Saturday night.

ANSWERS FOR LAST WEEK

Hannah, Eunice, Rebekah, Eve, Mary, Sarah, Elizabeth, Ruth, Rachel.

Sunday School Lesson

FOR MAY 28

By RAYMOND A. SMITH

The Gospel in Samaria

Background Scripture: Acts 8:2-40

Lesson Scripture: Acts 8:4-17

"Now those who were scattered went about preaching the word." There is always the "gathered Church" and the "scattered Church." We *gather* for worship, instruction and fellowship. We *scatter* out into the "world" for service. There are many today who are writing and speaking a great deal about the necessity for Christians to witness to their faith in all sorts of unlikely places—the shop, the factory, the marts of trade, the places of recreation, the school, the government, etc. Some seem to feel there is no longer any place for the "gathered Church," or the institution. We need to realize, however, that these two ideas about the Church are not altogether contradictory. They are complementary. We need both.

There is a story about a man who went into a Quaker meeting. He sat down quietly and kept waiting for the singing and the talking to begin. Finally, in desperation, he whispered to a man sitting near him: "When does the service begin?" The Quaker replied: "The service begins when the meeting ends."

The central figure of our lesson is Philip. He is not Philip, the disciple, but one of the seven original deacons of the church. With his Greek background and his somewhat wider knowledge of the world, Philip wanted to share his faith with those outside Jerusalem. Thus he becomes the first man to carry the Gospel to "the nations." He began with Samaria.

Samaritans were in disfavor among Jews because their ancestors were not regarded as true Jews. There had been a mixture of people at the time the Assyrians conquered Israel. People from other parts of the Assyrian Empire had been settled there and there was inter-marriage between the Jews and them. They retained a kind of Judaism, however, but it differed in important respects from that practiced in Jerusalem. (Note: II Kings 17 and John 4).

We are not told in which city of Samaria Philip carried on his ministry. But we are told that "there was great joy in that city." How often people have thought the Christian faith is a sort of "wet blanket" that puts out the light and fire and warmth of life. We need to recover the joyful spirit of these early witnesses. By the word joy we do not mean "happiness," which often is nothing more than the temporary absence of care. Beethoven, the incomparable creator of deathless music had for the motto of his life: "Joy through suffering." How many of us can say we have learned that lesson?

An interesting character in our Scripture reading for today is Simon, the magician.



PARSONAGE DEDICATED

The Rural Hall Methodist congregation has just completed constructing this new parsonage. House, lot and furnishings are valued at \$35,000. The pastor, Walter Cooper, and family, moved into the parsonage on April 13. The service of dedication was held on April 30, followed by open house. The house has four bedrooms, two full baths and two half baths, a study, living-dining room, family room, kitchen-dinette, laundry room, and a full basement. Furnished with practically all new furniture, it has all the modern appliances and is air-conditioned. Since the new parsonage is already paid for, the money received from the sale of the old parsonage will be applied to the building program at the church. The building committee members are: K. L. Kiger, chairman; W. D. Shouse, J. M. Smith, Mrs. J. H. Moorefield, Herman Fulk and T. W. Lewis.

He was attracted to the faith by the miracles of healing wrought by Philip. But he made the mistake of offering to *buy* this power from Philip. By doing this he showed that he did not understand the difference between prayer and magic. In magic, an effort is made to get mastery over supernatural power so we can use it for ourselves. In prayer, we submit to the Divine Will and by it find the realization of purposes higher and better than our own.

The final episode found in our background Scripture (see Acts 8:26-40) is the story of Philip's contact with the high-ranking government official from Ethiopia. This man may have been a convert to Judaism, since he is said to have been to Jerusalem on "a pilgrimage." He is

riding along in his carriage poring over the prophesy of Isaiah. Philip was inspired to catch up with him and, in fact, was invited to ride with the Ethiopian in his carriage. Then a conversation ensues in which Philip is asked to explain the meaning of Isaiah 53:7-8. We are told, "Then Philip opened his mouth, and beginning with this Scripture he told him the good news of Jesus."

The verses Philip explained to the Ethiopian refer to the "Suffering Servant," a theme which is very prominent in Isaiah. This servant, Philip explained, is none other than Jesus. The listener was so impressed that he requested baptism, and thus became one of the earliest converts to Christianity outside Palestine.

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Two Annual Conferences Vote on EUB Merger

Two annual conferences have now voted on the question of merger with the Evangelical United Brethren Church. On May 3 the Wyoming Conference, situated in New York and Pennsylvania voted in favor of the proposed union by 223 to 2. When the matter came up for discussion and vote at the session, held in First Church, Kingston, Pa., with Bishop Fred P. Corson presiding, most of the eight speakers praised the plan for merger. Bishop Corson had previously outlined the way in which the new church's constitution would vary from the present constitution of The Methodist Church.

Questions were raised as to the "inflexibility of the Constitution," the "missed opportunity" for renewal since the document includes both churches' statements of faith and social creeds, and to the appearance of "putting an arm around our EUB brethren, but keeping at arm's length from our Negro brother." The general feeling seemed to be that the union would not have an adverse effect on either renewal or on the church's plans for the elimination of racial structure.

The other annual conference which has now voted is the Georgia Conference of the Central Jurisdiction. The vote on the question of merger took place on May 4 at Asbury Church, Savannah, George. A number of questions were asked from the floor concerning the future of the conference in a united church, the prospects for the Central Jurisdiction, and the relation of this issue to another resolution, which was to be voted on later, urging strong efforts to eliminate all racial structures within the church by 1972.

The Rev. Dr. L. Scott Allen, editor of *Central Christian Advocate*, was called on to answer such questions. Bishop Charles F. Golden of Nashville was presiding at the invitation of Bishop Edgar A. Love, who is in charge of the area.

After thorough discussion, the vote was 101 in favor of the proposed merger and 37 against.

The other 85 Methodist annual conferences in the United States are meeting during May and June. If two-thirds of the delegates (on an aggregate basis and not necessarily two-thirds from every conference) vote in favor of the merger, it is expected to be consummated in April, 1968.

All but one of the EUB conferences will have met by June 30, and the outcome should be known by that time. The merger would bring together some 10.3 million Methodist and 748,000 EUB members in the United States, with 507,000 and 42,000 overseas.

The North Carolina *CHRISTIAN ADVOCATE* will report on the vote by conferences as reports come in, and will carry, after this week, a "box score" summary of the vote on this and also on the resolution about elimination of racial structures within the church by 1972.

◆ ◆ ◆

Keep thyself from the occasions, and God will keep thee from sin.—*Portuguese.*

Person County Youth Crusade Reaches Twenty Thousand

Thirty-six churches of Person County joined in conducting a Youth Crusade, April 30-May 7, under the sponsorship of the Person County Ministerial Association.

The Crusade opened on Sunday night with 4,300 persons attending. Approximately 20,000 persons attended the various services.

A 500-voice choir provided special music and led the singing conducted by Dave Parsons of Pensacola, Florida.

Rev. Robert H. Gibbons, a member of the North Carolina Conference who is now devoting full time to evangelistic work, was the preacher for the Crusade. Dr. William Gilliam, vice president of Oriental Missionary Society, and a missionary to South America, delivered the message on Thursday night in observance of missionary night. Robert Andersen of Oklahoma City served as pianist and organist.

Witnessing on various nights included Miss Linda Allred of Siler City, a student at the University of North Carolina at Chapel Hill and a former member of the Methodist Youth Caravan to Europe and Lyston Peebles, a student at the University and a member of Campus Crusade. Paul Krause of the Washington Red Skins, a member of the Christian Athletes, delivered the message on Wednesday night in observance of sports night.

General co-chairmen of the Crusade were laymen D. D. Long of Roxboro and Rev. Paul C. Browning, pastor of Long Memorial Methodist Church and president of the North Carolina Conference Board of Evangelism. Mr. Browning was instrumental in planning the Crusade. He had been in a revival with Mr. Gibbons at Fairmont.

There was intensive planning and preparation by some 1,500 people in advance of the Crusade, including a banquet which was attended by 700 people, two months of training laymen as personal workers for those who would respond to the invitations, and committee members.

The financing was done in advance of the Crusade and no offerings were received during the Crusade. This attests to the spontaneous and general support of the people of the county.

Services were held in the high school stadium.

Seven hundred and fifty-one young people and adults came forward through the week to make original commitments to Christ or rededicate themselves to the Christian way of life, including 271 on profession of faith.

The Crusade was organized into 15 general committees to plan and conduct the Crusade, along the line of Billy Graham Crusades.

The County Commissioners and Mayor proclaimed April 30-May 7 as Young American Week of Person County.

I attended the Crusade on Monday night and was greatly impressed with the attendance, responses, and every feature of the service. We saw young people being reached for Christ and the church by the thousands. We commend Paul Browning for his imagination and efforts in leading the way, as he practices the evangelism he preaches



CHILDREN'S BUILDING OPENED

Pictured above is a corner of the new Children's Building of First Methodist Church, Cary, which was opened recently. Shown in the picture, from left to right, are: Rev. Troy J. Barrett, minister; Rev. W. G. Brogan, N.C. Conference Director of Children's Ministry, and Mr. John M. Meares, lay minister. The building has twelve spacious and much needed rooms and has been built over a two-year period.

as president of the Conference Board of Evangelism.

We heartily recommend Robert Gibbons as highly qualified to help other pastors and communities in such wonderful services. Our Board of Evangelism is eager to promote such interdenominational and county-wide missions.

H. M. McLAMB, Director
N. C. Conf. Bd. of Evangelism

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Five cents a word. Please count your words and send remittance when sending your copy.

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ATTENTION EAST CAROLINA COLLEGE FRESHMEN, 1967-68.—Rooms are now available for rent in the recently purchased Wesley House located at 503 E. 5th Street just in front of the main campus and adjacent to the Wesley Foundation. Apart from its excellent location, Wesley House residents receive cooking, television and library privileges in the Foundation. Rent: \$75.00 per quarter. For room application, write Reverend James L. Hobbs, 501 E. 5th Street, Greenville, N. C. (rooms are available now for summer school.)

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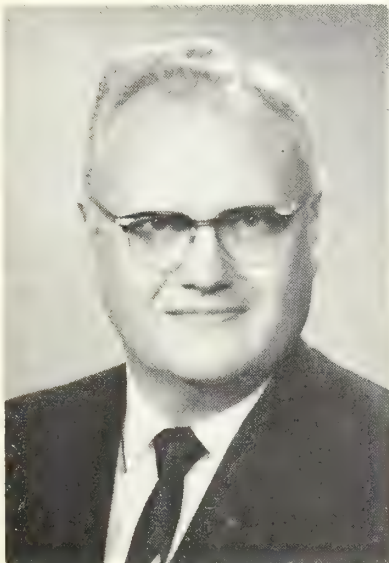
Volume 112

Greensboro, N. C., May 25, 1967

Number 21

Western North Carolina Annual Conference Convenes June 7

(See page 6 for program details)



BISHOP EARL G. HUNT, JR.



Lake Junaluska, Site of the Conference



DR. RALPH SOCKMAN



BISHOP ODD HAGEN



BISHOP WILLIAM MARTIN



BISHOP ELLIS FINGER

* CAROLINA BRIEFS *

¶ The Rev. Cleveland Duke, Jr., Pfeiffer student, will speak at the 9:45 worship service at the Stony Hill Methodist Church, Albemarle, Sunday, May 28.

¶ The homecoming speaker at the Union Chapel Methodist Church, Albemarle, on May 28 will be the Rev. Gordon Bruce Nelson, minister of Hopewell Methodist Church, Trinity. The Rev. Mr. Nelson was minister of Union Chapel from 1959-1961.

¶ Mr. and Mrs. Barry L. Rogers of Lake Junaluska announce the birth of a son, Russell Bert, on May 12 at Haywood County Hospital, Waynesville. Mr. Rogers is associate executive director and program director at the Lake Junaluska Assembly.

¶ Rev. and Mrs. Larry Dawson will visit the First Methodist Church, Sylva, on Thursday, May 25. Beginning at 7:30 p.m., they will show slides of their work and will bring a message on missions. Their field of service has been the Dominican Republic.

¶ Rev. and Mrs. James A. Northington presented their daughter, Sandra Lynne, for baptism by Dr. J. Garland Winkler at Bethel Methodist Church, Greensboro, on Mother's Day. Dr. Winkler brought the message, "The Contribution of the Home" at the worship service.

¶ Mrs. Thomas C. Hoyle, Sr., a charter member of Bethel Methodist Church, Greensboro, and the oldest mother attending the worship service on May 14, was selected by the pastor as the representative of Christian Motherhood and presented an orchid, provided by an anonymous donor in memory of his mother. The Rev. James A. Northington is pastor at Bethel.

¶ The Rev. John S. Pearsall has recently been assigned as hospital chaplain at the Veterans Administration Center in Martinsburg, W. Va. A native of Rocky Point, N.C., Pearsall served as chaplain at Eastern North Carolina Sanatorium, Wilson, N. C. from 1961 until his selection for the VA chaplaincy service. During part of this time he was also pastor of the Sims Methodist Church.

Ministers' Wives' Luncheon

NORTH CAROLINA CONFERENCE

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Goldsboro Country Club, Goldsboro, on Wednesday, June 14, at 12:30 p.m. The cost of the meal will be \$2.50, and you are asked to send a check in this amount, made payable to Mrs. G. S. Eubank, 704 East Walnut Street, Goldsboro, N. C. Your check will be your reservation and must reach her by Friday, June 9.

MRS. J. PAUL EDWARDS
Secretary

¶ In the absence of the pastor, the Rev. J. R. Duncan will be guest speaker at Spring Hill Methodist Church, High Point, on Sunday, May 28, for the 11 a.m. service. Mr. Duncan is the associate minister of Lebanon Methodist Church in High Point.

¶ Rev. James A. Auman, executive director of the Association of Methodist Colleges of the North Carolina Conference, will deliver the baccalaureate sermon at Pembroke State College on Sunday, May 28, at 10:30 a.m. On Sunday, June 4, he will be the baccalaureate speaker at commencement exercises at Southern High School in Durham at 4:00 p.m. and at Roseboro High School at 8:00 p.m.

¶ Dr. Daniel Houston McNeal, a prominent retired member of the Alabama-West Florida Conference, passed away at Pensacola, Fla. last week. The 89-year-old minister, who had served as district superintendent on three districts and had held a number of large pastorates, was the father of Mrs. Frank Smathers, whose husband is the well known pastor at Lewisville, N.C. in the Western N.C. Conference. Mrs. McNeal and four other daughters survive.

¶ Friends of the Rev. Joe E. Caldwell will be concerned to learn that he is seriously ill at Georgia Baptist Hospital, Atlanta. Since his illness will require extensive treatment, he will be happy to receive cards and letters. His address is Georgia Baptist Hospital, Room 403, Atlanta, Ga. His home address is 525 Ridgcrest Road, N. E., Atlanta, Ga. Mr. Caldwell has been living in Atlanta for the past three years, where he is at present serving as director of the Georgia Association for Pastoral Care.

¶ Rev. and Mrs. Christian White of Graham were recently honored on the occasion of their twenty-fifth wedding anniversary by their children and the Woman's Society of Christian Service. A reception was held at the parsonage on Saturday evening, April 29. In the receiving line with Mr. and Mrs. White were their children, Mr. and Mrs. David Stadler of Raleigh, SP-4 David White of Fort Benning, Ga., and Barbara White. The honored couple received gifts in china and silver. Mr. White is minister of the First Methodist Church of Graham.

¶ The ministers and their families of the Waynesville District recently honored Dr. and Mrs. Mark Q. Tuttle at a picnic at Bryson City Methodist Church. The Tuttles are retiring after serving on the Waynesville District for the past six years. From the group, Dr. and Mrs. Tuttle received an electric skillet in which was secreted a gift of money. Expressions of gratitude for the brotherliness and inspiration of the Tuttles were given by various members. Mrs. John R. Hamilton, Mrs. J. Oscar Dowdle, Jr., and Mrs. C. Marvin Boggs were in charge of the selection and presentation of the gifts. Rev. David Cowart was host pastor for the picnic.

Box Score on Vote on EUB Merger And Race Resolution

Conference	EUB Merger		Race Resolution	
	For	Against	For	Against
Argentina	99	2		
Chile	57	0		
Wyoming (NE)	223	2		
Georgia (CJ)	101	37	85	54
Troy (NE)	269	0	264	0

¶ Dr. J. Manning Potts, executive director of the Lake Junaluska Assembly, has been selected to be included in the Dictionary of International Biography, published in London, England.

¶ Mrs. Douglas Cox was named "Woman of the Year" for 1967 at the May meeting of the Woman's Society of Ware's Chapel Methodist Church, Washington, N. C. Mrs. Cox was so honored in recognition of her contributions to the Society during the past year and her loyalty to the church. She has also been elected to serve as president of the WSCS for the 1967-68 church year.

¶ Homecoming and Memorial Day services will be held at Spring Hill Methodist Church of High Point on Sunday, June 4. The Rev. C. L. Grant of Asheboro will be the guest preacher at the 11 a.m. worship service. Mr. Grant, now retired, is a former pastor of Spring Hill. A picnic style lunch will be served at 12:30, and the afternoon service will begin at 1:45 p.m. with Mr. Ardis Payne, a layman who has recently made the decision to go into the full-time ministry, as the speaker. Mr. Payne is a member of Mt. Pleasant Methodist Church in the Thomasville District. The service will conclude with a brief service in the cemetery. The music for the afternoon service will be under the direction of Mr. Julius Craven, who has been active in leading the music program of the church for over 50 years. The Rev. B. V. Hunter is pastor of Spring Hill.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Laymen to Fill Pulpits on June 11

Western North Carolina Methodism will attempt to place a layman in each of its 1,150 pulpits on Sunday, June 11.

That's "Conference Sunday" and Bishop Earl G. Hunt, Jr. of the Charlotte Methodist Area, is supporting the program of the Methodist Men, the action arm of the Board of Lay Activities for the Western North Carolina Conference.

"I applaud most gratefully the effort by western North Carolina's Methodist Men to fill the Conference's pulpits on Sunday, June 11," Bishop Hunt said. "This will not only afford our preachers the opportunity to remain for the Annual Conference's concluding session, but will also give our Methodist people the privilege of hearing authentic Christian messages from dedicated laymen."

The Western North Carolina Conference will be conducting the annual legislative meeting June 7-11 at the Lake Junaluska Assembly near Waynesville.

All preachers are required to attend the meeting where each receives his appointment to preach at a church or churches for the 1967-68 church year. Many min-

isters are unable to remain for the full Conference sessions because often congregations want a preacher in the pulpits on the "Conference Sunday" date.

In past years some churches did not have a worship service on "Conference Sunday." Others secured guest preachers, retired men or clergymen of other denominations. And some used laymen as speakers.

During "Conference Sunday" of 1966 the Salisbury District, under the leadership of Dr. Charles Shannon, and through the efforts of the Methodist Men sought laymen to fill all of the district's pulpits. The program was tried as an experiment for the Western North Carolina Conference.

The success of the trial in the Salisbury District has now led Marcus J. C. Deal of Greensboro, Conference director of Methodist Men, to enlarge the program to include all 13 districts of the Western North Carolina Conference.

"We are going to call this 'Methodist Men Sunday,'" said Mr. Deal. "We are working with our district directors of Methodist Men and our district lay leaders to achieve success in this effort so that our ministers will not have to leave the Conference sessions to man their pulpits."

Bishop Hunt said the 13 district superintendents in his cabinet are cooperating in the program, as well as the Conference lay leader, Robert M. Smith of Mount Airy.

If the Methodist Men respond to the program, each Methodist congregation in western North Carolina will have its regular worship service June 11 with a layman as the speaker, bringing the Christian message.

EUB's Commemorate Historic Moment

More than a thousand churchmen and guests of the Evangelical United Brethren Church met at Neffsville, Pa., to commemorate the 200th anniversary of the historic meeting of two of their "spiritual fathers"—Martin Boehm and Philip William Otterbein. Out of their coming together in a barn, then owned by Isaac Long, was born the United Brethren in Christ. This group joined with the Evangelical Church in 1946 to form the present Evangelical United Brethren denomination.

The original meeting was re-enacted with the principal roles being taken by the Rev. Dr. A. Glen O'Dell, New Albany, Ind., and the Rev. Elwood Needy, Waynesboro, Pa. O'Dell is a seventh-generation direct descendant of Boehm.

The Rev. Dr. Albea Godbold, Lake Junaluska, executive secretary of the Association of Methodist Historical Societies, headed the Methodist delegation which attended

Principal speaker at the 200th anniversary service was the Rev. Dr. John Ness, Jr., Dayton, Ohio, secretary and curator of the Historical Society of the EUB Church. "The average man," he declared "does not

New Patterns of Ministry Are Launched By Charlotte District

At the twenty-fourth annual meeting of the Charlotte District Missionary Society, held at First Methodist Church on May 4, a creative approach to meet people in common need was launched.

Coming as the result of months of study, Dr. Robert Stamey, chairman of a committee consisting of representative Methodist leaders in the district and ministers serving areas involved, announced a dramatic approach to fulfill "our Christian opportunity" in this changing world. Pointing out the need for a more adequate ministry "among the people with whom we live," Mr. Stamey said this will be "church extension as truly as the establishment of church extension in suburban areas, although it will not attempt to follow traditional patterns."

Four areas of ministry will be involved: Inner-City, Lake Norman, Bethlehem Center and the Shopping Center.

The Inner-City program will seek to coordinate the interests and related activities of existing churches.

Announcement was made of the joint program this year sponsored by the churches on the east side of Lake Norman and the selection of a Duke student to minister at the Ole Camp Ground. Plans call for the development of a ministry involving worship services, evening activities for the family, children and youth.

In connection with Bethlehem Center, it was pointed out that the local churches need to be more involved in its work and service.

In the Shopping Center Ministry, the Charlotte District would seek to pioneer in what should be an ecumenical movement to provide a ministry of counseling, child care, Bible study and teen coffee centers, among other services.

To achieve coordination and to promote the suggested programs, a director is to be employed. Funds for the program are being asked of the Conference Board of National Missions and from the One Dollar Per Member Fund from the District. It is hoped that further sources of revenue will come from the District Benevolent Fund and from Missions Specials from individual churches as the need develops.

Election of officers for the District Missionary Society was held, with Dr. Harlan L. Creech being re-elected president; Mrs. Charles Litaker and the Rev. James Rink, vice presidents; Mr. Joe Cathey, secretary, and Mr. Scott Ferebee, Jr., treasurer. Named as members at large on the executive committee were Mr. Edwin L. Jones, Sr., the Rev. Ray Swink, Mrs. Fred Hall, Mrs. Leslie Barnhardt, and the Rev. Jake Golden.

Asbury College Installs President

Dr. Karl K. Wilson has been installed as the eighth president of Asbury College in ceremonies earlier this spring. Represented in the academic procession were 158 colleges and universities, 14 theological seminaries, and 23 learned societies and organizations.

Presiding at the ceremonies was Rev. Dr. William R. Cannon, dean of Candler School of Theology, Emory University, who was chairman of the inaugural committee. The inaugural address was delivered by Senator Mark O. Hatfield of Oregon.

A prominent Baptist layman and former governor of the state of Oregon, Senator Hatfield stated: "Today's occasion . . . is an opportunity for reaffirmation of the significance of this college and the influence it has had on the lives of its students and the entire area which it serves.

"I believe the Christian college, this Christian college, must continue to be one of the bulwarks upon which we can rely. The function of such a college is twofold—bold action in the quest of God's truth and commitment to a standard of excellency in education."

In a plea for social and economic righteousness, he asked, "What better force than a Christian institution to provide the leadership which will help to bring these truths to all men?"

Dr. Sollie E. McCreless, chairman of the Board of Trustees of the college, delivered the charge and administered the oath of office.

The new president, who received his A.B. and B.D. degrees at Asbury College, has been a member of the Northeast Ohio Conference of The Methodist Church since 1940, and is a native of Steubenville, Ohio.

need the gospel presented more rationally; he needs to hear it proclaimed by those who believe it more passionately. . . . We must light a fire of divine enthusiasm in the hearts of men. The church cannot live if it loses the passion to win men for Christ."

EDITORIALS



Changes Involved In The Proposed Merger

Any sort of marriage will always bring changes. This is true of institutions as well as of people. The proposed union of The Methodist Church with the Evangelical United Brethren Church will call for certain changes in the constitution and structure of the new church. However, a people who have lived through two decades of rapid transformation in so many phases of life should be able to take change in stride.

We see no virtue in change just for the sake of being different. Nor do we see value in keeping things as they are just because we abhor change, or are fearful of what will come. As never before, modern man must bring himself to accept changes which are important or even essential for his continued well being and progress, or face a downgrade run toward extinction.

Many of our readers have had access to a sixty-page booklet called "The Constitution for The United Methodist Church with Enabling Legislation and Other Historic Documents." We briefly described the contents of this in our issue of last week. We propose now to outline some of the changes which will be involved in merger with the Evangelical United Brethren Church.

First, the names of the two uniting organizations will be changed from The Methodist Church and the Evangelical United Brethren Church to The United Methodist Church.

Second, the Articles of Religion and the Social Creed (called Confession of Faith, and Social Principles in EUB Church) of each church will be incorporated into the new Constitution and the Discipline without change.

Third, all conferences—General, Jurisdictional, Annual, District—will remain as at present. However, on the local church level the Quarterly Conference (which has long since ceased to be held quarterly) will be called simply the "Charge Conference."

Fourth, there will be no changes in the election and office of bishops. As to district superintendents, they will continue to be appointed by the bishops. However, as a concession to the EUB Church, which has elected district superintendents by the annual conferences, this matter dealing with district superintendents was taken out of the Constitution and placed in The Discipline, so

that it will always be a matter for the General Conference to decide rather than a constitutional matter.

Fifth, the number of church members in an annual conference, and not merely the number of clerical members, will become a factor in determining the number of delegates to the General and Jurisdictional conferences to which each annual conference is entitled.

Sixth, certain constitutional guarantees are given to the EUB Church for a period of twelve years to keep them from being swallowed up in the larger church during the time of transition and adjustment. During this time, they will have double representation in the major conferences of the church and on boards of the church. This would seem to be not unfair when we remember that in the new church the EUB members will be outnumbered by about 15 to 1.

Seventh, there is no provision for the Central Jurisdiction, which now contains the Negro members of The Methodist Church. The present Negro annual conferences will simply be transferred to the regional jurisdictional conferences in which they happen to be.

About the disappearance of the Central Jurisdiction from the structure of the proposed new church, it may be said that The Methodist Church has for ten years or more indicated its wish ultimately to do away with the racially structured Central Jurisdiction. The General Conference of 1964 spelled this out with increased insistence.

It is evident that whether the merger with the EUB Church goes through or not, the Central Jurisdiction will soon cease to exist. While union may speed up the doing away with the Central Jurisdiction, it would probably have little to do with how quickly the merger of annual conferences takes place.

There is not a single Evangelical United Brethren Church within the state of North Carolina. Yet, all Methodists have much in common with the members of this church. They look to John Wesley as their spiritual father, and their theology is thoroughly Wesleyan. Their church organization follows that of The Methodist Church very closely.

Except for the language barrier, the EUB members would have been a part of the Methodist Church in the early days of the Republic. But they were of German descent and English was a strange language to them. Frances Asbury and the other Methodist circuit riders could not reach them, as would

surely have been the case if they had all spoken a common language. There is, however, an unmistakable oneness of spirit, oneness of doctrine, and close similarity in organization which should make union logical and easy. We are already brethren. The only question remaining is whether or not we should any longer remain separated. Those who were present at the General Conference in Chicago last November had a strong feeling that God was behind this merger proposal.

A Look At The Resolution For the Elimination Of The Central Jurisdiction

All of the Methodist annual conferences, almost all of which will meet in May and June, must vote on a "Resolution for the Elimination of Racial Structure and the Development of Greater Understanding and Brotherhood in The Methodist Church." This is the second of the two historic decisions with which we are faced this spring. The other is the proposed merger with the Evangelical United Brethren Church.

This Resolution reaffirms the church's purpose to do away with structures within the church based on race. When and if duly passed by a two-thirds aggregate vote of the annual conferences and the requisite jurisdictional conferences, the Central Jurisdiction would cease to exist. All of the Central Jurisdiction annual conferences would be transferred to the geographical jurisdiction in which they were located. In almost all cases, the annual conferences would still remain intact. The break-down of these all-Negro annual conferences would await the required action of the annual conferences concerned.

The language of the Resolution recognizes that in some parts of the church, Negro annual conferences will have to remain intact longer than in other parts. But the church is called upon, in this Resolution, to work conscientiously toward the proposed goal, with a suggested target of 1972 as the date when all Negro annual conferences may have been so eliminated.

It will be recalled that last year the Methodist annual conferences within North Carolina and Virginia voted favorably on a proposal to merge the Negro annual conference—the North Carolina-Virginia Conference—into the North Carolina, the Western North Carolina and the Virginia Conference. A reaffirmation of that proposal would be involved in the vote on this Resolution in our two North Carolina Southeastern Jurisdiction conferences.

Next week we plan to take a detailed look at what will be involved in the elimination of the North Carolina-Virginia Conference.

LETTERS

TO THE EDITOR



FROM WEST OF THE BLUE RIDGE

To the Editor:

Not having seen anything in the *ADVOCATE* from this mountain land, I'm venturing on strange, and possibly forbidden, ground to say a few words.

I'm wondering if anything except district meetings are wanted for the *ADVOCATE*—noticing that the old page of "letters" has been omitted from this publication.

Remember that there are Methodists in this area, and there is a deep undercurrent of spiritual feeling and revival moving across the land—possibly too small to reach across the mountain barrier but it is felt here. Beginning with a "Lay Witness Meeting" in the autumn, more and more people are beginning to "stand up and be counted" through this country.

We are outnumbered by the Baptists; Presbyterians are next in number, with the Mennonites soon to have the "big membership." There are some Episcopalians, and a very fine Catholic priest is adding to his number steadily. We would like you to know, though, that there are still Methodists up here and even our smallest churches are active.

Sincerely,

MRS. CLAUDIA JOHNSON, Chmn.
Comm. on Christian Education
Warrensville Methodist Church

(Editorial Note: We have not discontinued our "Letters to the Editor's" section, and welcome communications such as the above)



» Views About News «

PULITZER WINNER EXPRESSES DISSENT

Justin Kaplan, winner of the 1967 Pulitzer Prize for biography, has donated his prize money to the American Friends Service Committee. Why? To express his disapproval of U.S. policy in Vietnam.

The prize was awarded him by the trustees of Columbia University for his book, *Mr. Clemens and Mark Twain*. In acknowledging his gratitude for the honor, he continued: "I wish in turn to honor the American tradition of constructive dissent Mark Twain served so nobly, to voice my distress over the course we are following in Vietnam and to express also my faith and hope that we are capable of devising positive alternatives to that course."



The most dangerous tensions of the world today are those that exist between the affluent nations and the great tropical belt of developing nations. A spiral movement is at work in each which constantly increases the explosive contrast between prosperity and poverty. In the affluent societies, prosperity increases rapidly, population slowly. In the poorer areas, the population growth is greater than growth in production, and poverty spreads.

The Rev. Dr. Eugene L. Smith

► Among Our Colleges ◀

Mrs. Evelyn Culler, wife of the late Broadus Richard (Dick) Culler, was presented the *Alumnus* of the Year Award by the Alumni Association of High Point College during the Annual Alumni-Senior Banquet at the college.

Mrs. Culler recently established a \$500 a year scholarship in memory of her husband to be awarded to a young man in the field of Physical Education. She was active in the February homecoming activities at High Point College and was instrumental in having the most successful class reunion recorded.



FIVE STUDENTS HONORED

Five Pfeiffer College students have been named to membership in the Order of the Sundial, campus leadership honorary organization.

Those elected include: Patricia Barton, Orlando, Fla.; Ann Bryant, Greensboro; Miriam Nay, Goshen, Ky.; Jan Heermans, Wilmington, Delaware, and Rudy King, Forest City.



AEROSPACE WORKSHOP OFFERED

High Point College will offer its sixth special course in aerospace education from June 8 to June 29. Major Joseph C. Bridges, Air Force Reserve of Kings Mountain, and Major Errett D. Miller, Air Force Reserve of High Point, will serve as special instructors in this course.

Tentative plans have been made by the Air Force to airlift the entire class to Cape Kennedy, Fla., for a one day flight and tour of the facility.

Registration for the course, designed especially for public school personnel, will close on June 8.



ROY TO VISIT ISRAEL

Chaplain C. Edward Roy of Brevard College will spend five weeks this summer in the southern part of Israel with an archaeological expedition.

The excavation site, Tell Arad, lies in the Negeb Desert and dates back to the eighteenth century B.C., the time of Abraham.

During his stay, from July 20 through Aug. 27, Chaplain Roy will also travel some about the country.



MISS BETHEA HONORED

Pfeiffer College students honored Miss Mary E. Bethea, Assistant Professor of Religion at the college, by dedicating their 1967 yearbook, *The Chimes*, to her.

A member of the college faculty since 1956 and Dean of Women for ten years until she assumed a full-time teaching post, Miss Bethea has a long identification with student life programs and the student government association.

This summer Miss Bethea will be associated with the Protestant Church Center for the United Nations in New York City. She

will assist with seminar and discussion groups attended by visiting church delegations.



ASST. PROF. OF ENGLISH NAMED

Gregory G. Hall will become an assistant professor of English at N. C. Wesleyan College in the fall.

He has served three years as a graduate assistant in English at the University of Georgia in Athens. Having completed course requirements there for a Ph.D. degree in American Literature, he is currently working on his dissertation.



CHAIRMAN NAMED FOR DUKE DEPT OF BUSINESS ADMINISTRATION

Duke University has named a specialist in marketing and economic theory to head its new program in business administration.

Dr. Louis D. Volpp, associate provost and director of the computer-based education research laboratory at the University of Illinois, will serve as first chairman of the recently-approved Department of Business Administration at Duke.

The development of this department represents a new effort at Duke. The program was given significant support with a \$500,000 gift from the Hanes Corporation.



RECEIVE AWARD

High Point College and Bennett Advertising, Inc., received the Silver Anvil Award of the Public Relations Society of America at its annual awards dinner on May 18 in New York City.

The college's \$10 million Golden Decade Development Program won the top award in the "Promotional Publicity, Non-Profit" category.

Holt McPherson, chairman of the board of trustees and editor of the *High Point Enterprise*, accepted the award for the college.



Wharton Church Renovated

The Wharton Trinity Methodist Church, Washington Circuit, has had a complete renovation in recent months. The sanctuary and outside of the church building have been painted, as well as the educational section. Members of the Linda Manning Circle of the WSCS furnished the paint and the labor to paint the church school rooms. The floors of the sanctuary have been refinished.

New pews have been placed in the sanctuary. These pews were purchased from the Pew Memorial Fund and from money raised by the Methodist Youth Fellowship. New Methodist Hymnals also have been ordered by the Youth Fellowship. They raised money for these two projects by pledges and by having bake sales.

The Woman's Society of Christian Service had its annual meeting at the church on May 8, with Mrs. D. Lester Latham in charge of the program.

The study on the New Curriculum for Adults has been completed. The Rev. W. N. Fulford, pastor, conducted this study.

Four Bishops to Preach at WNC Conference

Dr. Ralph Sockman Is Conference Preacher

By JOHN BORCHERT

The 1967 session of the Western North Carolina Methodist Annual Conference will convene in the George R. Stuart Auditorium at the Lake Junaluska Assembly Wednesday, June 7, with the Salisbury and Statesville districts serving as hosts.

Dr. Charles E. Shannon, Salisbury, and Dr. Cecil G. Hefner, Statesville, will be the host district superintendents. Dr. Ralph H. Taylor, pastor of First Methodist Church, Salisbury, and Dr. Frank B. Jordan, pastor of Broad Street Methodist Church, Statesville, will be host pastors.

The combined choirs of First Church, Salisbury, and Broad Street Church, Statesville, will furnish the special music for the Conference Sunday worship service, June 11, in Stuart Auditorium.

Bishop Earl C. Hunt, Jr., presiding bishop of the Charlotte Methodist Area, will preside over the sessions of the Annual Conference. He will also deliver the Conference Sunday sermon, entitled, "Prisoners of Hope."

Bishop Hunt, who will be presiding over the Annual Conference for the third time since being assigned to the Charlotte Area, will read the ministerial appointments for the 1967-68 Conference year following the close of the worship service on Sunday, June 11.

Registration for the Conference will begin at 10 a.m. June 7 in Stuart Auditorium.

NATIONAL RESOLUTIONS

Delegates attending the Annual Conference will be asked to vote on items of national legislation as well as the programs presented by the Conference agencies for the 1967-68 Conference year.

Delegates also will be asked to select official Conference delegates who will rep-

resent the Western North Carolina Conference at the General Conference of The Methodist Church, April 21-May 4, 1968, in Dallas, Tex.; and the Southeastern Jurisdictional Conference of The Methodist Church, July 24-28, 1968, at Lake Junaluska.

One of the national resolutions, stemming from the special session of the General Conference of 1966, asks delegates to approve a merger of The Methodist Church with the Evangelical United Brethren Church. Such a merger would take place at the General Conference in Dallas should both the Methodists and the EUBs approve the resolution by a two-thirds vote from the Annual Conferences.

Another resolution commits The Methodist Church to work toward the ending of the Central Jurisdiction, making its Annual Conferences members of both the Southeastern Jurisdiction and the South Central Jurisdiction, depending on where they are now geographically located.

The voting for the delegates who will serve at the 1968 Conferences will begin at 10 a.m. June 8 and will continue until the required number of delegates are chosen.

SOCKMAN TO PREACH TWICE

Dr. Ralph Sockman, minister emeritus of Christ Church, Methodist, in New York City, will be the Conference preacher. He will preach at noon on June 8 and at noon on June 9.

Four bishops of The Methodist Church will appear on the program. In addition to Bishop Hunt, others will include Bishop Odd Hagen, who presides over the Northern Europe Area; Bishop H. Ellis Finger, Jr., of the Nashville Area; and Bishop William C. Martin of Dallas, Tex., retired, who formerly presided over the Dallas-Fort Worth Area.

Bishop Hagen, president of the World

Methodist Council, will be the speaker for the Board of Christian Social Concerns during the 7:30 p.m. program June 7. Bishop Finger will deliver the sermon of ordination during the Service of Commissioning and Ordination at 7 p.m. June 10. Bishop Martin will speak during the 7:30 p.m. program of the Board of Ministerial Training and Qualifications June 8, telling about the new study of ministerial recruitment he heads for The Methodist Church.

CHAPPELL TO SPEAK

There will be several other special speakers on the Conference program.

Dr. Clovis G. Chappell, retired, author and preacher, of Waverly, Tenn., will deliver the Memorial Service address during the 9 a.m. service June 10.

Dr. W. A. Kale of Duke University Divinity School will give an address on "Theological Education in The Methodist Church" during the program of the Board of Ministerial Training and Qualifications, 7:30 p.m., June 8.

Three presidents of colleges related to the Western North Carolina Conference will give devotionals during the sessions. They are Dr. J. Ralph Jolly of Greensboro College, who will give the devotional to open the Conference at 2:30 p.m. June 7; Dr. Emmett K. McLarty, president of Brevard College, who will deliver the devotional message for the class coming into Full Connection at 9 a.m., June 8; and Dr. J. Lem Stokes II, president of Pfeiffer College, who will deliver the devotional during the 9 a.m. period June 9.

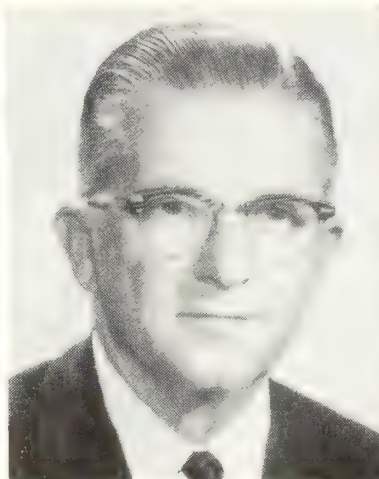
Three reports will come the afternoon of the first day of the Annual Conference, June 7. Leading will be the Board of Ministerial Training and Qualifications, with Dr. C. C. Herbert, Jr., Gastonia, chairman; and the Rev. John A. Lowder, Cherryville, registrar. The Committee on Conference



DR. CLOVIS G. CHAPPELL



DR. J. RALPH JOLLY



DR. J. LEM STOKES II



DR. W. ARTHUR KALE

Relations will report next, and is headed by the Rev. H. E. Bolick of Gastonia. Finally will come the report of the Institute for Homiletical Studies, with Dr. Cecil L. Heckard of Gastonia as executive vice president.

The report and program of the Board of Christian Social Concerns, headed by the Rev. Ray Swink of Charlotte, and starting at 7:30 p.m., will close out the evening.

VOTE ON MERGER

The morning of June 8 will be light in reports, but heavy in national matters. The program includes the reception of the class of ministers into Full Connection of the Conference during the 9-10 a.m. period, and the report of the Conference Woman's Society of Christian Service at 10:30 a.m., to be delivered by Mrs. Leslie E. Barnhardt of Charlotte, Conference president.

There will be the first balloting on 1968 delegates, and the vote on the merger of The Methodist Church and the Evangelical United Brethren Church. The morning program will end with the noon period of preaching by Dr. Sockman.

Retiring men will be recognized as the afternoon session, June 8, begins at 2:30 p.m. The Board of Pensions, with Dr. James W. Fowler, Jr., of Charlotte as chairman, will then report. This will be followed by reports from the Board of Evangelism, Dr. Wilson O. Weldon of Greensboro, chairman; and the Coordinating Committee, W. Bryan Moore of Wadesboro, chairman.

Two agencies will be on the program starting at 7:30 p.m., June 8: the Commission on Christian Vocations, headed by the Rev. H. Glen Lanier of Asheville; and the Board of Ministerial Training and Qualifications.

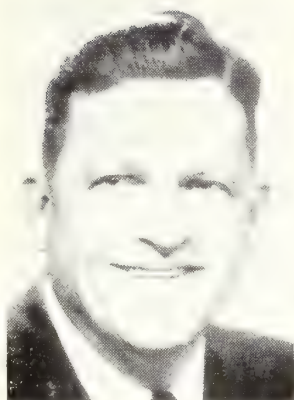
HOST OF REPORTS

A host of reports are scheduled Friday, June 9:

From the close of the devotion to the mid-morning recess, reports will come from the Commission on World Service and Finance, R. Powell Majors, Charlotte, chairman; from the Conference treasurer, Fred D. Russell of Charlotte; from the Commission on Minimum Salary, Gordon L. Goodson of Lincolnton, chairman; and from the Board of Lay Activities, Robert M. Smith, Conference Lay Leader, chairman.

After the recess these agencies will report:

The Board of Missions, Dr. J. Clay Madi-



DR. E. K. McLARTY, JR.

son of Charlotte, chairman, Dr. Horace R. McSwain of Statesville, executive secretary; the Historical Society, Dr. R. Herman Nicholson of Asheville, president; and the Television, Radio and Film Commission, the Rev. A. C. Kennedy, Jr., of Belmont, chairman.

Several more reports are set the early afternoon of June 9:

The Board of Education, Herbert Hitch of Charlotte, chairman, and Dr. Carl H. King of Statesville, executive secretary; Commission on Town and Country Work, the Rev. John H. Christy, Jr., of Jefferson, chairman, and the Rev. Garland R. Stafford of Statesville, executive secretary; and the Conference Brotherhood, headed by the Rev. H. G. Allen of Statesville.

The Conference Board of Hospitals and Homes, with Dr. E. H. Nease, Jr., of High Point, as chairman, will be in charge of the 7:30 p.m. program of June 9. There will be musical entertainment from the Children's Home of Winston-Salem and the Methodist Home for the Aging in Charlotte, as well as a picture report.

A final group of reports are scheduled the morning of Saturday, June 10, following the Memorial Service:

The Commission on Promotion and Cultivation, Dr. James G. Huggin of High Point, chairman; the Deaconess Board, Miss Reva McNabb of Asheville, president; and the Commission on Worship, the Rev. J. B. McLarty of Black Mountain, chairman.

After the recess these reports will be heard:

The Committee on Publishing Interests, the Rev. Henry A. Justice, Oteen, chairman; the Committee on Pastoral Care, Dr. Cecil L. Heckard of Gastonia, chairman; the Entertainment Committee, Hugh Massie of Waynesville, chairman; and the report of the Conference statistician, the Rev. John R. Sills of Greensboro.

Nothing is scheduled for Saturday afternoon, June 10, but a session will be held if there is business to be handled.

The Service of Commissioning and Ordination will begin at 7 p.m. June 10.

COMMUNION SERVICE

A service of Holy Communion will be held, beginning at 9 a.m. on June 11. The Conference Sunday worship service is

planned to begin at 10:30 a.m., after which Bishop Hunt will read the 1967-68 appointments.

As in past Annual Conferences, several agencies have scheduled meetings to hear special speakers or to handle certain matters of business, separate from the Conference program.

The Commission on Methodist Information will again be in charge of press coverage of the Annual Conference sessions, with a press room in the Harrell Center.

The Conference secretary is Dr. Charles D. White, who is also secretary for the Southeastern Jurisdictional Conference, and assistant secretary for the General Conference of The Methodist Church. He is pastor of First Methodist Church in Asheboro.

Bishop Hunt will be participating in his fourth annual meeting of the Western North Carolina Conference. Three have been as presiding bishop. The other participation came in 1963 when, as the president of Emory and Henry College, he was the Conference preacher.

His innovations as bishop have been many and include the Institute for Homiletical Studies, the College Coordinating Council and the Coordinating Committee for the Western North Carolina Conference.

Nationally, Bishop Hunt is the chairman for the General Committee on Family Life of The Methodist Church, and is widely recognized for his work in this field, in Christian education and in the area of preaching.

The bishop's cabinet for the 1966-67 Conference year includes:

Albemarle District, Dr. Paul W. Townsend; Asheville District, Dr. Embree H. Blackard; Charlotte District, Dr. Harlan L. Creech, Jr.; Gastonia District, Dr. Cecil L. Heckard; Greensboro District, Dr. J. Garland Winkler; High Point District, Dr. Philip L. Shore, Jr.; Marion District, Dr. A. Glenn Lackey.

North Wilkesboro District, Dr. W. Harold Groce; Salisbury District, Dr. Charles E. Shannon; Statesville District, Dr. Cecil G. Hefner; Thomasville District, Dr. Charles G. Beaman; Waynesville District, Dr. Mark Q. Tuttle; and Winston-Salem District, Dr. Julian A. Lindsey.

Ministers' Wives' Luncheon

WNC CONFERENCE

The annual luncheon of the Ministers' Wives of the Western North Carolina Conference will be held Saturday, June 10 at 12:30 o'clock p.m. at the new Tuscola High School cafeteria. The school is located near the entrance to Lake Junaluska. The tickets are \$2.50 and will be on sale in front of the auditorium from Wednesday afternoon, June 7, until 11:00 o'clock a.m. Friday, June 9. Seating capacity is 400 and therefore tickets will be limited to the wives and widows of the ministers of the Western North Carolina Conference.

MRS. EARL R. HAIRE, *Treas.*

Supply Pastors' Luncheon

The Annual Approved Supply Pastors' Luncheon of the Western North Carolina Conference will be held at the Edwin L. Jones Cafeteria, Lake Junaluska, on Friday, June 9, at 1:00 p.m. We will go through the serving line, then to the room designated. Dr. Robert G. Tuttle, pastor of First Methodist Church, Hickory, will be the speaker.

FRANK E. BLALOCK
Sec'y. and Treasurer

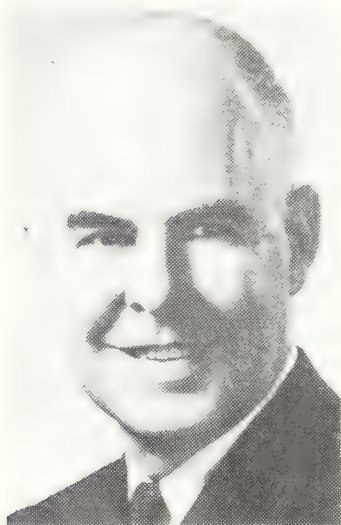
WNC Conference WSCS to Hold Annual Meeting in June

Mrs. Glenn E. Laskey of Ruston, La., president of the Woman's Division of the Board of Missions, will be the featured speaker at the 27th Annual Meeting of the Woman's Society of the WNC Conference at Lake Junaluska June 13-15. The theme for the sessions will be "Christian Unity."

She will deliver two messages to the



MRS. LESLIE BARNHARDT



DR. LESLIE SAYRE



MRS. GLENN E. LASKEY

group and will participate in a panel discussion on, "Christian Unity." On Wednesday morning she will speak on, "Our Service as Christian Women," and on Thursday morning her topic will be, "Our Witness as Christian Women."

Dr. Leslie Sayre of New York City, executive director of the Committee on World Literacy and Christian Literature (Lit-Lit), will speak at two sessions and will serve as moderator of the panel. For the Tuesday evening session he has chosen, "What Do You Mean—Christian Unity?" and on Wednesday evening his subject will be, "The Divine Imperative."

Bishop Earl G. Hunt, Jr., of Charlotte will open the meeting with an address, "The Highway to World Order," and on Wednesday morning he will speak on, "Our Proposed Merger With the E.U.B. Church—the Inclusive Church."

Mrs. Leslie Barnhardt of Charlotte, Conference president, will have her presidential message in keeping with the theme, Christian Unity. She will speak on "Steps to Greater Oneness."

Other features of the program include a reception honoring Mrs. Laskey on Tuesday evening at Harrell Center, with the women of the Thomasville District as hostesses. These women are the official hostesses for the 1967 meeting of the Conference. Mrs. Paul Feezor, district president, will extend greetings at the opening session.

The ecumenical theme will be carried out in a panel discussion one day and in a symposium on the next day. The panel members, Dr. Sayre, Mrs. Laskey and Sister Mary Luke Tobin of Nerinx, Ky. will present their reactions to the preceding address on "What Do We Mean—Christian Unity?" The symposium, composed of Dr. Sayre, Sister Mary Luke Tobin, Mrs. Niles Clark and Mrs. Jettie D. Morrison, will discuss, "Concerns and Hopes for Christian Unity." Mrs. Clark is a member of the Board of Missions and is assigned to the Section on Christian Social Relations. Mrs. Morrison is president of the Woman's Society of the North Carolina-Virginia Conference of the Central Jurisdiction.

Mrs. C. C. Weaver of Winston-Salem,

president emeritus of the Conference, will have the "In Remembrance" service. Mrs. E. D. Chandler, treasurer, will conduct the pledge service, assisted by the district presidents and the district treasurers.

Robert M. Smith, Conference lay leader, will speak on, "What's New in the Laity," and Mrs. James Fowler, Jr., of Charlotte will make a talk on Allen High School, Asheville.

Barry Rogers of Lake Junaluska will present the welcome, and Dr. Charles Beaman, superintendent of the Thomasville District, will have a morning meditation.

One of the most popular features of the meeting will be a luncheon given for all missionaries, deaconesses and workers in the Conference at Lambuth Inn on Wednesday. Mrs. C. C. Herbert, Jr., of Gastonia will present these guests at the Conference on Wednesday morning.

Roving workshops is a new innovation for the current year. Instead of making reports of work done during the past year, the Conference officers will arrange an exhibit in a designated room at Harrell Center and time will be given for all delegates and visitors to come to the workshops and meet the officers and see what type of work has been done. Some will have posters; or color slides, others will have resource people, or public relations scrapbooks—all kinds of interesting things will be on display.

Communion services will be held in Memorial Chapel with the Rev. Cato Dick, chaplain, in charge. Three services will be held, at 7 a.m. on Wednesday and Thursday and at 9:15 p.m. on Wednesday.

The love offering for this year will be given in honor of the work of Mrs. Ralph Ward in Taiwan and Hong Kong.

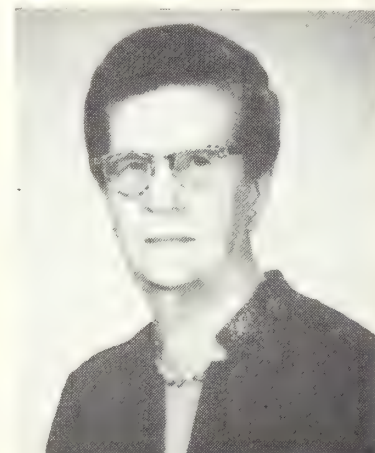
Music will be an important part of the meeting. Mrs. C. C. Herbert, Jr., will lead the recreational singing. Mrs. Barry Rogers will serve as organist for all sessions. The Junaluska Choir will sing special numbers for the pledge service.

Mrs. Fletcher Nelson of Morganton, Conference vice-president, is chairman of the program committee.

A thousand women are expected at the meeting.



SISTER MARY LUKE TOBIN



MRS. C. C. WEAVER



MRS. H. M. RUSSELL



MRS. CARL M. WORTHY

Wesleyan Service Guild to Meet at Junaluska

A program on, "Christian Unity" will be presented at the Annual Wesleyan Service Guild Weekend at Lake Junaluska, beginning on Friday, June 16, at 1 p.m. and extending through the Sunday morning worship services on June 18 in the George R. Stuart Auditorium.

Mrs. Carl M. Worthy of Charlotte, Conference WSG secretary, has called a meeting of the Guild executive committee for 1 p.m. on Friday, after which the group will have a special service of dedication in Memorial Chapel.

Lakeside services will be held Friday at 4:30 p.m., with Mrs. C. G. Norton of Hendersonville as speaker and Mrs. Elizabeth Wentz of Morven as leader.

Dr. Leslie Sayre of New York, executive director of World Literacy and Christian Literature (Lit-Lit), will be the speaker at the opening session at Lambuth Inn at 7 p.m. on Friday. His topic will be, "What Do You Mean—Christian Unity?" after which an inter-denominational panel will present reactions to the ideas expressed. In the group will be Mrs. Jettie Morrison of Statesville, president of the Woman's Society of the N. C.-Virginia Conference of the Central Jurisdiction, Father Joseph J. Bumann of

Waynesville, and the Rev. Castro Smith of the Evangelical United Brethren Church.

On Saturday morning Miss Helen Rosser, retired missionary who was one of the Americans on the Burma Road Death March, will speak on ecumenicity in her work. Larry Sink will discuss his observations of Christian unity during his stay in Algeria. Miss Lucy Gist, director of Bethlehem Center, Charlotte, will tell of the inter-faith work among the young people of the center.

The Saturday afternoon session will be devoted to roving workshops, when each conference officer will be in a designated place with displays and materials about her line of work. This will be a period of visitation and fellowship. Mrs. Carl Worthy says, "The more we get to know, work and learn together, the better we can do our jobs."

Mrs. H. M. Russell of Morristown, Tenn., president of the Woman's Society of the Southeastern Jurisdiction, will speak on, "Our Role in Ecumenicity," at the Saturday evening session. An informal reception will be held in the Dogwood Room of Lambuth Inn after the service.

Sunday morning will begin with a communion service in Memorial Chapel. Then

the districts will divide into separate groups, each district secretary with others from her area.

The Guilders will be in charge of the morning worship service in the auditorium and the Rev. Thomas Haggai of High Point will speak on, "Can We Have Unity Without Compromise?"

Four hundred Guilders are expected at the meeting.

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Lay Witness Mission At Newport Is Miracle Says Lay Leader

Even a dreamer could not have envisioned the change brought about in the St. James Methodist Church, Newport, N.C., by the Lay Witness Mission led by Robert Bellman April 28-30. With no one really knowing what to expect, these laymen from Kernersville, Franklin, Kingsport, Tenn., and Young Harris, Ga., began their witness on Friday night. By Sunday our church had experienced an outpouring of hearts, an awareness of the presence of God and His love and had experienced a renewal of hearts and lives as evidenced by expressions of love and lives given totally to Christ. Never has the love of a people for God and their fellow men been as real as it was that weekend. If this sounds like a miracle, we at St. James would certainly agree.

Some tangible results are: more sharing groups formed, increased attendance at all meetings of the church, Men's Club attendance doubled, witnessing by youth and adults to the reality of the change in their lives, and volunteers to assist in other lay witness missions.

Especially have the youth been affected by this experience, as evidenced by lives committed and by these comments:

"I accepted Christ and came to know His true love . . . my need for a purpose in life has been met."

"I have felt Christ in my life today as I have never felt Him before."

From other adults was heard:

"A genuine experience of the reality of God."

"I have had spiritual experiences before but never like this."

"I have found love."

All these testimonies reveal the presence of the Holy Spirit in a very real way.

People who have never expressed their feelings for Jesus Christ were so eager to "stand up for Jesus" that Rev. Mr. Cook hasn't had the opportunity to preach in two Sunday nights.

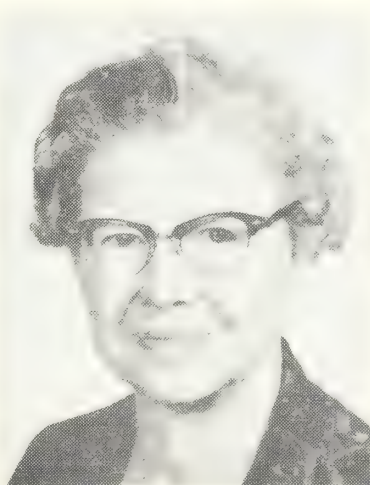
This new spirit is evident in all the organizations of our church, as well as in the personal and family lives of the members. The expression "God loves you and I love you" is more than a phrase to the Methodists of Newport who experienced His love in a special way at this Lay Witness Mission.

For this we thank God and all the wonderful witnesses.

CHARLES M. HILL
Chg. Lay Leader



MISS LUCY GIST



MISS HELEN ROSSER

The Christian Witness In The Secular World

By ROBERT G. TUTTLE

SOMETHING has happened to the Christian; he has glimpsed the love and the glory of Christ; he is growing, he is on the way—for what? He has beheld God; he has beheld the brokenness of the world; and he knows his mission. The early disciples had learned to love and trust Christ. I am not sure that it was necessary for the Master to say "Go ye therefore," for they had received power within themselves from Him, and were under the compulsion of His love.

This is repeated in every generation: God claims, God cleanses, God fulfills, God sends. As far back as Abraham, this mission to the world broke through. He responded to the mystery of God; he interpreted this in his contacts with the life of his day. Jacob and Joseph and Moses were caught up in God, and sent into their world. In every generation we confront a world that "Won't hold still," a world that "God won't leave alone." Today, "every discipline of life must have its Moses."

No longer can we take our Christianity comfortably; we are under the compulsion of God to find some corner of our world in which to make the Love of God effective. Some person, some group, some cause, in the untouched world, must see God's hope through us. "Save us, O God, from the sin of loving religion instead of you." We will not make the world perfect in our time, but if we are obedient to the Will of God, as we see it, for the situation which we touch, in this mission we will know Him, and the New Age is being born. In his "hiddenness," God demands that man be responsible for his world; responsible in obedience, or responsible in disobedience.

Christ came out of the future, the yet unrealized, the yet unfulfilled, to beckon us forward; He went back into the future to continue to lead us forward. Now, in Christ, we are committed to His future, God's future, man's future, now to be realized in life. That is what matters; "God meets us there."

God reveals Himself in our actions in history. Clyde Reid, in *The God Evaders*, suggests that we have been hiding our heads in things as they are, we have been using religion and the church to evade the true experience of God. God's future is upon us, and we are its agents. Man lives as a Son of God, or he slips back into slavery. What happened in Egypt disturbed the people of Egypt. They didn't like it; but God was in it. God's Spirit moves where He will. Many of the things happening in our world today are of God. We might not like them, we might be

afraid of them; but let us think and pray, that we might not be found fighting against God. Let the living God be seen again in history, in the deeds of His children.

We are caught up in Christ; we are restless, we are seeking, we yearn to interpret love in this complex world of ours. We cannot hold on to the littleness of the past, when the largeness of God's future is breaking in upon us. Christ came to save this world from its particular neuroses and psychoses, to save it in its particular rebellion and breakdown, to save it for the future that is being born. Since the New Day is not yet upon us in its fullness, man continues to be crushed by the forces he was designed to master. All things are possible that are right. Our witness as Christians is out there in the secular world, witnessing to the love of Christ (new human relationships); witnessing to the reality of the Eternal. "The acceptable year of the Lord is now."

Christ stands in the New Age, inviting men into a living fellowship with God and with each other. With Harvey Cox we agree, "One who frees slaves and summons men to maturity is still in business." We applaud the story of the Good Samaritan, but how many wounded persons have we loved and restored? How many? And does it make any difference whether they are white or black? The judgment of an unredeemed world demands that we share God's grace. We now accept the imperative of God, not the old imperative of our comfort and our prejudices.

In the past our conscious mind has surged forward, but our unconscious mind has held us back. Now the unconscious is possessed by Christ, and the Christ-possessed unconscious sends us out; we are becoming involved in life at the point of its need, following the One who "took a towel." He possesses us, we cannot escape Him. God is doing things to us and through us, surprising things. I am captured, I am sent, I am glad. We are not afraid any longer; we want to make sacrifices.

It is the Christian layman who is "on the front line": in the "problems of community, in the structures of society, in daily life"; he is God's man. The world on the outside speaks to the church on the inside, saying, "The whole world is blowing up. What are you in there doing about it?" Well, what are we? How do we move out into the streets of our town, as the Apostles moved out into the streets of Jerusalem? How do you show love? How do you reveal God? Perhaps it is as Colin Williams says, it is by yielding to "the

new shape of Christian obedience within the human communities of our time."

What part of my wealth am I sharing with that outside world, "the strange worlds of my neighbors." How much of the wealth of my mind and knowledge, how much of the wealth of my love, how much of the wealth of my financial assets and my time, how much of the wealth of my faith and my hope? How do you bite into human need effectively? When we discover how to move with love upon "the desert sands of the secular world," then it is that the desert will "blossom as the rose."

The entire fellowship can become the Church on mission. This is how God would like to work in our time, "to install a mission in each of us." The potential lies just beneath the surface of each of us. You can't keep "the gospel locked in the closet." There is the terrible necessity of redeeming and healing the world, of witnessing to the New Age, of reconciling man's separateness, of restoring the lost soul. This is the "arena" of our mission. It is by moving "deeper into God," by moving "farther out into the world."

But the treasure is still held "in earthen vessels," and therefore our stumbling. We experience the love of Christ, we express the love of Christ; that is what He requires. Through our pain and our joy, through our investment and our involvement, God will work His will.

(Dr. Tuttle is minister of First Methodist Church, Hickory.)

♦ ♦ ♦

Swannanoa Church Plans Building

Sunday, May 21, was observed as Appreciation Day at the Swannanoa Methodist Church. All past ministers of the church were invited to attend the service and were recognized for their work in the long history of the church.

The Rev. Ben F. Stamey preached at the morning worship service, after which dinner was served in the fellowship hall of the church.

Plans to begin building a new church on the Shuford property back of the Swannanoa Elementary School are materializing following a Stewardship Crusade in April, at which time over \$38,000 was realized in pledges. The present church property is being sold for \$40,000.

The Rev. Douglas R. Beard is minister of the church.

Emory Club

N. C. CONFERENCE

The annual meeting of the North Carolina Conference Emory Club will be held on Tuesday evening, June 13. Don Nichols, director of admissions of the Candler School of Theology, will be the guest speaker.

CHARLES H. LANCASTER

Worship Commission Recommends Use of Contemporary Music

A recommendation that Methodist churches make "appropriate use of all sources of music, both traditional and contemporary," was issued in Dallas, Texas recently by the denomination's Commission on Worship.

The church must have "minds and spirits open to new music and its uses," asserted the commission, and added that "values for renewal . . . may be inherent in that which even the most advanced-thinking composers are offering." The "freedom of musicians responsibility to use experimental forms," said the resolution, is as "basic as the freedom of all leaders to express truth through any media."

At the same time, the group said that the "church also is called afresh to be concerned with all the arts and to encourage artists in giving expression to spiritual understanding."

Bishop Lance Webb, Springfield, Ill., chairman of the commission, said that the reference to "all sources of music" included jazz, folk music, and instruments such as guitars, drums, trumpets and other wind and string instruments, in addition to the traditional organ and piano.

In other actions at its meeting on the campus of Southern Methodist University's Perkins School of Theology, the Commission on Worship adopted a "beginning statement" on confirmation, agreed to "concern" themselves in the area of church architecture and "seek to become knowledgeable in the relation of architecture and worship," heard progress reports on various publishing projects, and began planning for a consultation this autumn with Methodist professors of worship in seminaries.

In adopting the resolution on music, the commission said that it would continue to study standards for the use of contemporary music in the church with particular reference to its use in the liturgy.

In adopting the "beginning statement" on confirmation, the commission spoke in an area that was described by Bishop Webb as a "particularly cloudy" one for Methodists.

"Confirmation," said the commission, "is that service of worship in which an individual on his own initiative (after guidance and training by the pastor and other church officials) accepts the action of God begun at his baptism, (and) strengthened and matured during his church experiences to date. It is the moment of recognition of his willingness with God's grace to lead his life as a full, responsible follower of Jesus Christ. It is that time when the grace of God, through the Holy Spirit, signified by the laying on of hands of the pastor and the prayers and participation of the people of God, is acknowledged."

The commission recommended confirmation of youth "at no earlier than the seventh grade nor later than the twelfth grade" and suggested that "an advisable plan would be a three-year training period with confir-



BETHLEHEM PARSONAGE DEDICATED

The parsonage of Bethlehem Methodist Church, Claremont, was dedicated on Sunday afternoon, May 7, by the Statesville district superintendent, the Rev. Cecil G. Hefner. The house has eight rooms, two baths, storage room, utility room and carport. The lot was donated by Mrs. E. V. Cloninger, and the entire value of this structure including the furniture is \$32,300.00. Members of the building committee were: chairman, Ward Robinson; J. Bruce Setzer, Carlos Null, Coyte Sigmon, Ray Hollar, C. A. Cloninger, Sr., Ben Miller and James Null. Ex-officio members were: Mrs. Ted Miller, Mrs. Ward Robinson, Mrs. Brice Phifer and Mrs. Claude Miller. The Rev. Robert L. Oakley is pastor of the church.

mation offered at either the eighth or ninth grade levels."

A series of four guidelines for confirmation was adopted along with the statement. Included is an urging that "agencies of the church utilize the term confirmation as that one liturgical service and ritual action of the church that normally is to be administered to an individual only once."

The action on church architecture came after a presentation by the Rev. Dr. James F. White, associate professor of worship at Perkins.

"It is important that the building helps us understand what it is to be the Church, God's people on mission," Dr. White told the commission.

"Actually Christian worship does not demand a very elaborate setting. Only three or four furnishings are really vital: altar-table, pulpit, (baptismal) font, and, perhaps the celebrant's chair. Five spaces are essential: congregational, choir, processional, baptism and altar-table.

"Lecterns, prayer desks and communion rails are all of minor value and we would do better without them in most churches. They simply detract from the vital core of Christian worship—the service of the Word, the Lord's Supper, and baptism."

Dr. White suggested four guidelines—utility, simplicity, flexibility, intimacy.

In reviewing various publishing projects to which they are related, the commission was told by the Rev. Dr. Emory S. Bucke, book editor of The Methodist Church, that as of March 31, 2,900,000 copies of the new Methodist Hymnal had been ordered and 2,300,000 shipped. Sales of the new Book of Worship as of March 31 totaled 151,000 copies in the less than two years it has been available. This is more than three times the sale of the former Book of Worship during 16 years.

The consultation involving commission members and Methodist professors of worship in seminaries will be held Oct. 30-Nov. 1 at Garrett Theological Seminary in Evanston, Ill. In addition to working on this consultation, the commission voted to sponsor a nation-wide convocation on worship

in the spring of 1969 and will hope to make it an ecumenical meeting.

Participants in the sessions at SMU included consultants from several general boards of the church and a number of seminary professors.

◇ ◇ ◇

What Is It?

On a dark and stormy day,
 What is it that inspires
 A bird to sing—
 Even while it's raining?

Does the bird desire
 To bring good cheer
 To those strange creatures
 Of the earth,
 Called people,
 Who spend so much of their time
 Complaining?

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Woman's Activities



N. C. Conference

MRS. H. W. DOUB

MISSIONARY PERSONNEL

While every area of the work of our Woman's Society of Christian Service is most important, surely no part is more vital to our needs today than the guidance and direction of Missionary Personnel.

As our youth of today seek to find themselves, to find the right vocation, it would be well for us to remember the following lines taken from *Guidelines* for Missionary Personnel, "As God's servant people, we must place ourselves where the real issues of life and death are met and where decisions are being made for or against humanity."

We must never forget the essential missionary character of the entire church, the function of the secretary of Missionary Personnel and the local representative to the Committee on Christian Vocations is to educate and inform our youth about the vast importance of missionary roles. We must participate in or create channels which enable this information to be fed out to every member of our church. This is a vital role and one that has yet, in most instances, to be learned and acted upon. We must ever keep these facts before our youth and furnish financial help if possible to aid them in their search on Christian Outreach and the many opportunities available to them.

Special attention is called to older groups in our church. First, Orientation in Mission, to be held this summer at Scarritt, for the purpose of providing training and involvement in mission for professionally qualified women who might consider full-time church-related work. Second, special term service for couples as well as single persons and third, "second careers" for qualified retired persons who can fill openings in missionary service.

In her message at the 7th Assembly, Mrs. Glenn Laskey, our Woman's Division president, challenged us in her statement when she said, "We are a *movement*—not an institution. We are flexible, not rigid, not static. We are ready to pioneer, to seek new ideas—see new *needs* and move to meet the urgency of the times."

Mrs. Edgar B. Fisher, conference secretary of Missionary Personnel, says that the N. C. Conference Scholarship Committee met recently and selected the 1967-68 recipients for our scholarships. All of these are for \$500 each and given for one year. We are so grateful to Mrs. Fisher and deeply appreciate the fine work and information she is giving out to our young people especially. The recipients are as follows:

Carolyn Marks, Durham, member Glendale Heights Methodist Church, graduate Durham High School. Plans to be a direc-

tor of Christian Education, presently a sophomore at Methodist College, Fayetteville; 1967-68 scholarship for junior year at Methodist College.

Ann Pearce, Franklinton, member Franklinton Methodist Church, graduate Franklinton High School, presently a freshman at Louisburg College; 1967-68 scholarship for sophomore year at Louisburg College.

Kay Aldridge, R.F.D. 1, Reidsville, member Locust Hill Methodist Church, presently a senior at Bartlett Yancey High School, Yanceyville; 1967-68 scholarship for freshman year at Louisburg College.

Barbara Johnson, Raleigh, member Highland Methodist Church, graduate Needham Broughton High School; Pfeiffer College, presently doing graduate work at Scarritt College, Nashville, Tenn.; 1967-68 scholarship for second year at Scarritt.

Joan Kierman, Camden, N.Y., our former worker at Pembroke, graduate Central High School, Camden; Union College, Barbourville, Ky., presently doing graduate work at Scarritt College; 1967-68 scholarship for continuation of graduate work at Scarritt.

DURHAM DISTRICT

The Woman's Society of Christian Service and University Church, Chapel Hill, has been saddened by the passing of Miss Josephine Pritchard, faithful member since 1920.

She loved University Church and for over fifteen years devoted her Saturdays to making the altar bright and beautiful. She appreciated beauty and perfection and, without help, achieved it in the gleaming brass appointments and the lovely flower arrangements which graced our sanctuary each week during the time of her service. The collection plates which are used each Sunday were her gift to us in memory of a beloved nephew.

"Miss Josie" was a good member; freely giving her time and talents to many areas of the church's activities, and we are grateful for her life and her splendid example of unselfish devotion.

It was altogether fitting that her Circle should honor her by recently placing the flowers on the altar "To the Glory of God and in loving memory of Miss Josephine Pritchard."



W. N. C. Conference

MRS. JOHN C. WRIGHT

CHARLOTTE DISTRICT MEETING

Dr. Eugene Peacock, pastor of First Methodist Church, Charlotte, was guest speaker at the Annual Meeting of the

Woman's Society of Christian Service of the Charlotte District held at First Methodist Church on May 3.

Dr. Peacock spoke on, "The Inner-City Church," pointing out the changes in the surroundings of the city church, the migration of its members to suburban areas, leaving big houses that eventually become multi-family dwellings. He said, "It is not always that these people are not welcome, but they are uncomfortable, and church workers must work within these new communities, considering both political and social problems."

Mrs. Ernest Page spoke on the history of Consultation on Church Union, showing a film strip, "Foundations for Faith," which pointed out the similarities and differences of six denominations. The members then divided into groups for discussions of the meaning of, "Christian Unity."

Mrs. John Ramsey, district president, brought the morning meditation. Mrs. S. M. Springs, Jr., treasurer, conducted the pledge service and the group voted to increase the district pledge to \$38,000 for the coming year. Mrs. Paul Gillespie presented the "In Remembrance" service.

Two hundred and thirty-five women from 48 societies in the district were present for the meeting.

MRS. W. F. MILLER

STATESVILLE DISTRICT MEETING

"Give Us Thy Vision," was the theme of the Annual Meeting of the Woman's Society of the Statesville District on May 4 at Maiden Methodist Church. Mrs. Garland Stafford, district president, lifted up the theme at the opening session, saying, "This is to try to give us the real meaning of Christian unity."

During the business session two new district officers were elected, Mrs. Gray Chester, secretary of Supply Work, and Mrs. Charles Bruce of Statesville, secretary for Campus Ministry. Mrs. R. K. Courtney of Lenoir installed the new officers and presented emblem pins to three outgoing officers, Mrs. Worth Wrike of Lenoir, Mrs. Lonnie W. Templeton and Mrs. W. L. Hudspeth, both of Mooresville.

Mrs. W. T. Tatum of Olin conducted the pledge service, and the four subdistrict chairmen made pledges amounting to \$20,700 for the societies in their areas. Mrs. John Walker led the service in memory of 41 deceased members.

Mrs. Carl King of Statesville, a member of the Board of Missions, was leader of the program on, "Christian Unity." Mrs. King, Mrs. Leslie Barnhardt of Charlotte, Mrs. Paul Hamilton of Mooresville and Mrs. John Carper participated in a skit, "Living Room Dialogue." Mrs. Gilreath Adams, Jr., of Asheville showed a color film, "Foundations for Dialogue," with the Rev. J. H. Miller assisting.

Miss Mary Hardin spoke on "Consultation for Church Union." After lunch Mrs. Barnhardt spoke on leadership development, saying in part, "Through programs and studies we are given a vision that enables us to understand others and their needs."

Two hundred women from 79 societies were present for the meeting.

MRS. J. PAUL THOMAS

The Lord Loves a Cheerful Receiver!

by ERMAN BRADLEY

The title of this article is a reversal of the familiar statement that "the Lord loves a cheerful giver" that often is used in promotion of stewardship and finance campaigns. Giving is always surrounded by some attitude, and it is that fact that needs to be considered. Attitudes may vary from grudge through indifference to cheer.

"It is more blessed to give than receive" is another saying that is often used in the promotion of stewardship and finance. An appeal here is made to get individuals to see that the real joyful rewards are those that come from the giving, sharing life. It is not only more blessed to give than to receive, it is also easier.

Maybe we have just not had enough training in being gracious receivers. Even those who are gracious in all other aspects of interpersonal relationships can offend in this one.

An incident involving a few tomatoes sticks out in my mind. We had moved into a new neighborhood and I had planted some tomatoes. One day our neighbor across the street saw me in the front yard and came over with a brown bag cradled in her arms. "I want to give you some of our tomatoes," she cheerfully exclaimed. Remembering my own tomatoes I replied, "I planted some out back and they are coming in now. We already have enough tomatoes." I could have bitten my lip for saying it and have wished a thousand times I could recall the incident and reverse its outcome. In truth, we were not discussing *my* tomatoes. She had offered *her* tomatoes. I had rejected her and had ruined *her opportunity to receive the blessed joy of giving*. It had dawned on me that one cannot be a poor receiver without hurting the joy of giving of some other person.

There is truth in the statement that the other person needs to give more than you need the gift. I shall never forget the way she held the bag of tomatoes dangling down from her hand as she walked the long walk across the street and into her home. Had she known the lesson I had learned, she might have felt all was not lost.

The tomato incident would be rather insignificant if its application were not so parallel to God's efforts. God so loved that He gave. Feeling self-sufficient, men refused God's Gift and some even tried to deserve or earn it. It is a sad thought to contemplate what those acts of mankind have done to God's opportunity to experience the joy of giving.

The scriptures relate that there is rejoicing among the angels of heaven over one sinner who repents. These repentant are they who receive knowing that they do not deserve. They bring no price in their hands. These are they who declare, "This thing I know, that while I was yet a sinner, Christ died for me."

Confronted with a gift, a man is forced

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- June 1- 2: General Board, National Council of Churches, Boston, Mass.
- June 10-18: National Conference of the Methodist Student Movement, Loyola University, Chicago, Ill.
- June 11-16: General Assembly of the University Christian Movement, Loyola University, Chicago, Ill.
- June 19-23: United Campus Ministers Assn. Convocation, Michigan State University, East Lansing, Mich.

LAKE JUNALUSKA ASSEMBLY

- June 11-16: Fred Waring Music Workshop
- June 15-18: Sixth Annual Church Ushers Conference
- June 28-30: Methodist-Roman Catholic Conversations
- July 3- 6: Southern Regional Conference on Christian Social Concerns
- July 5- 9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1- 3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- June 5 : Methodist College, Summer Sessions Begin
- June 5- 9: Staff Training, Camp Don-lee, Camp Chestnut Ridge, Camp Rockfish
- June 6- 7: Spiritual Enrichment Day, Louisburg College
- June 6- 8: Cabinet Meeting
- June 12-15: Annual Conference

WESTERN NORTH CAROLINA CONFERENCE

- June 7-11: Annual Conference
- June 13-15: Western N. C. WSCS Annual Meeting, Lake Junaluska
- June 16-18: Western North Carolina WSG Annual Meeting, Lake Junaluska
- June 16-18: WNC Young Adults
- June 18-24: Senior High Officers Workshop
- June 25-July 1: Senior High Christian Witness Assembly

to face two attitudes within himself — humility and haughtiness. One attitude is dominant. The humble receive cheerfully while the haughty either accepts with reluctance or rejects both gift and giver.

When someone wants to give me something now, I try to be as genuinely gracious a receiver as I know how to be. I give less regard to the gift and more to the thoughtfulness and graciousness and willingness of the giver. If I have no need for the gift, I see in it a grand opportunity to make a gift.

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MRS. CATHERINE VICK

Dear Girls and Boys:

God finds many ways to help each of us know His will and follow His plan for life. Sometimes He uses people to help us know of his love and concern for us. Our story for today was written by a friend who loves children very much. He wants to share with us some thoughts about God's world of nature.

God uses the words of the Bible to tell us that He is our helper. One of the loveliest selections in the Bible is the twenty-third Psalm. I hope you will learn it so that you can say it from memory. There will be many times in your life when you will gain great help from it. Perhaps if we look at it verse by verse it will be easier for you to memorize it.

"The Lord is my shepherd, I shall not want; he makes me to lie down in green pastures. He leads me beside still waters." The psalmist is telling us that God has created a beautiful world in which He has put everything that we need. He has also given us the night so that we may rest.

"He restores my soul." This means that God gives us new strength when we have grown tired. He gives us new hope when we become discouraged.

"He leads me in paths of righteousness for his name's sake." We know that there are right ways and wrong ways for us to act. The right way is God's way. The psalmist is telling us that God wants to guide us in the right way. He does this because He is the kind of God that He is.

"Even though I walk in the valley of the shadow of death, I will fear no evil; for thou art with me;" In Bible times a shepherd often had to lead his sheep through narrow places. There were many dangers to face. We must face dangers. We are tempted to forget what is right. God is always near to help us through these dangers.

"Thy rod and thy staff, they comfort me." The shepherd carried a long stick with a curved end. He could pull the sheen back from danger with it. Just as the shepherd pulled the sheep back, so God pulls us back into doing the right even though it seems harder to do at the time. Afterwards we feel better. This is what comfort means.

"Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil, my cup overflows." The shepherd always fed his sheep even in the midst of dangers or

enemies. He rubbed oil on the places that were scratched. God helps us no matter what the dangers or troubles that surround us.

"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." The shepherd walked with his sheep all day. At night he herded them into a safe place. The psalmist tells us that God goes with us every day of our lives and he promises that we shall live with God forever.

AUNT CAY

I TRY TO RENT A HOUSE

Vacant for a year, my house was again for rent. Perhaps it had deteriorated through lying idle, but at least it didn't leak, though it did need a bit of paint. The last occupants liked it very well; they were in it up until about October. They left to spend the winter farther south.

I had put out no sign. In fact I had just about decided there would be little chance to rent it. It was just after the war and houses were in demand but perhaps this year renters wouldn't want to commute so far out. At least, I could wait.

But the waiting was not long. Early, one rather cool morning, I had a caller. I found him in my back yard. He was quiet and deliberate—not obtrusive, but at once I could guess what he wanted without his saying a word.

"Well!" said I, "I suppose you are a prospective renter for my house?"

He sat still.

"It's rather small and a bit the worse from last year, but if I could get you to fix it up a bit it might do; you see, there's little chance to hire anyone these days."

He just looked at me.

"I wouldn't charge much rent, of course, as it is unfurnished. I would expect you to keep it clean."

I went a bit nearer that I might get a good look at the prospective tenant.

"What about your family?" I asked.

"I hope you have children, I love them around! Part of the rent would be paid by their helping you keep my garden; well, you know as it were, keeping out the destroyers of my vegetables and flowers by digging out cut-worms and destroying moths and snails. That's all, I wouldn't ask you to do any planting or ploughing. I wouldn't mind you

having a few of my berries and fruit understand?"

I was doing all the talking.

Finally, I said, "There is one last thing with this you can take the house or leave it. I'll not even charge you for the house, you may have it free. Do you play any musical instrument or sing? That's what I'm after, someone to play and sing for me one or two songs early in the morning before I get off to work, and then again when I come home. How does that strike you?"

I looked him straight in the eye. I was getting too close. He seemed a bit uneasy.

With a sudden shifting of his position he said, "Too-ti-piyu-yee chee!" And then he interpreted for me though I already knew the moment he began to utter it:

"Pshaw! Don't you know me? I'm the bluebird that had your house last year!"

A flip of his tail and he was gone.

SNEED OGBURN

BIBLE ANIMALS

There are sixteen animal names in the puzzle below. Can you find them?

H O R S E S A D E E R
C E A F R W T O O B G
U S M B D I H G J P C
K V S Q L N S P M U A
C A T T L E T B U L L
A X A Y I C F R I W F
M Z U G O A T B E J M
E S O B N A D S C O W
L N E B E A R K Y X T
S H E E P H F O X E S
C F A M P I R T S N A

ANSWERS FOR LAST WEEK

1. at the well; 2. in a tree; 3. at the customs; 4. on the cross; 5. at the river Jordan; 6. at the Sea of Galilee; 7. in Bethany; 8. at the tomb.

FROWN OR SMILE

Yesterday I wore a frown
And so did all I met,
The corners of their mouths turned
down,
How they did whine and fret!

Today I thought I'd wear a smile
And this did I discover
That what I wore upon my face
Was on the face of others.

And so you see it's up to us
If people frown or smile.
Don't you think we'd better keep them
Smiling all the while?

Sunday School Lesson

FOR JUNE 4

By RAYMOND A. SMITH

A Transformed Life

Background Scripture: Acts 9:1-31

Lesson Scripture: Acts 9:19-31

Saul of Tarsus, a Jew as regards religion, a Roman as regards citizenship, and a man who knew at least something of Greek culture, is the subject of our lesson today. In him we see meeting three of the great influences which have shaped the world-view of Western civilization.

Saul, who came to have the name "Paul," was fanatically devoted to the religion of his forefathers. He was also proud of his Roman citizenship. Yet the time was to come when he had to part company with his fellow-Jews and, finally, to suffer martyrdom at the hands of the very government of which he had been so proud. The story of these events, told by Luke in the book of Acts, and by Paul himself in his letters, is not only intensely *interesting*, but "The event described by Luke in Acts 9 is the most *important* happening of Christendom" (see Adult Teacher, June, page 48).

The transformation by which the man Saul, thoroughly trained in Judaism, willing even to persecute the early Christians because he denied their belief in Jesus as the Messiah, became the chief apostle of the Christian faith is surely one of the most dramatic stories of history. This came about through the experience on the road to Damascus, where Paul was going to persecute the Christian community in that place. Besides Luke's account of it in Acts 9, Paul himself refers to it four times in his own writings, as follows: Galatians 1:15-16, I Corinthians 9:1; 15:8; II Corinthians 4:6. Perhaps four members of your class could each read one of these references and the class could discuss them.

After being temporarily blinded, Paul received his sight and came to embrace the new faith through the ministry of a member of the Christian church in Damascus. The importance of this man, Ananias, has generally been overlooked. When we stop to think how vital his part was in the transformation of St. Paul, we must see that he is one of the "greatest unknowns" of history. Very kindly and gently Paul was informed that he was to be a "chosen instrument" by which the truth of the Gospel was to be made known to the world.

Another very important person who played a significant part in launching Paul upon his career as the greatest missionary of Christianity was a man named Barnabas. When Paul appeared before the church in Jerusalem many could not believe he was sincere. Some may have thought his appearance among them was some sort of trickery by which the others would suffer the same fate as Stephen, of whose death Paul had been a witness. But Barnabas,

who had already proved his loyalty by selling his property and donating the proceeds to the church, stood up for Paul, thus helping him to gain acceptance with the Church.

At this point we may ask ourselves if we have not sometimes been guilty of judging a person entirely by his past record. Had it not been for Barnabas, this is what would have happened to Paul. But Barnabas believed that Paul, as he now appeared before the members of the Jerusalem church, was *not the same man* that had stood by and watched Stephen die. He had undergone a transforming experience. He had become

one of the "twice-born" men. There are many in history who can witness to the reality and power of a second birth. In some family Bibles where there is a record of births, there are also records of "re-births." No doubt some of our readers could cite examples of this.

According to some Bible students, St. Paul's outstanding work was not simply the founding of churches. It was rather his re-discovery of the fact that man lives under grace as well as law; and further, that this grace is abundant and available to every human creature through the life, death and resurrection of Christ.

ON A WIDE CIRCUIT

By W. W. REID

Christian Witness in Public Life

I have sometimes been amused—and perhaps more often disturbed—of late by the biennial proud announcement of most of our larger denominations as to the number of their members elected to each new U.S. Congress. And now we seem to be having an added interdenominational "contest" as to which has furnished the largest number of governors to our fifty states.

"The 90th U.S. Congress has 94 Methodists (of both parties) in its membership," we read. "This is the same number as in the session just ended. Of the total, 24 are in the Senate and 70 in the House. Methodist is still the second most numerous affiliation. Most numerous are Roman Catholics who number 106—two fewer than in the 89th Congress. . . . In the states, nine Methodists are serving as governors during 1967—four fewer than during the past two years, and the smallest number since 1961. . . . There are nine Roman Catholic governors in 1967."

And relative statements have been seen from the public relations offices of the Presbyterian, the Episcopal, the Lutheran, and the United Church of Christ families—and probably there are others that have not come to my attention.

I suppose, if there is any meaning whatever to the "law of averages," it might be demonstrated that over a century or more the larger numbered denominations have the larger number of their members elected to public office, and the smaller-numbered have proportionately fewer of their members chosen. This might make an interesting study for some graduate dissertation. It might tend to prove the fairness of the democratic process; and possibly the minor "power" which denominationalism has; and even suggest the ecumenical outlook of the populace as a whole.

But my interest in—and sometimes discouragement with—these tabulations really lies in another area. I wish it could be said that those who confess and speak most loudly their Christian church devotion and connection—any denomination—are those who give the best testimony for Christianity in their public performances—and votes. (Here, of course, I am entering into the realm of judgment of actions and motives—always based upon one's own ideas

and ideals—and always dangerous, if not even unscriptural.) But I fear I have to say that I am not always proud of the public acts of quite a few public servants whose religious training and declaration identify them with the church of which I am a member. And how can I avoid wondering how much they are affected by the teachings of Christ beyond those which are already endemic in the population?

Perhaps I am expecting—or hoping for—too much. But it seems reasonable to me that one who identifies himself as a Christian of any denomination should not act (administer, legislate, or adjudicate) in flagrant disavowal of the very highest beliefs and teachings of his faith—or act from motives that even a non-professing religionist would blush to exercise. Let me hasten to add that I *do* find some encouragement when a public official stands for what his faith and his conscience tell him, and he pursues a course that may cost him votes or even his office. I have known such who, for their doing of what conscience and integrity demanded of them, never got very far in public life. "I had rather be right than be president" is one dramatic way of expressing what I expect.

One thing we have learned through the United Nations is that there are sometimes non-Christians—men and women of other religious affiliations and training—who stand for as high or even higher *moral, ethical and humanitarian values* than do some of the professing Christian churchmen whom we elect to high place in our so-called Christian nations. Can we not say they have been touched by the Holy Spirit "let loose among men" and not found just in the church? And do they not comprise a measure of the true church?

"When (and however) the roll is called up yonder," I doubt the recorder will ask one's denomination, or the size of his church, or even how often he mumbled prayers asking forgiveness for sins of commission and omission: but there will be some weighing of how one discharged his known duties, and just and righteous dealings with God and fellowmen. That is the test of every professor of any faith or denomination: his only real witness to the world.

METHODIST NEWS ROUND-UP

LEADERSHIP KIT ON NEW ADULT CURRICULUM

Want to take a look at the new adult curriculum material for use starting in September? Special kits for preview will be available about June 1 at a price of \$3.75. You may order yours through Cokesbury in Richmond.

★

FELLOWSHIP AWARD ANNOUNCED

The Ralph Stoodly Fellowship in Journalism, offered annually by the Commission on Public Relations and Methodist Information, has been awarded to Miss Katherine Marie Platt of Fargo, N.D. A Senior at North Dakota State University, Fargo, Miss Platt will do her graduate work at Northwestern University, Evanston, Ill. She is currently state vice president of the Methodist Student Movement and also vice president of the Wesley Foundation on her campus. The \$2,000 fellowship honors Dr. Ralph Stoodly who retired in 1964 after 24 years as executive director and general secretary of the church's public relations office and news bureau.

★

MISSIONARIES FOR VIETNAM COMMISSIONED

Four of ten Methodist volunteers assigned to duty in Vietnam were commissioned in ceremonies during the executive committee of the Methodist Committee for Overseas Relief in New York City, May 1-2. They are Miss Rebecca Gould, Altoona, Pa.; Miss Sarah Katherine Clark, Decatur, Ala.; and the Rev. and Mrs. R. Dean Hancock, Elkhorn, Wisc. They are scheduled to arrive in Vietnam in July and will bring the Methodist volunteer missionaries in Vietnam up to 13.

★

LOS ANGELES CHURCH GOES FOR LIVE DRAMA

Hollywood-Vine Methodist Church, Los Angeles, has given permission to a legitimate drama production company to use its facilities for presentation of plays on a regular basis. Both the sanctuary and a large fellowship hall will be used for a series of productions scheduled for Friday, Saturday and Sunday evenings, beginning May 26.

Directed by Karl Severson, it will feature Joan Tompkins, Arlene Martel, Frederick Hoffman and Jerry Douglas. In order to meet expenses, each person who attends will give a \$3.00 donation, with special church groups getting a reduced price.

While many churches have given occasional dramas, it is believed that this is the first time a church has turned over its facilities to the production of shows on a regular basis. The results will be watched closely by churchmen across the nation.

"I view the presentation of significant drama at our Hollywood-Vine Methodist Church as an integral part of our service as a congregation," said the pastor, the Rev. Richard I. Calkins.

HOLDEN TO BE DEAN

The Rev. Dr. Douglas T. Holden, a 1960 B.D. graduate of the Duke Divinity School, will become academic dean at Virginia Wesleyan College, Norfolk, starting July 1. He leaves Florida Southern College in Lakeland, where he has taught in the Philosophy department. Holden has his Ph.D. degree from the University of St. Andrews in Scotland, and he is currently a member of the Florida Conference of The Methodist Church.

★

METHODIST STUDENT DAY, JUNE 11

Many Methodist churches will observe Methodist Student Day on Sunday, June 11, at which time the work of higher education in Methodist-related institutions will be highlighted. A special offering is called for, which will go into a loan fund which has been operated for many years. Worthy students are, through this fund, given financial assistance in the form of scholarships and loans.

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Pre-Conference Briefing Planned For Burlington District

The Burlington District will have a meeting in Front Street Methodist Church on Sunday, June 4, at 3:00 p.m. for the clerical and lay delegates to the Annual Conference which will meet in Goldsboro June 12-15. The purpose of the meeting is to help the delegates understand more clearly the two vital issues that will confront them at the Annual Conference. The first one deals with the proposed union with the Evangelical United Brethren Church, and the second issue has to do with the racial structure in The Methodist Church.

Mr. D. S. Coltrane of Raleigh, who is head of the Governor's Committee on Human Relations, will explain and lead the discussions on the report coming from the Commission on Interjurisdictional Relations. It is a report that calls for "The Elimination of Racial Structure and the Development of Greater Understanding and Brotherhood in The Methodist Church." This report proposes the dissolution of the Central Jurisdiction by transferring some conferences into and merging others with the Southeastern Jurisdiction.

Dr. Wilson O. Weldon, pastor of the West Market Street Methodist Church and editor-elect of *The Upper Room*, will explain and lead the discussion on the proposed union with the Evangelical United Brethren Church, pointing out some salient changes in the proposed constitution of the church and what these changes will mean in the life of the church and the conference.

All interested people are invited to attend this meeting. Opportunities for questions and for discussion will be given. The Methodist people need to know these issues before them in the Conference, and the delegates need to be better informed in order to make the best decision for their Church.

Pfeiffer College Will Launch Five Million Dollar Program

A five-million-dollar major fund raising effort will be launched by Pfeiffer College trustees in the late summer of 1967. Plans for this program were announced following a meeting of the College Board of Trustees during the 1967 Commencement weekend.

Funds will be sought to support a proposed new academic program, for certain capital expenditures and for endowment purposes.

Paul R. Ervin, Charlotte, chairman of the board, will shortly announce a committee of trustees which will direct the fund raising effort.

The board at their meeting also gave tentative approval of an operating budget of \$1,995,000.00, the largest in the history of the college, for the 1967-68 year.

In recent years, the college has spent some five million dollars in physical expansion. This had included a just completed one-million-dollar library, a million-dollar student center, a new men's residence hall, a four-story science building and numerous additions to and improvements of existing buildings.

A \$45,000 pipe organ is to be installed in the Pfeiffer Chapel this summer.

The Methodist related college has facilities to care for approximately 900 students

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OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Combination organist-choir director working at Children's Home Methodist Church full time. If interested write Rev. Arthur L. Chamblee, Jr., The Children's Home, Winston-Salem.

FOR RENT—Summer cottage, Lake Junaluska, N. C. Two full baths, sleeps eight (8) comfortably. Near Auditorium. Everything furnished except linens. \$65.00 weekly, available June, July and August. Contact Rev. E. W. Rogers, Box 204, Clinton, South Carolina 29325.

JUNALUSKA COTTAGE AVAILABLE FOR RENT—June 7-11 (\$40); 11-18; July 2-August 6. Sleeping accommodations for 7. Electric kitchen, Quiet, wooded, outstanding view at 11 Wilcox Drive. \$65 weekly. Rev. Brooks Patten, 401 W. Main Street, Sanford, N. C.

ATTENTION EAST CAROLINA COLLEGE FRESHMEN, 1967-68.—Rooms are now available for rent in the recently purchased Wesley House located at 503 E. 5th Street just in front of the main campus and adjacent to the Wesley Foundation. Apart from its excellent location, Wesley House residents receive cooking, television and library privileges in the Foundation. Rent: \$75.00 per quarter. For room application, write Reverend James L. Hobbs, 501 E. 5th Street, Greenville, N. C. (rooms are available now for summer school.)

THE ADVOCATE can furnish stock Offering Envelopes for churches at \$0.85 per hundred, \$7.25 per thousand. Or we can print special orders with the church's name at reasonable rates. Let us have your order now for the new conference year.

NORTH CAROLINA
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Greensboro, N. C., June 1, 1967

Number 22

North Carolina Annual Conference Scheduled June 12-15

(See page 6 for program details.)



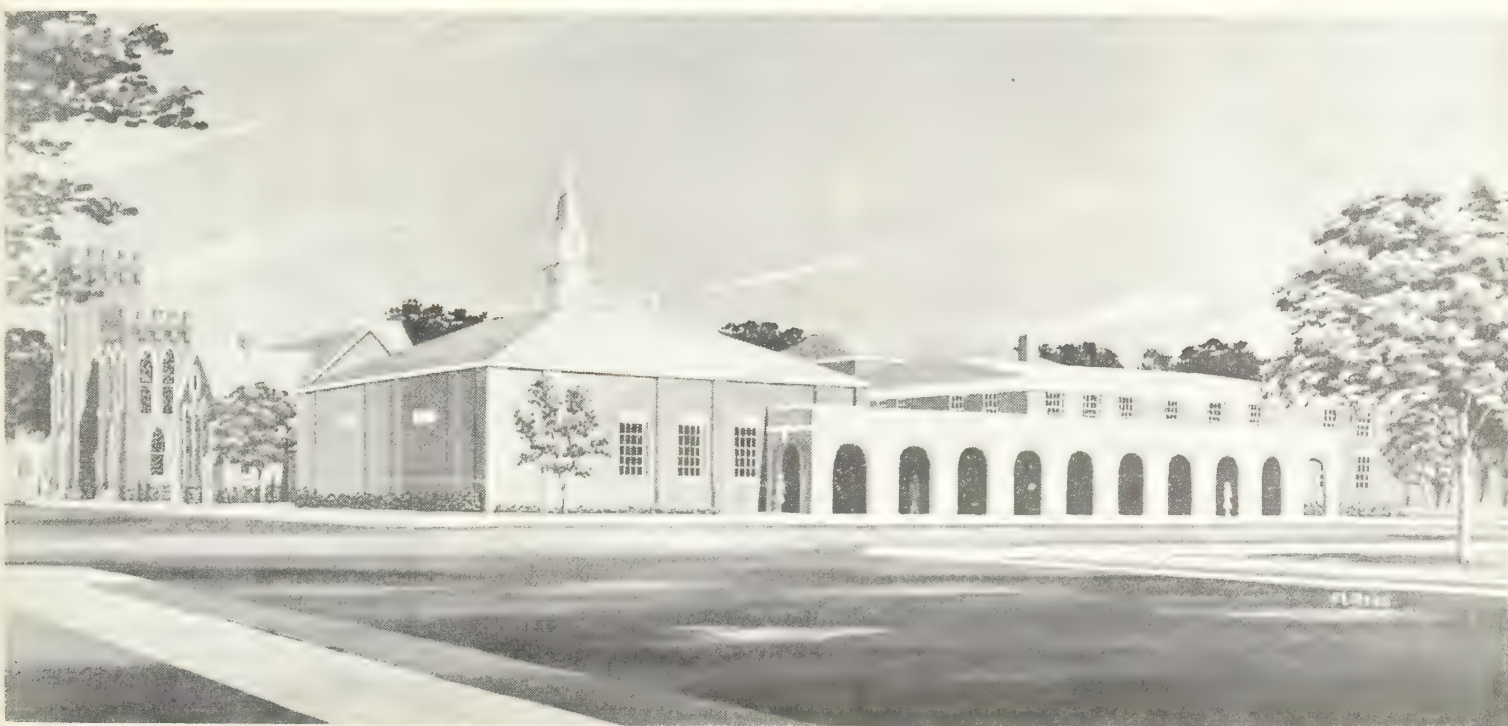
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St. Paul Methodist Church, Goldsboro

CAROLINA BRIEFS *

¶ Mrs. C. L. Grant of Asheboro is a patient in the Memorial Hospital in Charlotte. Her husband is a retired minister in the WNC Conference.

¶ As of June 12, the new address of the Rev. Jesse G. Wilkinson, secretary-treasurer of the WNC Conference Brotherhood, will be 408 Memphis Street, Greensboro, N. C. 27406.

¶ The Rev. J. H. Brendall of Franklin will preach at the First Methodist Church, Elkin, on Sunday morning, June 4. Mr. Brendall was pastor at First Church from 1958 to 1962.

¶ The Rev. and Mrs. Charles V. Bryant of Grace Methodist Church, Burlington, left May 22 on The S.S. Argentina for a cruise to St. Thomas and San Juan. They are celebrating their twentieth wedding anniversary with this cruise. The Rev. Mr. Bryant is also serving as the ship's chaplain.

¶ Hopewell Methodist Church near Sherrills Ford in Catawba County will have its annual Homecoming service on Sunday June 4. The Rev. Doyle Freeman of Cliffside, a former pastor of the church, will be the guest speaker. All former pastors, members and friends are invited to attend.

¶ *Reaching for the Best*, a book by the Rev. W. Reid Harris of Hickory, has recently been published and is now being offered for sale. Copies may be ordered from Box 190, 23rd St., N.W. Hickory, N. C. 28601 at a cost of \$2.25 per copy. Mr. Harris, a retired member of the WNC Conference, served in the active ministry for more than 38 years.

¶ Dr. J. V. Early, pastor of First Methodist Church, Rockingham, delivered the baccalaureate sermon to the graduating class of Rockingham High School on May 28. The Rev. Tom Loftis, associate pastor, delivered the sermon to the Rohanen High School graduates in East Rockingham on the same date. First Church, Rockingham, has 22 students graduating from high school this year.

Attention — Ministers' Wives W. N. C. Conference

A nursery will be open at the Children's Center at Lake Junaluska during Annual Conference June 7-11. The hours which have been set for the nursery are: 10:00 a.m.-12:00 noon; 3:00 p.m.-5:00 p.m.; 7:00 p.m.-9:00 p.m. There will be a charge of fifty cents per child for the use of the nursery each day. Volunteer help, in addition to the two nursery workers, will be needed.

This is a first venture in a nursery during Annual Conference. We hope this will meet a real need for mothers who wish to attend sessions.

MRS. W. T. MEDLIN, JR., Pres.
Ministers' Wives Fellowship

¶ Rev. H. A. (Sam) Maddry, Jr., former member of Asbury Methodist Church, Durham, is receiving his B.D. degree from Duke University on June 5. He is completing his second year as pastor at Gretna, Va., in the Virginia Conference, having also served in the North Carolina Conference on the Cedar Grove Charge in Chatham County. Mr. Maddry graduated from Durham High School and Louisburg College, receiving his B.A. degree from Scarritt College, Nashville, Tenn.

¶ The ministers and their wives of the Greensboro District were entertained by Dr. and Mrs. Garland Winkler in a dinner meeting at Grace Methodist Church, Greensboro, on Monday evening, May 22. The coming retirement of Rev. and Mrs. J. G. Wilkinson was recognized by the presentation to them of a gift certificate, and a "bon voyage" was offered Dr. and Mrs. Wilson O. Weldon, who will move to Nashville, Tenn., where Dr. Weldon will take up his duties as editor of *The Upper Room*.

¶ The Rev. I. J. Terrell, a retired member of the WNC Conference living in Denton, was given a surprise birthday party on May 15 by the congregation of First Methodist Church, Denton. The church members, with members of the Terrell family as guests, gathered in the fellowship hall for a dinner honoring Mr. Terrell on his 75th birthday. Numerous gifts and a birthday cake were presented to the guest of honor. The occasion was planned by the pastor, Rev. R. C. Summey, and the Official Board of the church.

¶ Mrs. Earl Leroy Wolslagel, the former Phyllis Woodall, died on May 23 in Winter Park, Fla. Funeral services were held May 28 in Bellevue, Ohio, following memorial services for her on May 26 at the Presbyterian Retirement Home where her death occurred. Her husband was a representative of Moody Bible Institute, Chicago, and an evangelistic singer for the Southern Baptist Convention, and Mrs. Wolslagel was a talented musician. They were well-known in North Carolina and throughout the southeast. Mrs. Wolslagel is survived by two children, Lt. Col. Earl W. Wolslagel of Chapel Hill and Mrs. J. D. McElheny of Maitland, Fla.

¶ J. A. McSwain, 78, of Shelby died on May 28 in Charlotte Memorial Hospital. Funeral services were held on Tuesday at Central Methodist Church. He is survived by his wife; sons, Dr. Horace McSwain of Statesville, executive secretary for the Board of Missions, WNC Conference; Leonard McSwain of Shelby; J. A., Jr. and Jack McSwain of Jacksonville, Fla.; Ray McSwain of Charlotte; daughters, Mrs. Colon Liles of Rutherfordton; Mrs. R. L. Speake of Chicago, Ill.; Mrs. E. L. Watkins of Belville, Md.; Mrs. Clarence Plant of Greensboro and Mrs. Virgil Cox of Fort Worth, Texas; stepchildren, Curtis C. Bost of Greer, S.C. and Mrs. Harold Skipper of Washington, D. C.

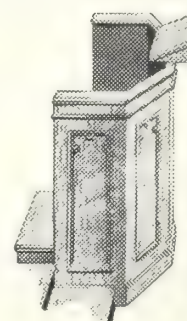
¶ Grove Hill Methodist Church of the Durham District will have a dedication service of the chancel furniture and pews on Sunday, June 4, at 11 o'clock, with Rev. O. L. Hathaway conducting the service. Following the morning service, homecoming will be observed with dinner-on-the-grounds. An invitation is extended by the pastor, Rev. Herman N. Ward, Jr., to former members and pastors, and friends to attend.

¶ The Rev. I. J. Strawbridge, pastor of East Rockingham Methodist Church, will retire at the coming session of the North Carolina Annual Conference. His church honored him and Mrs. Strawbridge at morning worship service on May 14 with words of appreciation and a generous purse. The following Saturday the MYF invited them to a combination cook-out and worship service where they were presented an engraved silver tray. The Richmond Sub-district ministers and their wives gave the Strawbridges an electric carving knife at a recent dinner. After retirement they will reside at 1152 S. Hawthorne Road, Winston-Salem.

Box Score on Vote on EUB Merger And Race Resolution

Conference	EUB Merger		Race Resolution	
	For	Against	For	Against
Argentina	99	2		
Chile	57	0		
Wyoming (NE)	223	2		
Troy (NE)	269	0	264	0
Georgia (CJ)	101	37	83	54
West Texas (CJ)	152	0	167	0
New Mexico	150	17	144	33
Tenn.-Ky. (CJ)	1	135	10	131
Philadelphia	360	28	No Vote	Taken
North Dakota	96	0	93	3
Peninsula	292	4	262	!
Northern N.Y.	169	4	147	0
New Hampshire	96	0	95	0
Unofficial Total	2065	229	1265	222

Vote on Merger in EUB Conf.		For	Against
Florida	.....	26	2
Kentucky	.....	21	5
Iowa	.....	151	36
Indiana North	.....	241	21
Rocky Mountain	.....	72	3
Montana	.....	5	37
Wisconsin	.....	197	14
Kansas	.....	204	24
Michigan	.....	215	12
Minnesota	103	32
Western Pennsylvania	192	112
Unofficial Total	1427	298



Page

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Ministers and Laymen to Elect General Conference Delegates

By HARRY MAYS

*Reprinted from the May 11 issue of the S.C. Christian Advocate.
Specific figures in this article do not apply to our North Carolina conferences.*

Once every four years Annual Conference becomes especially exciting and confusing. Balloting to determine the make-up of the delegations to both General Conference and Jurisdictional Conference call forth many a would-be church politician. Partisan lists of candidates are often circulated; delegates are sometimes button-holed by those soliciting committed support for others; and there are the inevitable few who make it obvious that they are personally seeking election.

CAREFUL CHOICE

Since General Conference is the basic law-making body for Methodism and Jurisdictional Conference is the body selecting the bishops of the Church, these delegations should be carefully chosen. The list of potential members of these delegations is staggering in number. Any one of the almost five hundred ministers in full connection in the Annual Conference, whether active or retired, may be elected. The lay delegation is elected from the more than one hundred thousand Methodists of South Carolina who are 21 years of age or older and who have been members of The Methodist Church for the past four years or longer. The number of persons comprising the delegation is set by Disciplinary rules which require equal numerical representation from the ministers and the laity.

The process of selection must of necessity eliminate many well qualified persons. It would appear that our Annual Conference representation at General Conference will be composed of seven laymen and seven ministers, with an additional ten laymen and ten ministers added to make up the Jurisdictional Conference delegation. Probably four or five reserve or alternate delegates for Jurisdictional Conference must also be elected by the laymen and the ministers.

VOTING PROCEDURE

The balloting procedure is unusual, but it is simple once it is understood. The laymen vote for the laymen, and the ministers vote for the ministers. Since nominations are not permitted, the uninitiated delegate participating in this elective process for the first time often feels lost. On the first ballot a persons votes for the total

number of delegates needed for the General Conference delegation (probably 7), writing the names he prefers. Anyone receiving a majority of the votes cast in any ballot is elected. In each succeeding ballot the voting is for only the remaining number of persons needed to complete the General Conference delegation. When the required number of General Conference delegates are elected, balloting begins for delegates for Jurisdictional Conference, using the same process. It is repeated once more when the reserve delegates are elected.

This procedure can be lengthy. In balloting for the delegations at the 1963 Annual Conference it required twelve separate ballots for the laymen and twenty-five ballots for the ministers to complete their respective delegations.

This raises the question, "Why don't we have nominations?" The method used has worked for many decades and is part of the unique freedom inherent in Methodism. Since each ballot is secret, a person may vote his convictions, often overturning the inevitable cliques that arise wherever power is to be exerted, even in the church.

To be sure, there are always several suggested lists of candidates in circulation, both among the laity and the ministers. There are advantages in having some idea for whom one could vote, for when one has a list he may vote with obvious consistency. However, every list that makes the rounds is the handwork of some special interest group. Some suggestions will purport to be liberal, some conservative, and some will be no more than "black lists" suggesting for whom not to vote because of particular reasons which seem important to the list makers. If one is not extremely careful in the use of any unsolicited guidance, he may find himself the unwitting tool of a faction or special interest group whose cause he might not want to be supporting.

GUIDANCE WANTED

Nevertheless, lay delegates to Annual Conference are justified in their cries for some guidance. Knowledgeable laymen who are acquainted with a cross section of Methodists from all across the state are few in number, as is the case in any Annual Conference. A conscientious lay delegate is not without assistance, however. He should secure a copy of the *Journal and Yearbook* of the Annual Conference of 1966 and study such lists as the lay representation on the Conference Boards and Committees, the names of the local church Lay Leaders and the list of delegates to the last session of Annual Conference. Many outstanding Methodists are to be found named in these lists, and many would serve commendably. Also, the lay delegate could

talk with his pastor, with laymen who have served as delegates to Annual Conference in years past, and with active Methodist laymen in his community. From all of these sources suggestions can be accumulated upon which to act with discretion.

The delegate, lay or ministerial, who arrives at Annual Conference with an empty mind on this matter will find himself either swamped by the seeming enormity of the task, or he will likely be trapped into following the suggestions of those with causes to espouse or candidates to push. The delegate, lay or ministerial, who has prepared himself, will, on the other hand, be able to make a significant contribution through the wise use of this precious right to ballot for our Church's higher representative bodies.

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N. C. Pastor Awarded Fellowship

Rev. Julian M. Aldridge, Jr., pastor of the Whitakers Methodist Church, is one of four Methodist ministers to be awarded a Fellowship in Preaching for graduate study during the 1967-68 academic year. He will attend Duke University.

Awarded by the Methodist General Board of Education's Department of Ministerial Education, the fellowships, established to enhance the ministry of the church through emphasis on excellence in preaching, are for persons committed to careers in the parish ministry. The basic stipend for each fellowship grant may be up to \$3,500 depending upon the recipient's anticipated needs.

A member on trial of the North Carolina Conference, Mr. Aldridge has an A.B. degree from Davidson, B.D. degree from Duke Divinity School and has done graduate work at the University of Edinburgh, Scotland.

The other recipients of the 1967-68 Fellowships in Preaching are Rev. R. A. Vickery, Jr., Denver, Colo.; the Rev. K. D. Richmond, Evanston, Ill., and the Rev. David M. Peters of Shell Beach, Calif.

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EDITORIALS



On Facing A Momentous Challenge

The annual conferences which are meeting this year—most of them in May and June—are confronted with two major decisions of great historic significance. They are the proposed union with the Evangelical United Brethren Church and the Resolution on the Inclusive Church.

A two-thirds majority of the aggregate vote is required for approval of each. We believe that both will pass with a comfortable margin, although some annual conferences will register a negative vote. A careful reading of the two statements to be voted on shows that they are closely interrelated. The Resolution on the Inclusive Church outlines the steps to be taken in the elimination of the Central (Negro) Jurisdiction. The merger proposal includes some of these same proposals relative to the Central Jurisdiction. To vote for merger but against the Resolution, therefore, would seem to be illogical and futile. To oppose the union with the EUB Church at this point in human history would seem to fly in the face of our manifest destiny.

The tides of our times are moving all of the segmented branches of the Church closer to one another. The rank and file members of the churches often can see little reason for the many divisions within Christendom. To them, our unity in Christ looms larger than our differences. Many of us doubt whether merger into one or even two or three giant super-churches is ever possible or desirable.

But structural union of organizations so closely akin as The Methodist Church and the Evangelical United Brethren Church seems almost inescapable as the culmination of a growing intimacy and understanding between the two. Our failure to follow through on this would not leave us back where we started. Rather, such an occurrence would throw us into the wilderness of an ecclesiastical isolationism from which we might not recover for a generation.

We are not forgetting that the merger proposal makes no provision for a separate Negro jurisdiction. But let no one else forget that The Methodist Church has, through its General Conference, decisively indicated its purpose to do away with the Central Jurisdiction. We should also remember that the Western North Carolina Conference and the North Carolina Conference voted by respective votes of 761 to 58 and 253

to 174 in favor of accepting the Central Jurisdiction churches lying within their boundaries into their conferences.

The adoption of the Resolution on the Inclusive Church would mean specifically for us an affirmation of this action. It would mean that (according to figures of last June) 109 Negro churches would be added to the 1104 which are already in the Western N. C. Conference, with 11,000 church members being added to the 271,000 which the conference reported last year.

In the North Carolina Conference, the absorption of its part of the North Carolina-Virginia Conference would bring to it 35 Negro churches on 18 pastoral charges, having a total membership of 3,300. These churches would be distributed as follows: Durham District, 3; Raleigh District, 2; Fayetteville District, 16; Goldsboro, 1; Sanford, 11; and Wilmington, 2.

Nothing in the Resolution has to do specifically with the relations of local churches. This is a local matter and is unrelated to action called for in the Resolution. The concept of the inclusive church as it relates to local churches is already a part of our Discipline.

Adoption of the Resolution, and the elimination of the Central Jurisdiction, would mean that one Negro bishop would be transferred to the Southeastern Jurisdiction. The placement of such a bishop, together with the other bishops of the Southeastern Jurisdiction, would be decided by the Southeastern Jurisdictional Conference on recommendation of its Committee on the Episcopacy. This committee is made up of one minister and one layman from each annual conference. The assignment of all bishops is worked out with great insight and understanding, and with a view to the appropriateness of the appointment.

If the vote now being taken in Methodist and in EUB annual conferences reaches an aggregate vote in each denomination of at least two-thirds in favor, then the transfer of Central Jurisdiction conferences to the Southeastern would take place during 1967, and the absorption of Negro churches into the Western North Carolina Conference and the North Carolina Conference would probably be effectuated by June of 1968.

A final aspect of the situation, which we may mention, has to do with financial matters. The pension plan of the North Carolina-Virginia Conference and also its minimum salary scale is below that of the North Carolina and the Western North Carolina Conference. The exact amount of additional funds which would need to be raised, to make up for this

differential, will need to be figured and considered.

We recognize that there are differences of opinion among our people on these issues. This is not unusual. Every major issue we have ever faced has brought out opposing views.

However, where we cannot agree on what is right and best, let us disagree agreeably. Let us maintain our respect for one another, and the right of each to hold that view which he conscientiously feels to be right. Let us go beyond respect, and maintain for one another a feeling of Christian affection.

Above all else, let us be much in prayer that the will of God may be done, and that we may be spared all bitterness and rancor. Whatever the ultimate vote on these questions may be, if we can maintain brotherly love and the unity of the spirit, then something precious shall have been won by all.

Amen, But . . .

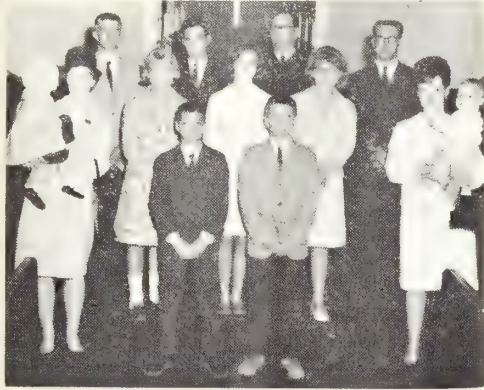
Some of the good and wise statements we see in print lead us to respond with "Amen, but . . ." We ardently wish that more of our spokesmen for the church would give the whole picture rather than a distorted image; that they would stop over-stressing one aspect of a truth to the exclusion of some other significant phase of it. We hasten to add that we ourselves may be a chief culprit here. Where this may be the case, we invite readers to "call our hand."

Major areas in which one-sided views are prone to be expressed are education versus evangelism, social concerns versus personal religious experience, reliance on human efforts versus dependence on the Holy Spirit, and ecumenicity versus strong personal religious convictions. We believe that in all of the above, the "versus" should be changed to "plus." Education, evangelism, social concerns, personal religious experience, human service, reliance on the Holy Spirit, the ecumenical spirit, firm individual convictions—who would say that all of these are not essential?

It would be a great thing for the church if some strong exponent for mass evangelism would come out with a statement pointing out values in Christian Higher Education—and vice versa. Or if someone spearheading the social concerns movement in The Methodist Church would for a change stress the importance of a conversion experience. Maybe some of our leaders who have been playing on one string for years and years might have more people to listen to their music if they would vary the melody a bit, and get over on to another string at least occasionally. Of course, people might be surprised by this unlikely development—but pleasantly!

Davidson Charge Closing Out Excellent Year

The Davidson Charge, Thomasville District, is closing out the year with an anticipated gain in membership of better than ten per cent. How has this been achieved? The pastor, Rev. Harold Reeves, gives credit to the good work of his predecessor, Rev. Don Funderburk, and to steady and constant personal contact with people.



Pictured above are some of the newest members of Mt. Olivet Church. The two-point charge has experienced a 19% increase in membership during the current year.



Due to an extended illness at home, the girl shown above was received into membership in ceremonies in her home.



Pastor Reeves is shown with a group who were received into the membership of Centenary Church during April.

Reeves was thirty years of age and manager of a Colonial Store when he received a call to the ministry. A Methodist preacher had much to do with the decision. That preacher was Dr. Tom Collins, now president of North Carolina Wesleyan College. Reeves expressed it this way: "He put his hand in my hand and said 'my name is Tom Collins, and what can I do to help you?' He never really let go of my hand until I came into the ministry."

Since that time, Reeves has worked at furthering his education so as to qualify for the Methodist ministry. He came to the Western N. C. Conference in 1962, and has been instrumental in leading five persons into the ministry.

He is enthusiastic about the possibilities for his two churches—Mt. Olivet which started the year with a membership of 269 and Centenary, with 173 members. "If Christ is important for you, and you believe he is important for others, and you let them know it, then something will happen where you live and preach." This is a philosophy which seems to work.



Leadership Kits Available

Advance Adult Leadership Kits for the first unit of the new adult curriculum, "Man's Search for a Meaningful Faith," may be purchased at the annual conference book store at Junaluska. Kits also may be ordered from Cokesbury, Richmond, Va.

The kit contains a study book, book of selected readings and a resource packet for leaders of adult groups. It may be used for study by each teacher of an adult class or as a basis for intensive training projects between now and the use of Unit I beginning the first Sunday in September.

Everything in it will be usable in the first quarter of the new curriculum materials and will not have to be purchased again with the regular order.



Chapman Wins Scholarship

Ron Chapman, son of Mr. and Mrs. John A. Chapman, Belmont, N. C., has been awarded a Pfeiffer College Trustee Scholarship having a four-year value of \$2,400.

The Belmont High School senior has been vice president of the Methodist Youth Fellowship of the Western North Carolina Conference and will be a Christian Education major at Pfeiffer. He will enter college this fall.



Heaven never helps the man who does not act.—*Sophocles*

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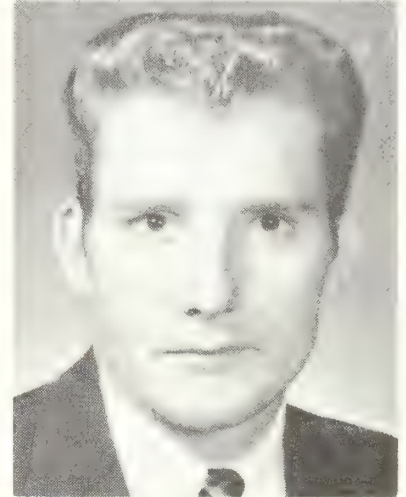
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Huggins Joins Staff at Glenwood

Dennis O. Huggins joined the staff of the Glenwood Methodist Church, Greensboro, as director of Christian education on June 1. For the past three years he has served in the same capacity at the First Methodist Church, Fairport, N.Y.

A native of Montana, his formal education was received at Montana State University, Randolph Macon College and the Duke Divinity School. From Randolph Macon he



DENNIS O. HUGGINS

received his Bachelor of Arts degree in sociology. He received his Master's degree in religious education from the Duke Divinity School, and was certified as a director of Christian education in 1965 by the Western New York Methodist Annual Conference.

Prior to his entrance into Randolph Macon, Mr. Huggins served in the U.S. Marine Corps and also in the Navy, being released from active duty in June, 1956.

While serving as a counselor at Camp Tekoa near Hendersonville in 1961, he met his wife, the former Miss Kay Long of Elkin. Following his graduation from the Duke Divinity School in 1964, they were married. Mrs. Huggins is a graduate of Salem College, Winston-Salem, with a Bachelor of Science degree in chemistry.

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St. Paul, Goldsboro, to Host N. C. Conference

Bishops Harmon and Galloway to Preach

By BILL QUICK

Meeting in Goldsboro in regular session for the first time under the episcopal leadership of Bishop Paul N. Garber, the 142nd session of the North Carolina Annual Conference convenes at St. Paul Methodist Church on June 12.

Over 1,000 lay and clerical delegates are expected for the four-day session which will attract Methodists from the 56-county area embraced by the conference.

The Rev. Leon Russell, superintendent of the Goldsboro District, and Dr. Graham S. Eubank, pastor of St. Paul Church, are hosts along with hundreds of families in Goldsboro and Wayne County who will house the delegates.

A service of Holy Communion at Saint Luke Methodist Church will open the conference Monday morning at 10:15 a.m. The officiants are Bishop Garber and members of the Cabinet. Organization of the conference Monday afternoon will be followed by an address to the class to be admitted into full connection. Bishop Paul V. Galloway of the Arkansas Area will speak as fifteen ministers are admitted into full connection. Following Bishop Galloway, balloting will begin for delegates to General Conference. A total of eight clerical and eight lay delegates are to be chosen for the Dallas conference.

Bishop Nolan Harmon of Atlanta will be featured speaker Monday afternoon during the Christian Vocations segment of the opening session. Afternoon reports Monday include the district superintendents, ministerial training and qualifications, the credit union, and the commission on public relations and Methodist Information. The

Board of Missions and the Historical Society anniversaries are set for Monday evening. Dr. J. Harry Haines, General Secretary of MCOR, will speak at 7:30 and Dr. Leo W. Jenkins, president of East Carolina College, will speak at 9:00 p.m. The anniversary of the Board of Missions will be presided over by Dr. T. Marvin Vick, Jr., and Dr. J. E. Garlington will report for the Board.

Dr. Jenkins, a Methodist layman, will address the delegates on the history of the church in Eastern North Carolina and its opportunities and challenges in the changing South.

Mrs. Sam A. Dunn of Enfield, president of the Conference Woman's Society of Christian Service, will bring greetings to the conference. Delegates will also be welcomed by Goldsboro Mayor, T. R. Robinson, a member of the St. Paul Official Board.

Tuesday morning's session will open with the ordination of nineteen deacons and eleven elders. The directors of music, Christian Education and deaconesses will also be consecrated at the 8:30 Ordination service. Bishop Galloway will again preach to the conference.

The Memorial service will follow with the Rev. Arthur L. Thompson, pastor at Southern Pines, speaking on the topic, "Their Ultimate Concern." A number of reports are scheduled before the Tuesday noon adjournment.

Tuesday afternoon the Conference Brotherhood, Board of Hospitals and

Homes and Board of Pensions will share with delegates their work during the past year. The Rev. J. K. Bostick will report for the Brotherhood.

The Rev. O. L. Hathaway will speak during the anniversary of the Board of Hospitals and Homes and reports will be heard from Drewry J. Jones, the Home for Children; R. Dilliard Teer, the Retirement Home and the Rev. J. B. Parvin.

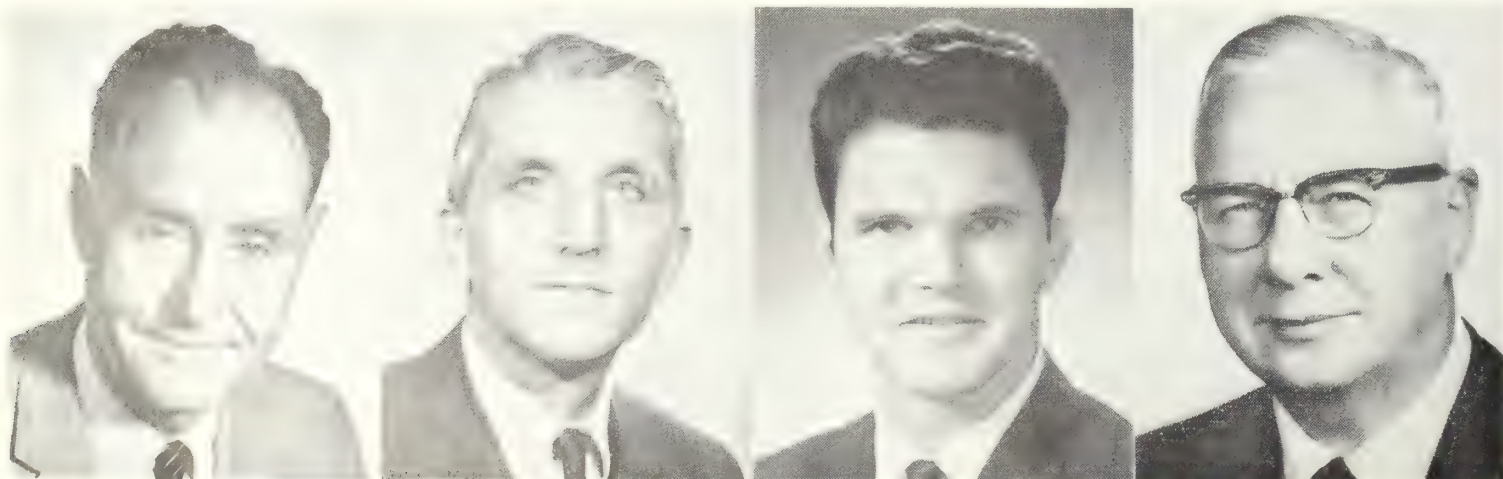
The director of Public Welfare, John T. McDowell of Forsyth County, will be featured in an address at 4 p.m. Greetings will be brought from Dr. Edge Gamble of the General Board of Pensions.

HARDIN TO SPEAK

Dr. Paul Hardin III, professor at the Duke University Law School and son of Bishop Paul Hardin of South Carolina, will be Tuesday evening's main speaker. His address will come during the anniversary of the Board of Lay Activities, to be presided over by Roy L. Turnage, conference lay leader, of Ayden. James F. Rogers will report for the Board and a tribute will be given to the "Layman of the Year," to be named by the Board.

Also set for Tuesday night is a Higher Education statement by the Rev. James A. Auman, Raleigh, on behalf of the conference-related colleges.

Two of the best-known speakers in Methodism will share Wednesday's emphases as Dr. Norman L. Trott, president of Wesley Seminary in Washington, D. C. and Dr. Harold A. Bosley, pastor of the famed Christ Church, New York City, fly to Goldsboro to address the conference. Dr.



DR. HAROLD A. BOSLEY

DR. J. HARRY HAINES

REV. ED BECK

DR. NORMAN L. TROTT

Trott will focus attention on the Consultation on Church Union speaking on the topic, "The Emerging New Church and Methodism's Place In It." Dean Robert Cushman of Duke will share in the work of our Methodist Theological Schools, and Dr. James G. Huggin of High Point will report on the Inter-Conference Commission on College and University Religious Life. Reporting on the work of the Board of Education and their proposals for the coming year will be the Rev. Herman Winberry of Manteo.

Dr. Harold A. Bosley, former dean of the Duke Divinity School, speaks during the Wednesday afternoon anniversary of the Board of Christian Social Concerns. Prior to the Social Concerns anniversary, David Coltrane will report on the work of the Commission on Interjurisdictional Relations. The work of the Deaconess Board will also be told delegates Wednesday by Misses Ethelynde and Bernice Ballance.

EVANGELISM EMPHASIS

Of special interest to Methodist youth as well as the official delegates is the address on Wednesday evening by the Rev. Ed Beck of the General Board of Evangelism in Nashville. Beck is a former All-American at the University of Kentucky and has pioneered in new evangelism approaches. He is the featured speaker Wednesday night at the anniversary of the Board of Evangelism. The Rev. Al Simonton of Fayetteville will report for the Board and Beck will be introduced by the Rev. Howard McLamb, executive secretary of the Board.

David Traynham, conference statistician of Rockingham, will give the Statistical report for the conference year 1966-67. Membership reported in June, 1966 of 204,639 is expected to increase, according to preliminary reports received by the district superintendents.

FINAL SESSION

Before the set Thursday noon adjournment and reading of the appointments, a packed morning schedule includes the traditional Love Feast at 8:15 a.m., followed by the anniversary of Town and Country Work. Dr. M. Wilson Nesbitt, director of the Rural Church for the Duke Endowment, will focus attention on the work of rural



DR. GRAHAM S. EUBANK
Host Pastor



REV. LEON RUSSELL
Host District Superintendent

Methodist churches and the Endowment in his address. Other Thursday morning highlights will include the report of TRAF-CO, fraternal greetings from the North Carolina-Virginia Conference (CJ) and the North Carolina Council of Churches.

While St. Paul Church, Goldsboro was the site of the historic decision to build new colleges at Rocky Mount and Fayetteville by a special session of the conference in 1956, the regular session has not met in Goldsboro since 1945. The late Bishop William Walter Peele presided at the Nov., 1945 session which reported 154,081 members. Host pastor, Graham Eubank, reports that churches in Mt. Olive and surrounding towns have graciously assisted the ten charges in Goldsboro in providing housing and entertainment.

HOST ON FIVE OCCASIONS

Goldsboro was the site of five sessions of annual conferences for the Methodist Episcopal Church, South. First held in Goldsboro in December, 1857 when the conference reported a pre-Civil War membership of 29,451, other sessions were held in 1873, 1892, 1903 and 1918.

Delegates to the 1967 session will act on important legislation including the proposed Methodist-E.U.B. merger, the elimination of the Central Jurisdiction, and elect General and Jurisdictional Conference

Delegates. In addition to the eight General Conference delegates (clerical and lay), ten delegates and four alternates will be chosen by the ministers and laymen for Jurisdictional Conference in July, 1968.

Of special note to the pastors is an announcement from the Conference Secretary, the Rev. W. C. Wilson, that copies of the Book of Reports for both the minister and lay delegate will be mailed pastors one week prior to conference. Pastors are urged to get the Book of Reports into the hands of the lay delegate.

Ministers' Wives' Luncheon

NORTH CAROLINA CONFERENCE

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Goldsboro Country Club, Goldsboro, on Wednesday, June 14, at 12:30 p.m. The cost of the meal will be \$2.50, and you are asked to send a check in this amount, made payable to Mrs. G. S. Eubank, 704 East Walnut Street, Goldsboro, N. C. Your check will be your reservation and must reach her by Friday, June 9.

MRS. J. PAUL EDWARDS
Secretary



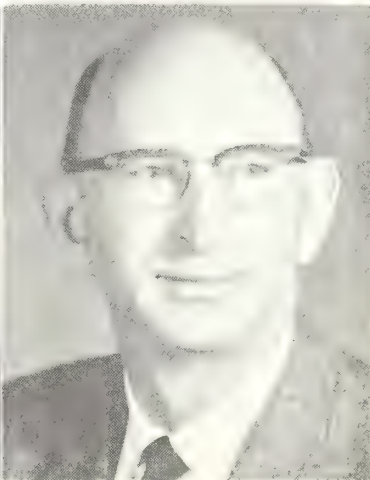
DR. PAUL HARDIN, III



DR. O. L. HATHAWAY



DR. LEO W. JENKINS



DR. M. WILSON NESBITT

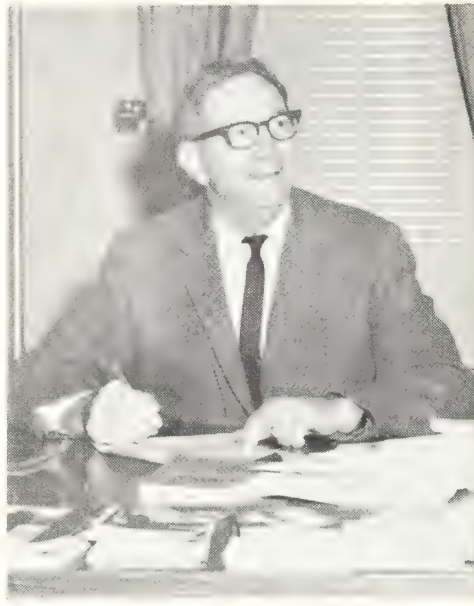
Louisburg College Has Heroic Past and Bright Future

By James C. Stokes

THE OAKS and hickory trees of "academy grove" in Louisburg, N. C. give evidence of their antiquity. But the institution which they grace, Louisburg College, was there long before they were seedlings. Under various names and through many vicissitudes of fortune, the college has this year come to its 180th anniversary. No other coeducational, church-related college in the United States can say that.

Upon the petition of persons in Franklin County who were concerned about education, on January 6, 1787, the General Assembly of North Carolina passed an act authorizing the establishment of an academy in the town of Louisburg in Franklin County. A charter was granted and the following trustees were appointed: Dr. John King, William Lancaster, Josiah Love, Benjamin Seawell, Robert Goodlow, Robert Bell, Jordan Hill, Francis Taylor, Hugh Hays, William Green, Thomas Stokes, and Dr. Varell.

That was the beginning of Franklin Academy, which spearheaded what has been called "the educational awakening" in that area of North Carolina. The charter expresses how the people felt about the venture when it states that the academy was "essential to the happiness and prosperity of the community." Through exhilarating successes and crushing hardships, the peo-



As campus minister, the Rev. Wade Goldston coordinates religious activities.

ple of Franklin County and their friends have persisted in their resolve to provide for the educational needs of coming generations.

Matthew Dickinson of Connecticut, just out of Yale College, came down to be the first teacher and principal. His was the forerunner of a series of great names which have been associated with the educational venture. But for the superlative sacrifices

and dedicated loyalty of some of these, the college would not exist today. Patriots, planters and preachers were prominent among them; men such as Green Hill and John King, Benjamin Seawell and John Haywood.

In 1813 a "Female Department" was added, called Louisburg Female Academy, and was operated until 1855 when it became Louisburg Female College. The "Male Academy" was housed in "a pleasant building on the hill about one-fourth mile from the village of Louisburg. . . . It is a two-story frame structure with foundations of solid rock." This building, constructed in 1805, still stands, and is being restored for use as an historical repository and museum.

In 1857 the present administration building, called "Main" was erected at a cost of \$16,000 and furnished for an additional \$4,000. It still stands—though twice remodeled—near the center of the forty-acre campus, an imposing structure among a cluster of new buildings.

The college was closed briefly in 1865 when occupied by Union troops, who used the Main Building as headquarters and as a hospital.

On numerous occasions the school was in a state of bankruptcy. This occurred in 1861 when it was sold for \$5,000. The group of citizens who bought it, arranged for its continued operations. Soon thereafter Dr. T. M. Jones, who had been president of Greensboro College and was later to return to that institution, became Louisburg's president, remaining there from 1863 to 1869.

The hard times of the Reconstruction Era took their toll of the institution. In 1889, it was again put up for sale and bought by a group of citizens. The Louisburg Town Commissioners, however, pur-



Relatively small in enrollment, Louisburg stresses its close personal relationships among students, faculty and parents. Parents' Day, observed in October, brings hundreds of parents to the campus for fellowship and information.



The college offers a course of study for men preparing for the ministry and for service in the local church. Carried out in cooperation with the Commission on Town and Country Work of the conference, it is particularly helpful to student pastors who are provided a chance to upgrade their education while continuing their ministry. Men, such as portrayed above live on their charge and commute to their classes.

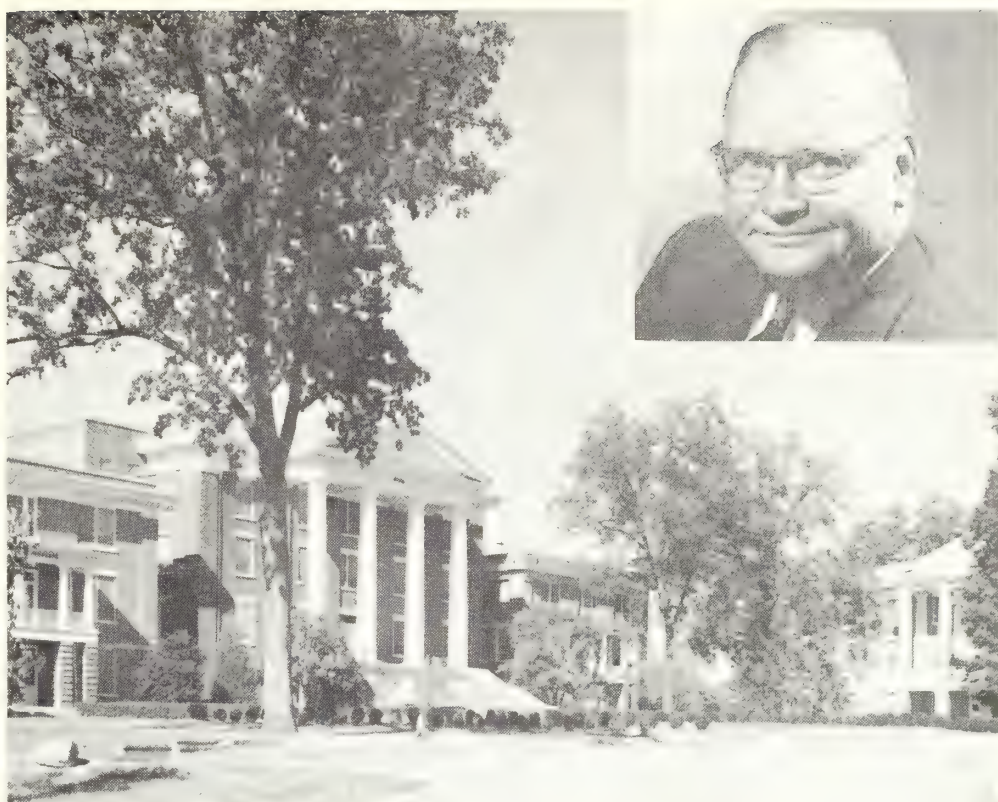


This building, constructed in 1805 and called Male Academy, still stands on its solid rock foundation. It is being restored, and will house interesting historical objects from the early days of the college.

chased it from them for the sum of \$5,400, and two years later Washington Duke of Durham bought it for \$5,450. An interesting condition of the purchase was that it should be used only for white students. Several difficult years followed and in 1896 Mr. Duke sent these instructions: "shut the college and bring me the key."

But the determination to continue the educational institution persisted and citizens of Louisburg suggested that Matthew Davis and his daughter Miss Mary Davis be allowed to take over the operation. Mr. Davis had earlier been principal of the Male Academy for 25 years, and his daughter had been teaching in the Louisburg Female College. Mr. Davis served as president until 1906, when he died. His daughter, who had since married Ivey Allen, then became the institution's president. It has been said of her administration: "The talents, enthusiasm, and unselfish spirit of Mary Davis Allen gave Louisburg College one of its most colorful periods and a school spirit that still influences the life of the college."

Washington Duke recognized the ability of Matthew Davis and his daughter, and after the first year under their administration, he had stipulated that they should operate the school rent free. In 1907, Mr. and Mrs. Ivey Allen were instrumental in influencing Benjamin Duke to donate the school to the North Carolina Methodist Conference. The actual transfer of the



Shown above (inset) is Dr. Robbins. The buildings portrayed here are still helping to make history on the Louisburg campus. They are, left to right, Franklin, Main, Davis and Pattie Julia Wright Memorial.

property took place in 1909 when the property was deeded over to the Louisburg College trustees from Benjamin N. Duke for one dollar "in order to encourage and promote the educational interests of the Methodist Episcopal Church South." In 1911, the Davis Memorial Building was erected as a tribute to the Davis family, whose family connections went back to Green Hill.

This is some of the background of an institution which this year has lived and served for almost two centuries. Space here does not permit filling in unnumbered highlights and sidelights. Louisburg today, however, bears the marks of its heroic and dedicated past. The town and the college still remember, and remembering they are proud. Something of what the college has been becomes instilled in the students who pass through its portals, and is evidenced in the loyalty of a dedicated faculty and administration. Teachers stay on when they



A typical girls' dormitory room.

could get better salaries elsewhere. A visitor senses the impression that these people are not merely fitting young people for jobs but for life. The curriculum contains an unlisted course—character building, in the highest Christian tradition.

Sitting in his office in the Main Building.

(Continued on page 16)



Recently named in honor of President Cecil W. Robbins, the library is an imposing addition to the facilities.

FACTS ABOUT LOUISBURG COLLEGE

An accredited Methodist Junior college, co-educational.
Enrollment: Fall, 1966, 691. Full-time, 678; Special 13.
Faculty: 46 members.
Operating budget: \$1,094,000.
Value of Plant: \$4,000,000.
Campus Area: 40 acres.

Issues Before Annual Conferences

By J. CLAY MADISON

IN the May 18 issue of the North Carolina Christian Advocate, Dr. Stokes, the editor, has ably set forth the two major issues that will be before the coming sessions of the Western North Carolina and the North Carolina annual conferences. Desiring a full discussion of these issues through the pages of the ADVOCATE, he has asked me to write a brief statement concerning union with the Evangelical United Brethren Church and also concerning the action recommended by the Commission on Interjurisdictional Relations of the General Conference.

The Evangelical United Brethren Church grew out of the same evangelical movement of the 18th century which gave birth to The Methodist Church. The United Brethren in Christ Church was organized in Maryland in 1800 under the leadership of William Otterbein and Martin Boehm. The Evangelical Association was organized in 1807 in Pennsylvania under the leadership of Jacob Albright. These were later united to form the Evangelical United Brethren Church.

The Methodist Episcopal Church, which was organized in 1784, came out of the Anglican Church and was often spoken of as the "English Methodists." The United Brethren and the Evangelical churches were made up of members who spoke the German language, most of them having come from German Reformed, Lutheran, and Menonite denominations. These were sometimes spoken of as the "German Methodists." In the beginning these three groups were in constant communication and fellowship with each other. They adopted similar articles of faith and developed similar church structures. The growth of the Evangelical and the Brethren, however, was limited by the fact that the German language was at first used in their services of worship. Since their union to form the Evangelical United Brethren Church they have a membership of only a little more than 750,000 which is concentrated primarily in the northeastern and the north central states.

WHAT UNION WILL MEAN

The possibility of union between The Methodist Church and the Evangelical United Brethren Church has been under discussion for several years. In reality there were no major hurdles to cross. Their histories are similar to each other. Their Articles of Religion are so nearly identical that both statements are included in the plan of union along with the General Rules of The Methodist Church. The same is true of the two statements of social principle which we refer to as our social creed.

Dr. Madison, pastor of Myers Park Methodist Church, Charlotte, is a Methodist representative on the Joint Commissions on Church Union, and is Chairman of the Western N. C. Conference Interjurisdictional Committee.

While some adjustments were necessary in the area of organization, these are not of major significance.

If the proposed plan of union is adopted, the new name will be the United Methodist Church. Most of us no doubt would prefer using simply The Methodist Church. We have to remember, however, that to the members of the United Brethren Church, their church name is just as precious to them as our church name is to us. It is only fair, therefore, that some part of their church name be retained in the name of the new church that is coming into being.

Also in the proposed new church there will be no Quarterly Conference. There will be a Charge Conference, instead, with approximately the same duties and powers now assigned to the Quarterly Conference of The Methodist Church.

Furthermore, in the proposed new church there will be no Central Jurisdiction. The Evangelical United Brethren Church has no Negro annual conferences. If the plan of union is adopted, the annual conferences of the Central Jurisdiction will immediately become a part of the area jurisdictions in which they fall. One bishop from the Central Jurisdiction and one from the Evangelical United Brethren Church will be transferred to each of the area jurisdictions for assignment therein.

SECOND MAJOR ISSUE

The second major issue before the Annual Conferences is closely related to the first. The plan of union calls for the transfer of all Central Jurisdiction annual conferences into the area jurisdictions, but it does not attempt to say what should happen thereafter. Presumably, these segregated annual conferences might continue to be segregated indefinitely. This is totally unacceptable to the members of the Central Jurisdiction and understandably so, for they would much prefer being a part of a segregated jurisdiction than a part of isolated, segregated annual conferences. The proposal of the Interjurisdictional Commission, therefore, seeks to deal with this issue. It provides for the immediate merger of these conferences which have already voted for transfer and merger. This will include our two conferences which voted for transfer and merger a year ago. If the plan of union and the Interjurisdictional proposal are approved, the North Carolina-Virginia Annual Conference of the Central Jurisdiction will be transferred into the Southeastern Jurisdiction and its merger with the Virginia, the North Carolina, and the Western North Carolina conferences of the Southeastern Jurisdiction will follow. The same will be true of several other annual conferences in our Jurisdiction and in the South Central Jurisdiction.

As for those conferences which have not voted for merger, the plan calls for them to begin conversations and negotiations immediately through properly constituted committees looking to the merger of all Negro conferences with white conferences

by 1972. As Dr. Stokes pointed out in his article, this is a target date rather than a mandatory date.

This recommendation from the General Commission on Interjurisdictional Relations is based largely upon the resolution passed by the North Carolina-Virginia, the Virginia, the North Carolina, and the Western North Carolina conferences last year. So far as we are concerned, it calls for no action beyond that which we have already approved.

In our century, division has become a growing embarrassment and hindrance to the Christian Church. We have come to take with increased seriousness the prayer of our Lord, "That they all may be one: That the world may believe that Thou hast sent me." The movement toward greater unity is perhaps the most significant characteristic of the Church in our generation. Both of these proposed actions are designed to bring about an elimination of division within the Church, one based upon race, and the other upon minor differences of organization and polity. If these proposed actions are approved, the Church will certainly not be healed of all of its divisions nor will all race problems be solved, but we will have taken at least one step in the direction of that unity in Christ toward which we seek to move.

◇ ◇ ◇

Murrays Honored By First Church

More than two hundred and fifty persons attended a dinner recently at the First Methodist Church, Gastonia, honoring Rev. and Mrs. Clyde E. Murray. Mr. Murray plans to retire at the Annual Conference in June, after serving First Church as associate pastor since 1954.

Dr. Wilson O. Weldon of West Market Street Methodist Church, Greensboro, was the guest speaker for the dinner. He is a former pastor of First Church.

Other special guests at the dinner were the Murrays' children: Rev. Jerry D. Murray, pastor of the First Methodist Church, Forest City; Mrs. W. Y. Hook, Mrs. Lloyd Stifler and Mrs. Jim L. Brogden.

The church members presented a color television set to the Murrays, who plan to live in Franklin following retirement.

Scarritt Graduation on Friday

Seventy-five bachelor and master of arts degree candidates will receive their diplomas from Scarritt College, Nashville, on Friday, June 2.

Dr. Wilson O. Weldon, the new editor of *The Upper Room*, will be the commencement speaker at 10:30 a.m. in Wightman Chapel. Dr. Weldon has been senior minister of West Market Street Methodist Church, Greensboro, since 1963 and will assume his editorial duties in mid June.

Candidates for the M.A. degree from North Carolina are Nancy Ruth Best, Brenda Ann Jones and Richard J. Williams.

This year's Commencement marks the beginning of Scarritt's 75th Anniversary celebration which will run to Commencement, 1968.

A Message From Leasburg Methodist Church

We of the Leasburg Methodist Church experienced a great loss in the passing of our pastor and friend, the Rev. Holland Hale. We are grieved that he is no longer with us in his physical life, however, we find solace in the thought that "... life itself is an unfinished business in which death is only a physical extent."

Sharing with us in our pastorate-interim of eleven weeks we have been blessed with the sympathy, the interest, and the able assistance of our Bishop, Paul N. Garber; our District Superintendent, T. B. Hough, the ministers, the lay leaders, and many friends of the North Carolina Conference, and, particularly, Mrs. Holland Hale who has been so faithful in her service to us in completing our conference year's work in the interim pastorate. To each and every one who has shared with us in the loss of our pastor, Rev. Holland Hale, we offer our most humble thanks.

We are sincerely grateful to Superintendent Hough for the personal interest he has given in arranging a schedule for interim preachers and lay speakers to fill our church pulpit each Sunday so as to insure a regular worship service schedule without interruptions.

We feel that God has blessed the fellowship of our church and the preachers and lay speakers who helped us during our pastorate interim. We have been helped to broaden and deepen the ministry of our church to the needs of our congregation and to the community which our church serves.

To those who have given unstintingly of their time and talent in bringing to us effective spiritual guidance through their Sunday morning messages, we express our heartfelt gratitude.

Preachers and lay speakers filling the Leasburg Church pulpit in the interim pastorate from March 26 through June 4 were: Harvey B. Johnson, Jack Shore, Charles Hutchinson, George Johnson, James Guthrie, William H. Gattis, James Stanfield, George Forehand, Ronald McCarter, L. M. Luttreloh and Revis Carver.

With the bountiful blessings bestowed



H. L. HALE

upon us by these fine witnesses for Christ—we are encouraged to maintain our loyalty to the church of Christ, and challenged anew to give sacrificial support to our church's program. We are further encouraged and challenged to uphold the arms of our new pastor when he comes to us in June 1967. We know that we must make sure that he has a great pastorate in our community because each one of us will fulfill our vow to "support by our attendance, by our prayers, by our gifts, and service."

Thank you, preachers and lay speakers, and may God bestow upon you, each one, His richest blessings.

SAM WINSTEAD, Official Board Mem.
SALLIE B. NEWMAN, Official Bd. Mem.
RAYMOND ALLEN, Lay Leader

(The Rev. Mr. Hale served as pastor of the Leasburg-Salem Charge for ten months until he suffered a fatal heart attack on April 11, 1967)



RECEPTION GIVEN

The Rev. and Mrs. Frank C. Smathers, the Rev. and Mrs. Thomas H. Swofford and the Rev. and Mrs. Alec Alvord were guests of honor at a reception at the Winston-Salem District parsonage on Saturday afternoon, May 20. After serving two years on the Pinnacle charge, the Alvord family is returning to the mission field in June. The Smatherses and the Swoffords are retiring after many years of faithful service in the Western North Carolina Annual Conference. Standing in front of the parsonage, from left to right, are Mr. and Mrs. Smathers; Mr. and Mrs. Swofford; Dr. Julian Lindsey, district superintendent, and Mrs. Lindsey; Mrs. Alvord and Mr. Alvord. The reception was planned by Dr. and Mrs. Lindsey, the District Ministers' Association and the District Ministers' Wives Association. The Rev. and Mrs. Donald C. Davis have served this year as presidents of the above groups. All active and retired ministers of the district and their families were invited to the reception.

Dr. and Mrs. Carl King Honored

Conference and district leaders of children's work in the Western North Carolina Conference assembled at the Methodist Building in Statesville on Sunday afternoon, May 21, to honor Dr. and Mrs. Carl H. King. Miss Louise Robinson, Conference Director of Children's Work for the Methodist Board of Education, was hostess.

Dr. King for a number of years has served as executive secretary of the Conference Board of Education and is retiring from the position in June.

On behalf of district directors of children's work, Mrs. Dix Sarsfield of Charlotte presented the Kings an electrical appliance for their summer home. Another gift was a book on Methodism, "Forever Beginning," from the hostess.

In addition to the Kings other special guests were Mr. and Mrs. Carl H. King, Jr., and their children, Karen and Bill, of Arden; the district directors of children's work and district and conference leaders; local Methodist ministers and their wives, and staffs of the agencies housed in the Methodist Building.

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Woman's Activities



W. N. C. Conference

Mrs. JOHN C. WRIGHT

MISS THARON McCONNELL WRITES OF VIETNAM

A picture of Methodist work among the war refugees in Vietnam is given in a recent letter from Miss Tharon McConnell, special term missionary in Quang Ngai.

She tells of going on shopping tours in downtown Saigon, trying to help the mothers of her area. Her special work is with pre-school children. She writes:

"My work at the camp has been concentrated in the pre-school children. These are the children who suffer most. In the crowded living quarters of the refugee camp, sanitation is almost non-existent. The diseases that usually accompany such conditions are found to be here,—dysentery, typhoid, plague, and malaria. In addition, malnutrition is common in our area. Children below three may have eaten rice and breast milk, if the latter is still available. The children are lacking especially in proteins and vitamins during these important early years. Consequently I provide vitamins for small children. We have also been experimenting with a food supplement program in an attempt to teach mothers to feed the children protein and vitamin rich foods."

She tells the story of little Em Ly in this way: "One of the children on the food supplement program is Em Ly. She is approximately 2½ years old. I first saw Em Ly a little over three months ago when her mother persuaded me to go with her to see the child. I was horrified. Staring up at me from the rough bamboo bed was a skeleton—every bone was visible and dull eyes looked up from hollow sockets. Without hesitation I took the child and went immediately to the hospital. She stayed there for almost three weeks while the doctors tried to build her up. Since that time Em Ly has been on our feeding program. Once a day we take in some protein and one vitamin dish she eats in addition to the food she normally would eat."

"Time has revealed Em Ly to be an unwanted child whose parents have ignored her in favor of her younger brother. By visiting in the home often, we are trying to help the mother come to love and accept Em Ly. Slowly but surely Em Ly is gaining weight and the favor of her mother. . . and we begin to feel hope for one more child."

The thoughts of a young missionary are revealed in the written words: "Here in this land the war is ever present. Even as I sit writing this letter, I am again hearing the bombs and feeling the house shake. There is a major battle in progress just about ten miles outside the city. There will be many

casualties and I am sure many will be left homeless. And so, on and on drags the war and my heart grows heavier as I try to share the burden of these brave people."

Her letter ends on a note of high faith, for she says: "We have just returned from our conference held in Dalat. It was a good conference in which there was free exchange of ideas as we sought together to find more meaningful ways of thrusting ourselves into our situation here. We were reminded again that our mission is to BE the Church and the presence of a witnessing Love in this country."

Miss McConnell's home address is Route 4, Mooresville.

MARION DISTRICT MEETING

The 27th Annual Meeting of the Woman's Society of Christian Service of the Marion District was held at First Methodist Church, Spindale, on April 22.

The welcoming address was given by Mrs. Joe Padgett, president of the hostess society, with Mrs. Kimball Miller of Old Fort, district president, presiding. The program centered around the theme, "Unite, Prepare and Lead On."

Mrs. I. S. Michalove of Forest City, introduced the program on Christian unity by giving a history of the union of The Methodist Church and the Evangelical United Brethren. Several questions for discussion arose asking the women to focus their attention on the real meaning of ecumenicity.

Mrs. Fletcher Nelson of Morganton, Conference vice-president, gave the history of Consultation on Church Union, and told of the work and objectives of the National Council of Churches.

Mrs. Gilreath Adams, Jr. of Asheville showed a color film, "Foundations for Dialogue," and a skit, "Living Room Dialogue" was presented by a group of conference officers.

The meeting was concluded with a meditation and prayer by the Rev. John Jordan, host pastor.

MISS VIVIAN BARRETT
Dist. Chm. Public Relations



N. C. Conference

Mrs. H. W. DOUB

RALEIGH DISTRICT SECOND ANNUAL RALEIGH DISTRICT WESLEYAN SERVICE GUILD RETREAT

Camp Rockfish again! It was time for another annual Wesleyan Service Guild Spiritual Life and Planning Retreat, and many Guilders from the Raleigh District

who had participated in the first retreat last spring joined with ten new comers at Camp Rockfish on the shore of Lake Upchurch, where Cumberland, Hoke and Robeson counties meet, the weekend of May 13-14. There were twenty six Guilders present.

The retreat was under the leadership of Mrs. Norma B. Carroll, district secretary, and advance preparations were made by Mrs. Carroll, Mrs. Mamie Bailey, and Misses Addie and Mabel Jones.

Guilders arrived between 11:30 a.m. and 12:00 noon on Saturday and everyone contributed a picnic lunch.

Grace was said at each meal by Miss Lora Harton, district Spiritual Life chairman. An inspirational devotional was presented at the beginning of each session on Saturday by Mrs. Elise Williams.

Mrs. Hugh W. Perry, district Christian Social Relations chairman, was in charge of the first session. She introduced Mrs. Fred Lemmond, Conference Christian Social Relations chairman, who presented an interesting program on "The Guilders' Responsibility in Christian Social Relations." She pointed out that everything we do as Christian women is Christian Social Relations and showed us samples of materials available to us in this area of work.

"A Look at Missionary Education" was presented by Miss Virginia D. Jones, district Missionary Education chairman. The need for more self-studies within local Guilds was emphasized. She also stressed the importance of attendance at the Annual School of Christian Mission held at Methodist College, Fayetteville each summer.

Mrs. W. M. Bryan, Raleigh district president of the Woman's Society of Christian Service, was speaker for the first evening session. Her topic was the importance of membership cultivation. The greatest need of people is to know God, and as Guilders it is our responsibility to bring others into the Christian fellowship of the Wesleyan Service Guild.

The final session on Saturday was used to plan the 1967-68 Wesleyan Service Guild Calendar under the direction of Mrs. Norma B. Carroll. Plans were made for two district-wide seminars and tentative dates set.

The Sunday Morning Watch, held by the lake, was a high moment of the retreat. Miss Ethelynde Ballance, deaconess and director of Religious Education at Raeford Methodist Church, was the leader and talked about the importance of "Starting the Day" by hearing God's voice and seeing His vision.

Church school was held in the lodge. Mrs. Carroll led the devotional, and Miss Lora Harton introduced our guest teacher, Dr. Richard O. Hartman, chairman of the Area of Religion and Philosophy at Methodist College in Fayetteville. His inspiring message was on Christian Commitment and Obedience to God. At the close of the lesson all joined hands and sang "Blest Be The Tie That Binds."

After lunch Guilders joined together in "KP" to clean up the camp. Our spare time had been spent exploring the wooded area of the camp, enjoying the beauties of spring. The beauty of the camp with its high-arched

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- June 10-18: National Conference of the Methodist Student Movement, Loyola University, Chicago, Ill.
- June 11-16: General Assembly of the University Christian Movement, Loyola University, Chicago, Ill.
- June 19-23: United Campus Ministers Assn. Convocation, Michigan State University, East Lansing, Mich.

LAKE JUNALUSKA ASSEMBLY

- June 11-16: Fred Waring Music Workshop
- June 15-18: Sixth Annual Church Ushers Conference
- June 28-30: Methodist-Roman Catholic Conversations
- July 3-6: Southern Regional Conference on Christian Social Concerns
- July 5-9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1-3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- June 5 : Methodist College, Summer Sessions Begin
- June 5-9: Staff Training, Camp Don-lee, Camp Chestnut Ridge, Camp Rockfish
- June 6-7: Spiritual Enrichment Day, Louisburg College
- June 6-8: Cabinet Meeting
- June 12-15: Annual Conference

WESTERN NORTH CAROLINA CONFERENCE

- June 7-11: Annual Conference
- June 13-15: Western N. C. WSCS Annual Meeting, Lake Junaluska
- June 16-18: Western North Carolina WSC Annual Meeting, Lake Junaluska
- June 16-18: WNC Young Adults
- June 18-24: Senior High Officers Workshop
- June 25-July 1: Senior High Christian Witness Assembly

went to Circle 12, for best attendance at the General Meeting. Life Memberships were presented to Mrs. Paul N. Garber and Miss Nancy Wallace by their respective circles. Baby memberships were given to David and Daniel Schmickle, by their grandmother, the outgoing WSCS president, Mrs. Earl Brian. A silver pitcher was given to Mrs. James Preston, who is moving to Charlotte. A book was given to Mrs. Caswell Riddle, in appreciation for her piano renditions over the years. A book was presented to Mr. Paul Vick, Raleigh's

Ambassador for 1967, for teaching the Mission Study Course on "Affluence and Poverty." A check for \$300 from the WSCS to honor Dr. Marvin Vick was presented by Mrs. Earl Brian, to be used for the missionary work of the church. A check for \$500 was presented to Mrs. Graham Poyner, for the current YWCA Building Campaign. Mrs. Earl Brian received the past president's pin, which was presented to her by Mrs. Hugh Dupree.

MRS. J. R. ADAMS, Chm. Publicity
Edenton Street Methodist Church

cabins of modern architecture, the numerous wild flowers and trees, the songs of birds, the lake edged with green, the beautiful sunshine, the peace and serenity, all contributed to the deep sense of God's presence through His glorious creation.

Goodbys were said and we enthusiastically agreed to make plans for a return to Rockfish next spring for another uplifting weekend of heartwarming Christian fellowship for members of the Raleigh District Wesleyan Service Guild.

Miss DORIS M. OGLESBY
Wesleyan Service Guild Unit 4

EDENTON STREET WOMAN'S SOCIETY MEETING

Mrs. Hugh G. Dupree became the new president of the Edenton Street WSCS when Dr. Marvin Vick installed officers on Monday, May 15, in the Joseph G. Brown Chapel of the church.

The installation followed a devotional service led by Mrs. Graham Poyner in memory of the following deceased members: Mrs. L. S. Tyson, Mrs. R. J. Harris, Mrs. W. J. Richardson, Mrs. Fred Jones, Mrs. I. H. Paris, Mrs. J. Henry Highsmith, Mrs. Julian White, Mrs. A. S. Barnes and Miss Ira Brinkley.

The annual pledge service was conducted by Dr. Marvin Vick. During the luncheon, brief reports were given by the outgoing officers. They were presented with a corsage, made by Mrs. J. G. Tuttle and Mrs. James Hill. The society had gained sixty new members and raised \$10,741. \$780 of this went to missions and the remainder for local and community work.

The following awards were presented: Circle 13, the award for collecting the most coupons; The Alma Wynne Edgerton Award of \$15.00 to Circle 25 for securing the most new members; The \$10.00 award

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MRS. CATHERINE VICK

Dear Girls and Boys:

Have you ever stopped to think whom it is that deserves all our thanks? We say thank you to many people. We thank our hosts for delicious refreshments, we thank our parents for new clothes, we thank our friends for the good times we have, but do we stop to think that there is one above all who has given us all that we have that is good? Somewhere I read this little story:

Some children were playing very hard one bright, sunshiny day. Suddenly they knew they were hot and thirsty. They all rushed to the farm pump; and each got a drink of the cool, sparkling water which the pump drew up from far down in the earth.

The water was so good and so refreshing that the children said to one another—at least they thought this in their minds—"We should give thanks for this wonderful water. To whom should we give thanks?"

Now children like to pretend and make believe. Let's make believe things can talk and the conversation might go like this.

The children said to the pump, "Thank you very much for the water. It was so good."

Then the pump blushed and squeaked to say, "That's very nice of you. But all I did was bring the water up from deep in the ground. It was the clouds who dropped the rain that sank into the earth."

Then the children looked up to the clouds and said, "Thank you, clouds, for the lovely, cool water."

The clouds were so touched that they dropped a few tears and said, "It's very nice of you to thank us for the water, but all we did was carry it here. The sun drew it up to us."

So the children said to the sun, "Thank you for giving us the clear, cool water."

The sun was so pleased to be remembered that it put its face right through the clouds and beamed on the children. It said, "It's very nice of you to thank me for the water, but really all I did was to draw it up from the ocean."

The children said to the ocean, "Thank you for the clear, cool water you gave us to drink." You should have heard the ocean lapping on the shore as if it were lapping up the thanks of the children. The ocean, like everybody else, likes to be remembered.

The ocean said, "It is very nice of you

to thank me for the water, but really you ought to thank God who made me and gave you the water."

The children thought that the waves made a little rhyme like this:

Not unto me but unto Him
Who formed the depths in which man lies

Go give thy thanks—
To Him who all thy wants supplies.

And then the children, gently and softly, as all of us should, said this prayer:

O God, we thank thee for thy gift,
Thou are the giver of all good.

AUNT CAY



DISCOVERY DAY

"Today's the day for a picnic! Today's the day for a picnic!" chanted Teddy and Patty and Nancy as they gaily entered the kitchen for breakfast. Father and Mother laughingly joined them and paraded around the table.

"I think," began Father with great ceremony as they reached their places, "I think you are right!" And they laughed at the thought of the happy day ahead. Then they were silent for a moment while each in his own way gave thanks to God for the beauty of the day, for the food before them, and for the family of which they were a part. During breakfast, plans were made for their annual Discovery Day picnic. Each spring on the first bright day, warm enough for a picnic, the Hamilton family packed a big basket, climbed into the car and headed for Parsons Woods.

Today they sang happily as they drove along the road, a folk song Patty had learned at church. After a lunch of their favorite sandwiches, potato chips, brownies, and milk, beside the rushing brook, they started along the woodland path of discovery. Teddy was equipped with his camera for a picture record of their trip. Nancy carried a small magnifying glass, for sometimes they wanted to look at the tiny parts of a plant. Mother had the field glasses to help find the singing birds, and Patty carried the notebook and pencil to keep a list of plants and birds and insects. Father's pockets bulged with guide-books which would help identify whatever they might find.

They saw jack-in-the-pulpit, a deep purple trillium, and small violets along

the way. On a sunny slope almost hidden by the dried leaves of wintertime, they found the fragrant pink arbutus. Each year they were better able to recognize songs of the woodland birds, and each year their eyes were quicker to see the chrysalis of the butterfly and the cocoon of the moth so carefully disguised as a dead brown leaf. This time Teddy found a clump of small green fern "fiddle-heads" just beginning to unfold, spot-lighted by a shaft of sunlight. He lost no time in taking a snapshot of them.

When the trails had brought them back to their starting place, they sat on a large rock by the brook to rest and to talk about what they had seen and heard. As always, they were surprised at the length of their list, for each year it grew longer.

"I don't know when we have more fun than we do together on our Discovery Day picnic each spring!" sighed Nancy.

"It is always a special day, isn't it?" said Patty.

"I like discovering things and finding out about them," added Teddy. "And it's fun for us all to be discovering together."

"Of course, it is," agreed Daddy. "There's something about this kind of a day—a special day as Patty said—that makes us all feel very much together. Then too, on a day like this I am sure I know and understand more about God!"

"I know what you mean," said Patty. "The sky seems so blue, and the sun so warm and bright, and we can smell the damp earth! It makes me feel excited and thankful just to know it's spring."

"I hadn't thought of it before," said Teddy, "but I was thinking of how each year, just about this same time, we have this kind of day and when we come to the woods we find the same things growing. We can just about depend on it."

Then Nancy spoke softly, "I like to see all the new growing things just pushing through the earth."

And Mother said, "I like to see the leaf-buds on the branches getting bigger and just beginning to unfold."

No one spoke for a moment. Then Father said, "Today has taught me several things about God. I see Him at work in the wonder of spring—the beauty of the sky and the warmth of the sun. I see His plan in the changing seasons. As Teddy said, we can depend on it, after winter spring will come, to be followed by summertime and autumn. Because of the new growing things that cover the earth, I know that God is always creating new life. All this reminds me that 'God has made everything beautiful in His time,' and that

(Continued on page 15)

Sunday School Lesson

FOR JUNE 11

By RAYMOND A. SMITH

Salvation for All Men

Background Scripture: Acts 9:32; 11:18

Lesson Scripture: Acts 11:1-18

This lesson marks another important step in the progress of the early church from a small division of Judaism to the Church Universal. Under the leadership of the Holy Spirit the little band of Jesus' loyal followers are made to see the larger purpose that God had in mind for them and their successors.

The means whereby this was accomplished centers around a revolutionary experience of Peter recorded in our Scripture lesson. This experience was, in its way, almost as dramatic as that of Paul's which we considered last Sunday. In the case of both these men the net results of their visions was a broader and deeper understanding of the wideness of God's mercy, and the breadth of God's concern for men beyond the boundaries of Palestine.

Like so many of the great religious leaders of Israel, Peter said "No" to the Lord at first. However, in the end, like Paul, he became "obedient to the heavenly vision." The vision (dream) took the form of a sheet let down from heaven in which there were many kinds of animals, birds and reptiles. When the voice commanded Peter to "kill and eat" he immediately responded "No, Lord, for nothing common or unclean has ever entered my mouth." Then came the answer "What God has cleansed you must not call common." The reader will understand that the word "clean," as used here, refers to foods that were permissible to eat; in other words, that were ceremonially clean. The tradition of Judaism had many foods that could be eaten if properly prepared; but they had a long list of others that could not be eaten at all.

Now the significance of the vision was that all created things are to be considered of some value. We are not to be contemptuous of what God has made. Peter had already freed himself from some of the old rules and regulations, as is shown by the fact that he was staying at the home of Simon the tanner. The tanner's work was considered unclean because he came into contact with dead animals.

But Peter was to go still further in his new-found freedom. He was coming to realize that Gentiles and Jews were all of equal worth in the sight of God. The account of the conversion of Cornelius and his household illustrates this (see Acts 10:17-48). Cornelius was a Roman captain who was a man of good character. He wanted to know more of the new faith. Peter ministered to him and he was baptized. The fact that God "shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" was the great discovery of Peter.

It changed his attitude toward the non-Jews, that is, the gentiles.

It is a significant day in the life of any person when he comes to realize the worth and dignity of every man, no matter what his race, color or creed may be. However, when Peter returned to Jerusalem he was asked about his activities in behalf of the gentiles. In fact they were deeply disturbed that Peter had been having fellowship with these people who were outside the circle of Judaism. There was a law that no gentile could come within the sanctuary of the temple, but there was a "Court of the Gentiles" that was outside the temple. So religion, in the minds, of some, had become an exclusive thing. The message of the greatest of their prophets had seemingly been forgotten, for these prophets had proclaimed a God who was the God of all nations.

It began to look as if these same barriers would be set up among the early followers of Jesus. But we are told that Peter was able to convince them that the gentiles also had a place in the plan of God. The question of narrowness and exclusion was not settled once and for all, however. We find in reading Paul's letter to the Galatians, and certain sections of Philippians, that the people of the narrow view were still making trouble in the church.

We wish we could say that in our time all this narrow and exclusive attitude has disappeared from the church. The sad truth is that modern representatives of the "circumcision party" are still with us. There are still those who don't want certain kinds of people in their church. When this happens the nature of the church is really changed. It becomes a "club" of like-minded people who don't want anyone in it who isn't like themselves. Paul found divisions in the church at Corinth, but urged them to "do away with these party cries." We shall have to conclude that it is still true that reform is needed, even in the church of God!

♦ ♦ ♦

Children's Page Continued

(Continued from page 14)

'while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.' O God, we thank you for the wonder of spring and that through it we may come to know and understand You better. Amen."

From *Thought of God for Boys and Girls*



RIDDLES

What is worse than biting into an apple and finding a worm? Finding half a worm.

What starts with T, ends with T, and is full of T? A teapot.

ANSWERS FOR LAST WEEK

Horses; deer; cattle; bull; goat; cow; bear; sheep; foxes; rams; swine; dog; camels; lions; calf; oxen.



"Dad, is God with us here at the lake?"

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West End Church Honors Rev. and Mrs. W. H. Brown

West End Methodist Church will honor a former pastor and his wife in a special way on Sunday, June 4. The chimes, which have been recently installed in the church, will be dedicated to the memory of the Rev. William H. Brown and in honor of his wife.

The Rev. Mr. Brown served thirty-four years in the ministry of The Methodist Church in the North Carolina Conference. During this time he was instrumental in organizing or building five new churches, among them the West End Methodist Church. In 1914, while serving the Aberdeen-Biscoe charge he organized the Meth-



REV. W. H. BROWN

odist membership in West End, and in 1915, on the completion of the present sanctuary, became the first pastor. Later he was sent back for two other conference appointments, making a total of ten years' pastoral service to this church.

Upon retirement, Mr. and Mrs. Brown made their home in Jackson Springs, N. C. For twenty-three years they attended morning worship services at West End Methodist Church. When they were not occupying

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Louisburg College

(Continued from page 9)

Dr. Cecil W. Robbins, who has been president since 1955, seemed to be speaking for the generations of presidents and teachers who have helped make Louisburg what it is today, when he said:

"Louisburg College seeks to provide the academic, cultural and spiritual environment in which a student may find himself and begin to reach his potential. Students and faculty work together intimately and in this environment the student is prepared to meet the challenges of the senior college or university or to face the demands of his chosen vocation

"It would be an exaggeration to claim that the college succeeds in the case of every student. However, we are proud of the records our students make after they leave Louisburg. We believe they find something here that is stimulating and intrinsically worthwhile."

Duke Announces Recipients For Honorary Doctorates

Four men who have kept a finger on the pulse of American endeavors in business, government, the fine arts and religion will receive honorary degrees at Duke University's 1967 Commencement exercises.

Honorary doctorates to be conferred at the 10 a.m. convocation on Monday, June 5, will go to:

Former U. S. Secretary of Commerce Luther H. Hodges of Chapel Hill; Attorney Robert Lee Humber of Greenville, N. C., pioneer in the state's fine arts movement; Charles S. Murphy of Washington, chairman of the Civil Aeronautics Board; and Methodist Bishop W. McFerrin Stowe of Topeka, Kansas.

Hodges, chairman of the Board of the Research Triangle Foundation and president of Rotary International, will receive a Doctor of Laws. The Doctor of Humanities degree will be conferred on Humber. Murphy, a 1934 graduate of Duke and a native of Wallace, N. C., will be given a Doctor of Laws degree, and Bishop Stowe, a 1935 divinity school graduate of Duke, will receive the honorary Doctor of Divinity degree.

◆ ◆ ◆

"It is not enough merely to have faith: we must keep faith."

—Dr. Ralph Sockman



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Volume 112

Greensboro, N. C., June 8, 1967

Number 23



Methodist Student Day, June 11

Many Methodist churches will observe Methodist Student Day on Sunday by emphasizing the work of higher education in Methodist-related institutions and by honoring the college students in their congregations.

During the summer recess from college, Methodist students will be participating in various church-connected activities, such as attending youth conferences, serving as counselors in summer camps, working as educational assistants in local churches, and taking part in caravans.

The group pictured above will participate in the Scandinavian

Caravan exchange program between the Charlotte Area and the Northern Europe Area of The Methodist Church this summer. They are, from left to right: front row, Rev. Gilreath G. Adams, Jr. of Asheville, group leader; Miss Sandra Millikin, Charlotte; Mrs. Gilreath G. Adams, Jr., Asheville, counselor; second row, Roland Barnhardt, Winston-Salem; Miss Alice Weldon, Greensboro; Bruce Cunningham, Charlotte; Miss Bonnie Eskridge, Parksley, Va.; and David O'Brien, Charlotte. Not pictured are Miss Starr Barnhardt and Richard Marion, III, of Winston-Salem. See page 9 for further details on this caravan.

* CAROLINA BRIEFS *

¶ The Rev. and Mrs. William T. Clarke of Graham announce the birth of a son, Thomas Brantley. Mr. Clarke is pastor of the Bethel Methodist Church.

¶ Dr. George Schreyer, head of the Department of Christian Education at Pfeiffer College, will be the guest preacher at First Methodist Church, Wadesboro, on June 11.

¶ The women of First Methodist Church, Rockingham, are making 300 hospital gowns for leper colonies in India. This project is sponsored jointly by the Commission on Christian Social Concerns and the Commission on Missions.

¶ Ann Street Methodist Church, Beaufort, will observe Heritage Sunday on July 2 in celebration of its 189th anniversary. Guest minister will be Dr. W. Stanley Potter, minister of Queen Street Methodist Church in Kinston. Dr. Potter is a former pastor of Ann Street.

¶ The third annual Homecoming will be held at historic Whitakers Chapel, six miles east of Enfield, on Sunday, June 18. Former members and pastors of this church, as well as friends, are invited to attend the service and remain afterward for the picnic dinner to be served on the grounds of the church.

¶ Ministry Sunday at First Methodist Church, Rockingham, was most outstanding. Dr. J. V. Early, pastor, delivered the sermon on the subject, "Stir Up the Gift of God Within Thee." At the close of the service, 35 young people knelt at the altar to dedicate themselves to God's will, pledging to heed the call to the ministry if called of God.

¶ Dr. James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel at Duke University, spoke at graduation exercises of the Woman's Medical College of Pennsylvania in Philadelphia on June 2. He gave the baccalaureate address on June 4 at Bradford Junior College, Bradford, Mass. He will make the commencement address at The Taft School, Watertown, Conn., on June 9; speak at a commencement dinner at the Tabor Academy, Marion, Mass., the same date, and at graduation exercises at Kimberly School in Montclair, N.J., on June 12.

The North Carolina Conference Louisburg College Alumni Association will hold its annual meeting at the Holiday Inn, Western Steak House, 70 East By-Pass, Goldsboro at 12:00 noon, Monday, June 12. All alumni and friends of the college are invited. The luncheon and brief meeting will be concluded by 1:00 p.m.

EDWARD F. SMITH, President
North Carolina Conference
Louisburg College Alumni
Association

NOTICE OF MEETING

The Board of Ministerial Training and Qualifications of the North Carolina Conference will meet in St. Paul Methodist Church, Goldsboro, Monday, June 12, 1967, at 9:00 a.m. All who need to appear before the Board should come at that time.

J. V. EARLY, Chairman
BEN F. MUSSER, Registrar

¶ *The Unfinished Pyramid*, a book of sermons by Dr. Charles P. Bowles, has been printed and is now being offered for sale. The book, edited by Dr. Thor Hall of Duke University, features a biographical sketch by Dr. Emmett McLarty and ten of Dr. Bowles' most significant sermons. The cost is \$2.50, and proceeds from the sale of this book will be used to establish a memorial for Dr. Bowles at Duke University Divinity School.

¶ The East Carteret Group Ministry, composed of Marshallberg, Williston, Straits, Harker's Island, Sea Level, and Atlantic charges, sponsored a three-night Christian Workers' School May 21, 22, and 23. Rev. L. P. McKee, Marshallberg, was dean of the school. Rev. R. L. Jerome, Smithfield, taught *Understanding the Bible*, and Rev. W. R. Heston, Rowland, taught *Biblical and Theological Perspectives Undergirding the Methodist Curriculum*. The school, with fifty-five registered, was held at the Williston Church, Rev. J. L. Fisher, pastor.

¶ Mr. Clyde M. Taylor of Asheville died on May 23 of a heart attack. He is survived by his wife and two daughters, Mrs. Donval Simpson of Fairbanks, Alaska, and Mrs. J. W. Reynolds, Jr., a Methodist minister's wife of Rocky Mount, Va. The funeral service was held in Trinity Methodist Church, Asheville, on May 25. Mr. Taylor had served in Trinity's youth division for forty years and as a local church, district and conference camp counselor. He was a certified lay speaker in the Asheville District and had been Trinity's lay member to the WNC Annual Conference.

¶ The father of a Western N. C. Conference pastor, Rev. Roy L. Grant of Winston-Salem, recently died in High Point. Lon L. Grant had been hospitalized for six weeks before his passing at the age of 70 years. He experienced a severe coronary attack more than ten years ago. His funeral service took place on Sunday, May 28 at Hilliard Memorial Baptist Church, High Point, where he had been a member for many years. His wife, Mrs. Elsie W. Grant survives. Besides Brother Roy Grant, three other sons are living: Rev. Worth C. Grant, missionary at Tokyo, Japan; J. Marse Grant, Raleigh, who is editor of the *Biblical Recorder*, and Truett A. Grant of Sedgewick, Greensboro. There is also a daughter, Mrs. Ray DeLapp, and 13 grandchildren.

¶ Bethel Methodist Church, Graham, has completed a sanctuary renovation program this year. The sanctuary has been painted and new carpeting, lights, organ and Methodist Hymnals have been added. The total cost of the program has been \$5,000.

¶ Mrs. Charles Henderson of Charlotte has been re-elected president of the Board of Directors for Bethlehem Center in Charlotte. Other officers elected during the annual Board meeting on May 16 included W. A. O'Brien, vice president; Miss Allegra Westbrook, secretary; and Miss Mary Bright, treasurer. Miss Lucy Gist, a Methodist deaconess, is the executive director.

Box Score on Vote on EUB Merger And Race Resolution

Conference	EUB Merger		Race Resolution	
	For	Against	For	Against
Wyoming (NE)	223	2		
Troy (NE)	269	0	264	0
Georgia (CJ)	101	37	83	54
West Texas (CJ)	152	0	167	0
New Mexico	150	17	144	33
Tenn.-Ky. (CJ)	1	135	10	131
Philadelphia	360	28	No Vote Taken	
North Dakota	96	0	93	3
Peninsula	292	4	262	1
Northern N.Y.	169	4	147	0
New Hampshire	96	0	95	0
Northwest Texas	350	0	307	0
Rio Grande	103	1	104	0
Central Kansas	371	0	323	0
So. Carolina (CJ)	11	97	35	121
Louisville	254	1	228	0
Holston	603	36	505	16
Little Rock	167	43	116	59
Idaho	83	0	70	0
Oklahoma	466	25	492	18
NW Indiana	312	2	301	1
Maine	106	13	119	0
East Wisconsin	294	0	250	0
Louisiana	189	264	234	176
North Arkansas	267	11	204	4
North Texas	424	28	406	14
Louisiana (CJ)	115	0	113	0
Florida	763	80	620	108
Central Alabama	101	0	86	17
Total to date	6888*	828	5778	756

*89.18% of total vote cast.

Vote on Merger in EUB Conf.	For	Against
Florida	26	2
Kentucky	21	5
Iowa	151	36
Indiana North	241	21
Rocky Mountain	72	3
Montana	5	37
Wisconsin	197	14
Kansas	204	24
Michigan	215	12
Minnesota	103	32
Western Pennsylvania	192	112
West Virginia	55	104
Canada	60	14
Dakota	78	24
Oklahoma-Texas	49	6
California	50	45
Susquehanna	318	125

Unofficial Total2037*

*76.78% Affirmative.

► Issues and Opinions ◀

ON VIETNAM

(The following paragraphs are excerpts from a letter written by Mr. Young in reply to one he received, entitled "Stop the Tragedy in Southeast Asia." He has replied personally to his correspondent but wished to share parts of his letter with Advocate readers.)

I write from the background of service in two World Wars and as recent president of the Chaplain's Association of the Western North Carolina Conference of The Methodist Church.

From the contents of your letter, it could just as easily have been written from North Vietnam, China and Russia. For you have said it better than they could have said it themselves. Had you said what you have said from either of those places, but in reverse order, you would not have lived to see the ink dry, much less mailed almost free in great-hearted America who permits, even Communists, to spout off. Every word you write is a criticism of America but not a word against the Communist inspired and supported Viet Congs whose crimes are even worse than those you accuse our forces of doing.

America has not forgotten that she received assistance from across the seas in her hour of need. Thank God, America has heard the cry for help! She is daring to keep "These Lands of Destiny" from being overrun by Communist hordes, who have dared to say from American soil, "We will bury you!" And, she will bury us, if there are enough of our citizens like you, who, willingly or otherwise, permit themselves to be so used.

You know and I know, if we choose to remember, that America does not seek an inch of another country's soil, nor does she seek to impose her will on any nation. She seeks only that all men should be free! Free to enjoy the blessings you enjoy while criticising her. Her courage, her benevolence, her willingness to pour out her resources, even the sacrificing of millions of lives in our generation, saved England, France and Russia from Germany; and now she is endeavoring to save the world, not just little South Vietnam, from Russian-led Communism. You, and Russia knows too, that once Communism is stopped in South Vietnam, we will help rebuild, not only South Vietnam, but Hanoi as well, as we have helped rebuild Germany.

God bless America! Long may she have the courage to discharge her responsibility to those in need. God has brought her to this good hour!

Finally, it is not escalation that is keeping Hanoi from the conference table. But Russia, China and her co-workers who insist that America crawl out like a hound-dog and go home. She won't do that! But when a just peace is assured, she will stop her fighting on land, on sea and in the air. Then, with her resources, her know-how and love, she will help to build a great,

and I trust united, Vietnam. Why don't you make sure that your service and talents are counting on the right side?

RUSSELL L. YOUNG

★

ON THE CHURCH AND LEGISLATORS

I commend you for your April 6 editorial entitled, "It Is Late But Perhaps Not Too Late."

You are correct in saying that many legislators "couldn't care less about what our churches have to say on issues involving crucial moral questions." You are also correct in suggesting that the voice of the church is often weak, uncertain and confused. Furthermore, you are surely right when you say that "the vast majority of our state senators and representatives will listen to the voters back home."

I would like to add to this last statement that a great many of our legislators do care very deeply about Christian values and they are appreciative when the Church speaks clearly, wisely, and positively on moral issues. In criticizing those who do not care, let us not neglect to support in every possible way those who do care. We must recognize also that even though a legislator is responsible to express his own convictions, he must at the same time try to give adequate expression to the convictions of his constituents. This frequently creates a conflict in the legislator's mind and heart, which is more painful to him than many men of lesser responsibility understand. If the Church truly desires its values to be recognized and protected by law, we must speak with more clarity and unanimity, not only to our legislators but to all of society. In our pluralistic society we can no longer easily assume that the Church speaks for the majority view. Therefore, the Church has the task of creating a climate in which it becomes possible for its views to be reflected in the laws of the state.

This in no way relieves the legislator of responsibility. In fact, legislators who claim to be Christian have the duty of leading the state by the light of their own Christian conscience, even though their views might not be accepted. Hopefully, they can lead with enough wisdom, tact, and diplomacy that they will have a good influence upon their fellow legislators, be able to encourage good legislation, and win enough support to be reelected.

Let us publicly and privately commend legislators who so obviously are listening to the Church, and let us ask our people to remember that, when legislators do not vote the way the Church recommends, it is not always because they do not care or are not listening to the Church. Sometimes it is because, as you suggest, the church has spoken too weakly, with too much confusion, and too late. At other times it is because the Church has so utterly failed to convince society of its views that it is politically impossible to follow the Church's wishes. Finally, we need to accept the fact that there are times when a Christian legis-

lator examines the facts of an issue from his unique position and, in all good conscience, arrives at the conviction that the Church has been wrong in some particular request of the legislature, or in some point of view expressed. The legislator must be allowed freedom to disagree with the Church without having his motives or faith unduly questioned. I do not mean that the Church should refrain from all criticism of legislators—obviously, they need constructive criticism as much as any one else. But I do mean that the Church should be charitable in its judgments, especially toward legislators who claim to be Christian, for these men labor under enormous pressure, conflicting interests, often opposing ideas even within the Church, and frequently at great personal sacrifice. They deserve our earnest prayers and they need our sympathetic judgment and support.

H. CLAUDE YOUNG, JR.

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Magazine Features N. C. Couple

Dr. and Mrs. Ronald Dierwechter, missionaries from the Western North Carolina Conference, are featured in the June 1967 issue of *Together* magazine as "Il Maten's Do-It-Yourself Doctor."

Mrs. Dierwechter (the former Jewell Lineberger) is from the Mt. Pleasant Church on the Terrell Charge in the Statesville District. She and Ron were married at Ganta Mission, Liberia, where Jewell was serving as a short term missionary nurse.

This article tells the story of their building a 35-bed hospital with Ron doing most of the technical work.

Western North Carolina Methodism will be proud of this couple that represents them in this critically needy area where up to 90% of the people are on relief and the whole economy has fallen apart after their eight years of war and the departure of the French from Algeria.

◆ ◆ ◆

Seek not happiness; bestow it, and it will come to you.

Copied

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EDITORIALS



A Word to Annual Conference Delegates

The annual conference is a great time. It is rich in fellowship and in the renewal of long-established friendships. It is a time for getting together in the shade of trees and recounting the experiences of the past year or for prognosticating as to the future. Pastors come to the seat of the conference loaded with anecdotes and ready to tell their favorite joke to any audience of one or more.

But the rub comes when this "unofficial business" outside continues on long after the bishop's gavel has called the conference to order. If we handled our business by a fixed quorum, much of it could not be transacted due to the absence of members.

This state of things continues on in spite of the pleadings of generations of presiding officers. Why? For one reason because many ministers and lay delegates feel that boards and commissions and committees have worked out all of the answers. Each feels himself to be a mere drop in the bucket and that his vote will make no real difference.

This attitude may be a compliment to the boards in question but does not do credit to those who so patently shirk their responsibility. Clerical and lay delegates should feel that they have a sacred obligation to know what is being proposed, to be in their proper place when business is being transacted, to let their opinions be known, and to vote their convictions on all issues.

In order to help delegates to do this, the secretaries of each of our annual conferences have prepared a booklet containing reports about all conference business. The booklet tells what each organization has done over the past year, and what each is recommending to the annual conference for the coming year. A great deal of careful and knowledgeable planning has gone into these reports and recommendations. But what others have so efficiently done does not relieve each delegate from doing his own home work just as thoroughly.

The annual conference is an important organization in the structure of The Methodist Church. Its function should be far from that of merely "rubber-stamping" all that comes before it. On important issues it is usually saved from this by those of its number who relish the opportunity to leap to debate. We would hate to see the time come when preachers and laymen at

annual conference do not speak up. Perhaps we should have more of this, not less.

But in any case, we are dead sure of this: that delegates who speak should know what they are talking about. A careful reading of the booklet of reports will give them a basis for entering intelligently and constructively into discussion. Reading this booklet may save someone the embarrassment of indecent exposure of his ignorance. The delegate you save may be you!

Let's Not Keep Repeating Failures

Ashley B. Futrell, editor of the *Washington Daily News* published at our Washington in eastern North Carolina, wrote something the other day which every pastor and church leader ought to read and think about. He declared: "If a church revival only attracts the church faithful who would attend any church service anyway, then failure to reach out and inspire the indifferent means that the revival has not really served its purpose."

The well-known Methodist layman dropped that into an editorial about how the traditional practice of holding political congressional district rallies has lost its appeal.

We don't know about politics. That's out of our line. But what Mr. Futrell says about ineffective revival meetings draws an "amen" from this corner.

Soon now we will be going into the revival season. Your church may be planning a revival meeting for July or August. Have such meetings in the past been largely attended only by the old faithful? Did they leave the church pretty much as it had been—"No hits, no runs, no errors; nobody left on base?"

If this has been the case, then are you planning to put on exactly the same thing again? Brethren, Christian charity should allow us two of three failures, but there ought to be an end to failure after failure, year after year.

If your traditional revival meeting is not reaching the indifferent and is failing to win converts to Christ, why not get out of the rut? Try something new. Use a fresh approach. Find out what has been effective elsewhere. One of the most exciting and fruitful evangelistic thrusts today is the Lay Witness Mission. If what you have been doing hasn't succeeded, you certainly couldn't do any worse. And you might be surprised by the degree of your success.

The Church And You

The church is a complex organization. It does a variety of things and means different things to different people. The motives for joining it vary considerably.

But the basic reason why the church exists remains this: to bring people into fellowship with God through Jesus Christ, and to nurture them in the relationship with Him. Its meaning and its life come from and through Christ, Who is at once our crucified Saviour and our risen Lord.

A church is to be the dwelling place of Christ, and people who come to it are thereby coming to God and living in fellowship with Him. As they share the living Christ among them, they are inevitably brought closer to one another. When they pray, they pray "in the name of Jesus Christ" and when they work they work "for His sake."

When they sacrifice, they do so with the glad realization that here, too, they are sharing in the spirit of the One who gave His all for them. Suffering persecution becomes a privilege, and enduring hardship enhances the sense of fellowship with Christ. We do this gladly because we are one with Paul who said: "consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us."

We need to keep clearly before us this basic reason for the church's existence and hold to this master motive and mission. Then, all of our varied concerns and emphases will fall into their rightful place. We will find a basic unity running through our divergent interests. Our sympathies will broaden and our sense of oneness with Christ and with one another will grow.

We must bring Christ out of the cloistered sanctuary of our buildings, out of the straight-jacket of our merely conventional programs, out of the dank atmosphere of our creeds, and let him breathe freely, speak clearly and walk widely over the world. This can only be done by the spirit we breathe, the words we speak, and the way we become personally involved in the sufferings and tragedies of a needy and lost world. This can be done only as Christ comes to live within us, and as His Spirit rules our lives.

Something to Think About

The new (United Methodist Church) is being born in an age when mankind is so lost in his material possessions, so convinced that his scientific power can protect him from all evil, and so sure that the secular age has humanistic power to right all social conditions that he no longer thinks in terms of the universal atonement or the necessity of regeneration by the indwelling of the Holy Spirit.

Bishop Frederick B. Newell

Our Witness and the Present Crisis

By GEORGE W. BLOUNT

"Our deepening involvement in Vietnam represents the most tragic diplomatic and moral failure in our national experience. The mightiest nation in history, a nation with a glorious democratic tradition based on the dignity and brotherhood of man, is with allegedly good motives devastating an impoverished little state and ravishing the people whose freedom we would protect.

"In the process we are sacrificing many of our bravest young men, wasting valuable resources, and threatening the peace of the world.

"We are being pulled step by step into a jungle of quicksand that may claim our sons in Asia for years to come—a fearful path which our ablest generals have warned against for decades. 'Anyone who commits American forces to a land war in Asia,' said the late General Douglas MacArthur, 'ought to have his head examined'."

So spoke Senator George McGovern in a speech delivered in the U.S. Senate the latter part of April 1967. Senator McGovern is a Methodist and the son of a Methodist minister.

It is hard to see how anyone can avoid the conclusion that now, after much bloodshed, we face the awful prospect of a drift into World War III. The administration is at present committed to continued intensification of the war. On the other side the leaders of North Vietnam have declared that they will never surrender. An officer of the North Vietnamese General Staff said recently that if they had to accept volunteers from China and Russia, "it would," in his words, "be a new war. It would no longer be our war, it would be World War III."

World War III will be fought with atomic weapons and that, it is conceded, will mean the end of civilization.

On the other hand, if the war is not intensified (escalated), it will drag on for many years. The country of Vietnam, and its people, will be bombed into destruction. Many more Americans lives will be sacrificed and the wealth of even our rich nation can be depleted. That is why the Chinese Communists oppose a cease fire. (In this they agree with General Westmoreland.) "The Chinese Communists believe the longer the war in Vietnam continues, the greater the strain will be on the United States, internally and externally, and the greater the chance that other Vietnam-type situations can erupt throughout the world, bleeding the United States." (See *N.C. Saturday Review*, May 13, 1967.)

How sad it is that our country has been led into this deadly international morass. Especially since our nation has the vast wealth and resources to have created stable

economic states which would have undercut, or supplanted communism. Communism thrives on poverty and arises when despairing people have nowhere else to turn. We are the richest and most powerful nation in the history of mankind. Should we not remember now the words of our Lord, "For unto whom much is given of him shall much be required."

Dr. Seymour Melman, professor of Industrial and Management Engineering of Columbia University, said that he and his staff could show that the twenty-two billion dollars which is to go for the Vietnam war this year is enough to establish stable economies in Africa, Asia and in South America.

What have the Christians of the earth been doing about this deepening world crisis? The World Council, the National Council and State Councils of Churches have made valiant efforts, through their statements and assemblies, to bring the Vietnam war to an end. These have been joined by the efforts of the Pope, and by many distinguished church and national leaders. These have also been joined by the Union of America Hebrew Congregations, and the president of the Central Conference of American Rabbis.

There are also a good number of our military leaders, past and present, who oppose American policy in Asia and the war in Vietnam. The late General MacArthur said, on Sept. 2, 1945, when he received the surrender of the Japanese, "We have had our last chance . . . the problem is basically theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural development of the past thousand years. It must be of the spirit if we are to save the flesh."

The Marine General David M. Shoup, General Gavin and General Ridgeway oppose our Vietnam policy. General Gavin has proposed a way by which our forces could be extricated with a minimum of loss for both sides. The Methodist Board of Christian Social Concerns has added its voice to the increasing number of agencies to urge the withdrawal of U.S. forces from Vietnam.

The national and world crisis which the Vietnam war poses presents the day of decision for the Christian community: On the one hand our nation is gradually channeling its man power, and its vast material resources, into the war which brings increasing death and destruction, with its direction pointing straight into the world war which will put man back into the dark ages if he survives it.

On the other hand there is Christ to whom the Christian vows allegiance. "He," as the scripture says, "is our peace." He taught the way of love for God and for man as basic. He said, "Do unto others as ye would that they should do unto you,"

and "Blessed are the peacemakers." Again He said, "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." He would not allow His people to make Him their national hero, their King. When the final crisis came He said in effect, "War is not the way of God." ("They that take the sword shall perish by the sword.") He took the cross instead and died upon it. But He rose and the Resurrection of Christ became the turning point of human history. It sealed His authority as the Son of God, as Master over death. He is, as He was proved to be, "The Life." He gave Himself up to death in obedience to God, and God gave to Him the keys to the Kingdom of Life here and forever.

It is unavoidable, I believe, that the Christian is called, in the present crisis, to witness to Him and for Him at any cost. The whole world cries out for guidance and help which such witness alone can give. The voice of many of our leaders in Church and State, and of many other devout individuals, are a clarion call to all Christians to unite their efforts and influence to end the Vietnam war. But, where are we who are the members of the Body of Christ, the fabric of the Church? Are we to render our all now to the State in the belief that we are in a Holy War against Communism? Or will we witness now that Christ died for all men everywhere, and not only for us, and that He died not in vain?

David Lloyd George, the distinguished Prime Minister of Britain, and its leader during World War I, said, "If the churches allow another World War to come they might as well close their doors." Another World War did come, and his prophecy concerning the British Church has been largely fulfilled. It is said that attendance in the British Church is about ten per cent of its membership, and these largely the older people. Can we expect to escape a like judgment in our land if we do not speak and act now according to our Christian conscience?

The supreme allegiance of the Christian is to the Lord Jesus Christ. If enough Christians make a clear and outright witness to Him it may mean sacrifice. Why not? Many of the first Christians, over a period of two hundred years, made the

(Continued on page 16)

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SILER CITY, N. C.

The Rev. Mr. Blount is a retired member of the North Carolina Conference, now residing in Raleigh.

Preview of Annual Conference Proposals

Editorial Note: The material on this and the following page has been taken from the booklet of reports of the Western North Carolina Conference and of the North Carolina Conference. It is likely that some revisions in some recommendations will have been made by the time the two conferences meet. It is offered in order to give our readers in condensed form a general overview on plans and recommendations for the coming year

WESTERN NORTH CAROLINA CONFERENCE

The Commission on World Service and Finance is recommending an increased budget of \$190,000. The figure last year was \$3,265,000, and the recommended total budget for the 1967-1968 year is \$3,455,000.

The largest single item of increase is \$75,000 to the Pension Fund. This is in fulfillment of the schedule approved a year ago. The college sustaining fund will receive a boost of \$60,000, which will be divided proportionately among Brevard College, High Point College, Pfeiffer College, and the Duke Divinity School.

The following other increases are proposed:

	LAST YEAR	THIS YEAR
Interconference Commission on Conference and University Work	\$ 65,000	\$ 67,000
Temporary General Aid Fund	7,751	12,562
Conference Operating Emergency Fund	9,895	13,534
Board of Education—		
Local Church Section	60,600	63,600
Board of Missions	72,800	76,800
Board of Lay Activities	1,200	13,455
Board of Christian Social Concerns	9,500	13,000
Comm. on Christian Vocations	1,800	2,000
Comm. on Town and Country Work	17,000	18,300
Approved Supply		
Pastors' School	3,000	6,000
TRAFECO	2,000	2,600
Comm. on Pub. Interests	150	510
Comm. on Worship	500	830
Office of Methodist Infor.	13,000	17,380
Conference Coordinating Committee (New)		1,825
District Supt. Fund	137,500	163,000
Episcopal Fund	61,700	66,300
Minimum Salary Fund	135,000	140,000

The salaries of district superintendents is recommended to be raised from \$10,500 to \$11,000. The Children's Home apportionment is slated to be reduced from \$325,000 to \$315,000, the Board of Ministerial Training from \$10,250 to \$5,250 and the Commission on Promotion and Cultivation from \$600 to \$300.

The World Service item does not change over the quadrennium, and therefore, the figure for this is as last year, \$451,513. All other budgetary items except as indicated above are the same as last year. We doubt if there is a more careful or conscientious organization in the conference than the Commission on World Service and Finance.

All of the above figures have no doubt been arrived at after much study and in cooperation with the Conference Coordinating Committee and many other boards and committee.

The Commission on Minimum Salary is recommending no change for the maximum of \$4,000 for student pastors, and only \$100 increase each for married Supply and Approved Supply pastors. However, the proposed schedule for probationers and full conference members would be considerably changed. A probationer, not married, would receive the same as this year, \$4,400, and if married, \$4,700 instead of the \$4,800 this year.

A full conference member would receive a minimum salary, based upon years of service, up to 10 years ranging from \$4,500 to \$5,500 for a single man, and from \$5,000 to \$6,000 for a married pastor.

STEWARDSHIP TO BE MAJOR CONFERENCE EMPHASIS

Christian Stewardship of Possessions will be given the green light for the next conference year. This will be carried out under the leadership of the Board of Lay Activities, and the conference director of Finance and Field Service, Rev. Rollin P. Gibbs, will act as executive secretary for the project.

\$100,000 FOR GEORGE W. HARLEY MEMORIAL

A conference-wide mission special which should be well received will aid the Ganta Mission, Liberia, where Dr. George Harley poured out so much of his life in service. The proposal is to raise \$100,000, half of which will go to the George W. Harley Memorial Social Center at Ganta, and the other half for a Cessna airplane, medical equipment and literacy and evangelism materials for the Ganta Mission.

HUGH CHATHAM MEMORIAL HOSPITAL

The Board of Hospitals and Homes is

recommending that the conference relinquish its equity in the Hugh Chatham Memorial Hospital for reasons that are carefully spelled out in its report.

INTERCONFERENCE CONSULTATION ON HIGHER EDUCATION

In view of common interests and problems in the area of Christian Higher Education, the Board of Education is recommending that an Interconference Consultation be set up between the North Carolina and the Western North Carolina conferences.

This Board is also recommending that educational specials be authorized for churches wishing to contribute funds for the Campus Ministry.

LIMITED TENURE FOR CONFERENCE EXECUTIVE SECRETARIES

The Coordinating Committee is recommending that beginning with the next quadrennium the tenure for full-time Conference secretaries be fixed at eight years, except under rare circumstances.

CONCERNING METHODIST BUILDING IN STATESVILLE

The Coordinating Committee is further recommending "that a long-range study of the need for enlarging and improving the conference offices be made through the Coordinating Committee in cooperation with all boards and agencies involved; and that the trustees of the Methodist Building in Statesville and the Conference boards and agencies occupying offices in the Statesville Building consider securing additional space for their needs on an interim basis in preference to the enlargement of the Statesville facilities, and that no plans be made presently to enlarge the facilities at Statesville."

EARLY DISTRIBUTION OF CONFERENCE REPORT BOOKLET

The Coordinating Committee is also proposing that the conference report booklet be prepared for distribution early so that its contents may be seen by delegates prior to annual conference.

SERMON AWARD CHALLENGE

Among recommendations of the Institute For Homiletical Studies is a program of awards for sermons by younger ministers. Prizes will be awarded in district competition as well as on the conference level.

NORTH CAROLINA CONFERENCE

A study of the recommendations of the Commission on World Service and Finance of the North Carolina Conference reveals that a slight increase is being proposed for the new year. On items which totaled \$1,565,244 last year, the proposed budget is \$1,584,327. Items on which changes from last year are being recommended are listed below.

	LAST YEAR	THIS YEAR
Dist. Supts' Fund	\$111,500	\$114,276
Episcopal Fund	40,487	41,446
Conf. Pension Fund	323,896	332,387
Ministers' Ret. & Emergency Relief Fund	40,487	47,531
Minimum Salary Fd.	145,453	145,597
Pastors' Moving Exp.	13,100	13,075

(More on next page)

LAST YEAR THIS YEAR

Conf. Admin.	96,307	102,711
Conf. Sec'y (salary and expense)	4,500	7,075
Conference Journals	9,000	10,000
Conference Statistician	600	700
Conf. Treas. Office	36,507	38,736
Methodist Information	1,000	1,500
Christian Social Con.	2,500	2,900
Christian Vocations	100	200
College Bd. of Visitors	100	200
Duke Approved Supproved Pastors' Sch.	3,500	4,750
Education: Local Ch.	46,000	48,976
Evangelism	18,500	21,500
Hospitals and Homes	500	650
Interboard Coordinating Council	600	1,600
Lay Activities	16,375	10,000
N. C. Council of Churches	2,100	2,400
Town & Country. Com.	3,000	10,000
Worship Commission	500	800
Interconf. Com. on College and Univ. Wk.	30,000	32,300
Missions & Ch. Ext.	122,722	120,000
Golden Cross	30,000	20,000
Conference Camps	30,000	33,000
Methodist Home for Children	175,000	180,000
Methodist Retirement Homes, Inc.	75,000	80,000

The Commission is recommending continuance of the group Medical Plan with Blue Cross of Durham, in which ministers pay two of the quarterly premiums and the churches pay for the other two premiums.

District Superintendents' salaries would be fixed at \$11,500, including travel, with up to \$3,000 to be provided by each district for secretarial and administrative expenses.

No change is involved in the World Service apportionment, which remains at \$294,401.

A special resolution from the Commission is calculated to attain the following goals:

1. No apportionment or asking be made by the conference to any charge based on percentage of pastor's salary.

2. All apportionments or askings to local charges should be equitable, with emphasis that no undue hardships be placed upon the small churches.

3. The financial program of the conference should be simple for local churches and should have flexibility during a quadrennium.

In line with this, a "Single Figure Asking" to each charge is proposed.

CHRISTIAN SOCIAL CONCERNS

In the area of social concerns, the well-established positions of Methodist churches are reaffirmed, in a carefully-written report.

The Board of Education is asking for authorization to study the feasibility of a conference-wide Pastors' School for Enrichment and Continuing Education. It is also recommending that the conference undertake a financial crusade in the interest of the conference-owned camps, with an over-all goal of \$300,000 to be raised over a three-year period. The Board is also recommending consultations on Christian Higher Education with the Western N. C. Conference.

CONCERNING CONFERENCE STAFF PERSONNEL

The Interboard Coordinating Council is recommending the following:

1. That the Board of Education be provided the following staff personnel: (a) executive secretary; (b) director of Children's Work; (c) director of Youth and Young Adult Ministry; (d) director of Adult Ministry and Camping.

2. That there be an executive secretary and an associate executive secretary for the entire work of the Board of Evangelism, the Commission on Town and Country Work, and the Board of Lay Activities.

According to the plan, the executive secretary of the Board of Education would be responsible for executive duties required by the Board of Christian Social Concerns, and the Conference Secretary would handle similar requirements of the Board of Pensions, Public Relations, and Methodist Information, the Board of Ministerial Training and Qualifications, the Conference Historical Society, the Conference Committee on Rules, and the Committee on Conference Relations.

INTERJURISDICTIONAL RELATIONS REPORT

Adjustments involved in possible absorption of the North Carolina-Virginia Annual Conference are estimated to involve the following annual additional expenditures:

Education (Bennett College)	\$ 2,500
Pensions Supplement	6,790
Pastors' Salaries	4,500
Total	\$13,790

MINIMUM SALARY RECOMMENDATIONS

The Minimum Salary Commission is recommending increases of approximately \$200 in each category. The top minimum for a married pastor with four or more years of service and one or more dependent children would be \$5,000.

Requirements for admission into the conference would be tightened after this year, with a minimum educational requirement of an A.B. degree or its equivalent, according to a proposal of the Board on Ministerial Training and Qualifications.

SCHOOL OF CHRISTIAN MISSION BROADENED

Using the theme "Christ and the Faiths of Men," this school, to take place in August, is open to all church leaders, and representatives of all boards are being urged to attend. The Board of Missions is also announcing an Urban Life Conference to take place in the fall.

TRAFECO is proposing vigorous cooperation with the church-wide "Television Valuation Month" program next October.

WEAK CHARGES TO BE STUDIED

The Commission on Town and Country Work is calling for a study of each charge of less than 300 members and is requesting that beginning in 1968-69 steps be taken to bring each charge up to a minimum of 250 members.

Another recommendation of the Commission calls for setting up district committees on "Youth Services to the Churches." They



A GOOD COOK

When Dr. T. B. Hough, superintendent of the Burlington District, preached recently in Long Memorial Methodist Church, Roxboro, he was the guest of the Brownings in the parsonage. While there, he mentioned something about his prowess in the kitchen, and so Mrs. Browning put him to the test one evening. The affable district superintendent, in full regalia, came through in fine fashion. The above picture would indicate that in addition to being an experienced member of Bishop Garber's cabinet, he also knows his way around the kitchen cabinet.

would find areas of need, set up projects, recruit teams of high school juniors and seniors, train them for jobs and provide counsel.

The Woman's Society is reporting its largest pledge to missions ever made,—\$179,775.

Woman Is Appointed District Superintendent

The Rev. Dr. Margaret K. Henrichsen, North Sullivan, Me., became what is believed to be the first woman district superintendent in The Methodist Church in the United States when Bishop James K. Mathews appointed her superintendent of the Bangor District of the Maine Annual Conference during sessions May 24-28 in Bangor, Maine.

Dr. Henrichsen, a native of Plainfield, N. J., has been pastor of the Sullivan Methodist parish since 1944. In 1953 she was featured in an article in *Life* magazine because of her work with seven rural Maine churches. Her book entitled *Seven Steeples* deals with this subject also.

Francis Asbury And The Two-Edged Sword

by GRADY L. E. CARROLL

An examination of the volume *American Military History* (1607-1953) reveals the range of weapons and instruments used by American soldiers in warfare in this nation since the founding of the Army in Revolutionary days to mid-twentieth century. Imagination and ingenuity have been put to use to make the weapons more terrible, more devastating, more deadly.

Francis Asbury, great Christian soldier and spiritual leader, before, during and after two great upheavals in our history—the American Revolution and the War of 1812—waged spiritual warfare with yet other weapons—weapons never to be obsolete or out-worn, the Scriptures. This was for him a two-edged sword for a peaceful and non-violent campaign for nearly half a century. With this Scripture, he cut clear across the battlefields of sin, bordered by immorality and corruption. With this Scripture, he cut decisively across the trenches of indifference and unconcern. With this Scripture, he cut assuredly across the lines of complacency and luke-warmed interests and commitments. With this Scripture, he cut across the foxholes and pitfalls of shallow faith and sentimentality. With this Scripture, he cut across the lines of provincialism and self-centeredness. With this Scripture, he cut across the lines of narrowness and self-sufficiency. With this Scripture, he came out of the battle of life victorious—totally victoriously—to dwell with the Heavenly Father at journey's end.

While many readers will abhor the image of the Scripture in such military terms, it is time to consider that the Gospel—when more fully comprehended—has about it that quality of a two-edged sword. It is time to consider the enduring, the tough-minded qualities of the Scripture—and not that it is some dull, stale and unappealing writing of men in some foreign countries some centuries ago. It is time to consider all that it did in the life of Francis Asbury and countless other Christians before and since his time. It can and will do the same in our hearts and minds and lives of men in our times. For linked with its two-edged sword quality are the qualities of timelessness and redemption. Military weapons change and are quickly superseded by newer models. There will be no end of the use and values of the Scriptures in our age. Consider this two-edged sword in your own living.

Among Our Colleges



WESLEY JUDY

MISSIONARIES' SON GRADUATES

Among 138 seniors to receive degrees from Pfeiffer College on May 15 was Wesley Judy, son of Dr. and Mrs. Carl W. Judy, Methodist mission workers in Wonju, Korea. A religion major, Judy will enter the Duke Divinity School this fall. He has worked in the Denton area group ministry for the past several years.

At Pfeiffer, Judy was elected to membership in the Order of the Sundial, was a member of the Concert Choir for three years and served as president his senior year, and was active in the Pfeiffer Playmakers.



SAVAGE LEAVES HIGH POINT

Dr. Carl C. Savage, director of the High Point College Information Services for the past three years, resigned from his position on May 31. He will be engaged in post graduate study.



NEW WESLEYAN FACULTY MEMBER

Robert E. Harper will become an assistant professor of economics at N. C. Wesleyan College in September. He has held an undergraduate research scholarship and a part-time instructorship at the University of North Carolina at Chapel Hill where he is currently completing his course work for a Ph.D. degree in economics.

N. C. Wesleyan Trustees Hear Progress Report, Adopt Budget

N. C. Wesleyan's Board of Trustees heard reports of the college's most successful year at its annual meeting held on the campus at Rocky Mount on May 19.

The board adopted a budget in excess of \$1.5 million and approved 46 faculty appointments, including 11 new members, for 1967-68. It also approved the organization of local social fraternities and sororities on a trial basis and began study of long-range goals for the college's second decade. Tuition and room rent for resident students was increased by \$125 for 1968-69.

President Thomas A. Collins in his annual report cited as highlights accreditation by the Southern Association of Colleges and Schools, gifts nearing the \$1 million mark, election to membership in the American Association of Colleges, formation of an active Alumni Association, and the adoption of a development program to "Enhance Great Teaching."

Present officers and Executive Committee members were reelected. The board approved establishing the title of Trustee Emeritus for all newly elected members upon reaching 72 years of age and making the honorary position available on a voluntary basis for present members.

Trustee officers reelected for 1967-68 were Luther W. Hill of Tarboro, chairman; Dr. J. E. Garlington of Clinton, vice chairman; E. E. Adkins of Rocky Mount, secretary. In addition to these, the Executive Committee members reelected were Ray Bandy and Thomas J. Pearsall of Rocky Mount, J. Curtis Ellis of Nashville and the Rev. Leon Russell of Goldsboro.

Tuition for 1968-69 was raised from \$650 to \$750 and room rent from \$250 to \$275 for a total increase from \$1,575 to \$1,700, including board.

In announcing that gifts would probably exceed \$1 million, Dr. Collins said the Bonney scholarship bequest of more than \$100,000, the Federal grant of \$178,000 for the library, the Mary Reynolds Babcock Foundation grant for books of \$30,000—each the largest of its kind so far received—together with smaller gifts all made for the largest total yet to be received by the college in any single year.

The trustees approved development goals for 1967-68 in excess of \$1 million for operating and building support. Long-range plans will be given extensive study during the summer. At the trustees' semi-annual meeting to be held on Founders' Day next Oct. 25, a blueprint for progress based upon these plans is expected to be adopted as a goal for the next decade, 1968-78.

Acting upon a resolution of the Education Committee and at the request of administration, faculty, and student committees, the board approved campus organization of local, but no national, fraternities and sororities for a five-year trial period.



Today's great disease is a shallow sophistication that lets us think we can work out our own needs without God.

—Bishop W. Kenneth Goodson

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Eight Students To Participate in Scandinavian Caravan

The Western North Carolina Methodist conference will send eight young men and women into Scandinavia this summer in the 13th year of the Scandinavian Caravan exchange program between the Charlotte area and the Northern Europe Area of The Methodist Church.

The Rev. G. G. Adams, Jr. of Asheville, and his wife, Virginia, will be chaperons. He is the pastor for Abernethy Methodist church.

They will work one week each in the four nations of Norway, Sweden, Finland, and Denmark. While there they will be under the supervision of Rev. Earl J. Hellberg of Stockholm, director of youth work for the Methodist churches in Scandinavia.

The western North Carolina students represent the seventh Tar Heel group to make the trip overseas. In alternating years, six caravan groups have come to North Carolina from the four Scandinavian nations.

The young North Carolinians—including one girl from Virginia—will live in homes of Scandinavians as they visit churches and talk with other young people. The trip is to be concluded with visits in several European nations. The journey will last from June 13-Aug. 12.

The Board of Education of the Western North Carolina Conference sponsors the North Carolina caravan groups. Dr. Carl H. King of Statesville, executive secretary of the Conference Board of Education,



BLADEN CIRCUIT DEDICATES PARSONAGE

The Bladen Methodist Circuit, White Oak, dedicated its parsonage recently with the Rev. C. G. McCarver, Wilmington district superintendent, officiating. Construction began in the fall of 1960 and was completed the following spring. The parsonage and its furnishings are valued at \$20,000. It contains a living room, family room, three bedrooms, two baths, kitchen, utility room and a carport. During the service of dedication, Rev. Mr. McCarver and Rev. B. D. Taylor, present pastor, accepted a special memorial presented by Mrs. W. M. Dunham, Sr., in memory of her husband. The memorial consisted of the kitchen and dinette area of the parsonage. Serving on the building committee were: Cecil McClure, chairman; Thomas Daily, treasurer; Cecil Smith, Bennie Suggs and Harry Parker.

originated the caravans and he and Mrs. King were chaperons on the first trip in 1955.

Here are the eight who will make the trip:

Eleanor Starr Barnhardt of Winston-Salem, completing her first year of graduate work at Scarritt College in preparation for becoming a director of Christian education. She holds an A.B. degree from Greensboro College. She is the daughter of Mr. and Mrs. Zeb E. Barnhardt.

Roland Taylor Barnhardt of Winston-Salem, completing his sophomore year at Duke University where he is studying for a career as a clergyman to youth or in the educational field. He is the son of Mr. and Mrs. Zeb E. Barnhardt.

David Meeker O'Brien of Charlotte, completing his sophomore year at North Carolina State University. He is an engineering major and son of W. A. O'Brien.

Bruce Tracy Cunningham, Jr., of Charlotte, completing his freshman year at the University of North Carolina at Chapel Hill where he is majoring in political science. He is planning a career in law. Bruce is the son of Mr. and Mrs. B. T. Cunningham.

Bonnie Jeannine Eskridge of Parksley, Va., completing her sophomore year at Catawba College where she is majoring in psychology. She is the daughter of Dr. and Mrs. Walter A. Eskridge.

Alice Adelaide Weldon of Greensboro, completing her sophomore year at Greensboro College where she is majoring in Christian education. She is the daughter of Dr. and Mrs. Wilson O. Weldon.

Sandra Jeanne Millikin of Charlotte, completing her sophomore year at Greensboro College where she is majoring in Christian education. She is the daughter of Mr. and Mrs. Everett D. Millikin.

Jeremiah Richard Marion III, of Winston-Salem, completing his sophomore year at Duke University where is a pre-med student. He is the son of Mr. and Mrs. J. R. Marion, Jr.

Miss Glenn Still Traveling

Last year Miss Layona Glenn of Atlanta, Ga., cashed in her burial policy to celebrate her 100th birthday and flew to Brazil.

This year at 101, Miss Glenn is still traveling.

Scarritt College's first and oldest graduate spoke at her college's annual Alumni Fellowship dinner in Nashville, Tenn., on June 1.

A graduate of the class of 1894, Miss Glenn went to Brazil that same year as an educational missionary of The Methodist Church.

She retired in 1934, but continued to write, and lecture and assist The Methodist Church in missionary recruitment. In 1958, the President of Brazil awarded her the Medal of the National Order of the Southern Cross, the highest honor Brazil gives to civilians.

On her 100th birthday, Miss Glenn returned to Brazil to visit the mission stations where she had served.



FIRST LIFE MEMBERSHIP

Charles T. Pyles, Jr., was awarded the first life membership in Methodist Men in North Carolina on Sunday, May 21, at West Burlington Methodist Church. He was presented this award by Eugene Allison, president of the group. Mr. Pyles, a native of Burlington and a life-long member of West Burlington Methodist Church, has served as lay leader, chairman of the Official Board, church treasurer, a member of The Twelve and is now teaching the Men's Bible Class. He will be lay leader for the next conference year.

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IN MEMORIAM

MRS. F. Y. LONG

We, the members of the Woman's Society of Christian Service of the Catawba Methodist Church, wish to pay tribute to the memory of Mrs. F. Y. Long who passed away on Feb. 15, 1967. She had held offices in the Woman's Society of Christian Service and Official Board. She supported her church with her prayers, gifts, service and attendance as long as she was able. We mourn her passing but we rejoice that she has entered a life that is richer and more beautiful than we can know on this earth and that peace, joy and happiness, the gifts of God's love are hers today and always.

Mrs. J. T. Troutman, President
Woman's Society of Christian Service of
the Catawba Methodist Church
Miss Geraldine Sigmon, Secretary
Woman's Society of Christian Service
of the Catawba Methodist Church

★

MRS. CASSIE WOOLARD CHESSON

We, the members of the Woman's Society of Christian Service of the Ware's Chapel Methodist Church, Washington, N. C., wish to pay tribute and respect to the memory of Cassie Woolard Chesson (Mrs. Norwood H.).

Whereas, Mrs. Chesson had been a faithful and devoted member of our society and had served our society in many capacities; and,

Whereas, she had been a faithful member of Ware's Chapel Church since January 1960, at which time she was united with us by transfer of membership. At the time of her passing she was serving as steward and membership secretary; and,

Whereas, in her passing on February 15, 1967, the church, this society and community has lost one of its most beloved members and one of its most gracious ladies.

Therefore, be it resolved, that we of the Woman's Society of Christian Service do hereby go on record in expressing our deep appreciation of her life and devotion. We share a deep sense of loss in her death.

Be it further resolved that copies of this resolution be recorded in the minutes of our society, copies sent to the family and to the North Carolina Christian Advocate.

Mrs. W. A. Patrick
Mrs. O. A. Lancaster

★

MISS ADELIA JANE DOWNER

Early in the morning of February 11th, 1967, as the world about us was coming into fresh life, God came and took to heaven with Him one that we dearly loved—Miss Adelia Jane Downer.

"Miss Addie" as she was affectionately known was a source of inspiration to all who knew her. She possessed a great faith in God. In her heart she had no hate, it was love. In her heart she had no ill will—She had pardon.

She made her home an open palace to all who went to visit her. As the poet said "Let me live in a house by the side of the road and be a friend to man"—can truly be said about "Miss Addie's" home.

The Church was dear to her, and she gave it her devotion, loyalty and service. As a member of Savannah Methodist Church she faithfully performed many responsible positions in the Church and the Woman's Society of Christian Service. She held the position of Church Secretary for 54 years—Church School Superintendent for 15 years and for many years she was a member of the Official Board and a Sunday School teacher. She was our beloved President of the Woman's Society of Christian Service for 29 years. We feel a

great sense of loss by her absence. Her life will continue to be a rich influence upon those who knew her. Her love and concern for the members of her family, especially her aged Mother, "Miss Julia," was beautiful to see.

May the life she lived in devotion and love for her Master be a challenge to each of us.

As a token of respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to the family, a copy to the North Carolina Christian Advocate and to the county papers, The Anson Record and the Messenger and Intelligencer for publication.

(Written by Mrs. Thos. J. Ingram)

★

MRS. C. A. LITTLE

On February 4, 1967, members of our community, friends and relatives from afar met to pay a final tribute to one of our best loved citizens, Mrs. C. A. Little. Throughout her long life of service to others she loved people and people returned this love. She did not parade her religion before people, rather, she lived it in gentle and unassuming ways for everyone to see. She was a loyal church member and attended whenever possible. We, the members of the Woman's Society of Christian Service of the Catawba Methodist Church wish to express our sincere appreciation for the beautiful Christian character of this beloved member. Her influence will live on in the hearts of each of us.

Mrs. J. T. Toutman, President
Woman's Society of Christian Service of
the Catawba Methodist Church
Mrs. Lovie Queen, Chairman, Commission
on Christian Social Concerns of the
Woman's Society of Christian Service
Miss Geraldine Sigmon, Secretary
Woman's Society of Christian Service

★

MRS. LOUISE LOWDER BARBEE

We, the members of the Woman's Society of Christian Service of Mt. Zion Methodist Church of Norwood, North Carolina wish to pay tribute and respect to the memory of Mrs. Sarah Louise Lowder Barbee who passed to her heavenly reward on February 16, 1967. Our hearts were saddened. The Church and community realized a great loss.

Louise was a warm and friendly person, always thinking of others. To know her was to love her. She was an active and loyal member, faithfully performing many responsible positions in the Church and Society. She had served as Communion Steward, Teacher, President of Woman's Society and at the time of her death was Vice President. She was a devoted wife, a loving mother, and became a grandmother a short time before her passing. We were thankful she was able to see and hold in her arms her grandchild, Inga Louise.

She was a friend to all who knew her, and she was interested in doing that which was for the good of her fellowman.

Her presence among us will be sorely missed. May the life she lived in devotion and love for the Master, be a challenge to each of us.

As a token of respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of the Society, sending a copy to the family, and a copy to the North Carolina Christian Advocate for publication.

Respectfully,
Mrs. Tom Crump
Mrs. Edna Preslar
Mrs. Littleton Lowder
Resolution Committee



PRESENTED PIN

Mrs. Thomas Sanders, left, president of the Wesleyan Service Guild of Johnson Memorial Methodist Church, Fayetteville, presents a life membership pin to Mrs. J. L. Hubbard. On the right is Mrs. George Hubbard. Both Mrs. J. L. Hubbard and Mrs. George Hubbard are charter member of the Guild and of Johnson Memorial Church.

Leadership 'Crisis' Reported

"The church is in a state of leadership crisis."

That is the opinion of Robert L. Wilson and James H. Davis of the Department of Research and Survey of the Methodist Board of Missions, New York. Mr. Wilson and Mr. Davis have prepared a paper on "Leadership Needs of The Methodist Church," which surveys the church's objectives, looks at what makes a relevant church, what it means to be a relevant church and, finally, at the leadership needs for the relevant church.

The paper points out that despite the amount of formal education of clergy and the effort spent in providing training and printed resources for laymen, there is a general dissatisfaction with the church leadership. But, it goes on, the leadership needs of any organization depend on its objectives and, for the church, they are complex. "There is a serious gap between the statement of objectives as stated in theological language . . . and the understanding of the next step that can be taken on the local level toward achieving these goals."

The church, the paper continues, "is not characterized by withdrawal, but by so broad and superficial involvement in so many diverse aspects of society that it fails to make an impact. The result is pious sentiments about a multiplicity of issues and no real influence on most." The leadership of the denomination must limit the institutional involvement of the church. The areas of society in which the church becomes involved should depend on the situation current at the time, the writers say.

A Soldier To His Pastor

(The following letter is a reply from a soldier in Vietnam to a letter from the Rev. Harley M. Williams, minister of Memorial Methodist Church, Thomasville, and in recognition of an article entitled "The Burdens They Bear" published on the cover of the Jan. 19 North Carolina Christian Advocate.)

Dear Mr. Williams:

First, let me express my sincere appreciation for the thoughtful letter, prayer book and especially the article on the cover of the "Christian Advocate." The article has a very special meaning to me, as too few people realize just what a burden it is to be away from all that you love and in a country that sometimes does not fully realize that what we are trying to do for them is for their benefit more than ours. The one part of the article that really struck home was, "We are imposing on them the deferment of the accomplishment of their dreams." I think this above all is what hurts the most. The very time when dreams are the strongest and the body is more physically fit to accomplish at least that all important "First Step" to these dreams is in the younger years, late teens and early to middle twenties. This is the average age of most of us fighting in Vietnam today. These facets, as well as many others, combine to make the burden great. But, stop and think; who has a better chance of carrying this burden longer and at a faster pace than the younger generation of Americans? Our fathers carried the burden in World War II and our older brothers continued in Korea. Now it is our turn and I fully believe that most of do so very willingly.

I have now been in the Combat Zone for seven months, which is not a long time, but long enough to realize exactly what we are doing here and basically how we are doing it. It's tough, I will agree, but I have as yet to hear anyone complain or express the thought that we should "let Joe do it." By being as close to the war as we are, one comes to understand that this cancerous disease Communism must be stopped somewhere. If not in Vietnam, then Cambodia or Laos, and if not here in Southeast Asia, somewhere else until eventually a stand will have to be made on the shores of the United States. With this firmly in mind and seeing what a war does, not necessarily to the country, but mostly to the innocent by-standers, then it is very plain to see why we are here in a military capacity. I would stay here and fight forever if it meant that my wife and daughter would never have to experience what the people of Vietnam are going through now.

So, even though the burden is great, we'll bear it, and continue to do so as long as we have to in order to insure that freedom remains our inherent right and privilege. But, we can't do it alone. Just as any machine needs routine maintenance, we in turn need routine maintenance in the form of assurance from back home that what we are doing is right. This is the biggest reason that articles such as yours appearing in the "Christian Advocate" are so vital and necessary to us, for it tells us that somebody really



EVANGELISM WORKSHOP

Pictured above is a group which attended the Evangelism Workshop at Saint Luke Church in Laurinburg on May 21, as the church observed "Evangelism Day." Saint Luke is a new church and is meeting in the National Guard Armory. The Rev. Howard M. McLamb, Conference Director of the Board of Evangelism, spoke to the Methodist Men at a breakfast meeting, to the combined adult and youth classes at Sunday School, and preached at the morning worship service. He conducted the Evangelism Workshop in the afternoon and led the group in a discussion, "How To Do Visitation Evangelism."

cares. So, at the risk of sounding like a mutual admiration society let me once again thank you for what I like to call the "Blessed Assurance."

Sincerely,
Tom Holladay

Trinity Church Consecrates New Parsonage on May 28

The celebration of the seventy-sixth anniversary of Trinity Methodist Church in Wilmington on Sunday, May 28, included a service of consecration of the new church parsonage, located at 1508 Princess Street. This service at three o'clock was led by Rev. Clyde G. McCarver, superintendent of the Wilmington District, who had preached at Trinity's eleven o'clock anniversary service.

Following the service of consecration, an open house was arranged by the Woman's Society of Christian Service. Mrs. T. J. Morris, president of the Woman's Society, and W. K. Stewart, Jr., chairman of the Official Board, welcomed the visitors. Mrs. Rebecca Marks headed a committee which placed beautiful arrangements of flowers throughout the house. Mrs. W. L. Barnes, Sr., was chairman of the hospitality committee.

This parsonage and adjacent corner lot were purchased by Trinity Church last October. Col. V. M. Lancaster is chairman of the Board of Trustees of the church. The special committee to raise funds to make the purchase was headed by Ben F. Sutherland. Edward F. Smith is pastor of Trinity Church.

Americans United Protests Christmas Stamp

Americans United, interdenominational watchdog on the Church-State relations front, has reacted strongly to Postmaster General Lawrence F. O'Brien's announcement that the 1966 Christmas stamp will be reissued—only in a larger format—for Christmas, 1967.

C. Stanley Lowell, associate director of Americans United stated that "It is nothing in the world but a Roman Catholic stamp, portraying Mary enthroned as Queen of Heaven, holding in her hand a Roman Catholic Missal, a book of liturgy used only in the Mass. This is not merely an act respecting an establishment of religion; it is an act respecting the establishment of the Roman Catholic religion."

A study of "Politics, Religion and the Post Office" by Americans United criticizes the stamp as being not really a Christmas stamp at all. "It shows no nativity scene—no crib, no manger, no new-born babe; in fact, none of the things associated with the birth of Christ or with Christmas."

The report continues: "What is pictured is a richly attired woman, seated on a throne with a large child, obviously about a year and a half old sitting upright in her lap, not at all reminiscent of new-born babes. Very evidently, Christmas has simply been used as an excuse for a portrayal of Mary enthroned in a startling pictorial example of the Mariolatry which Protestant ecumenists find to be one of the major barriers to Christian unity, and which is abhorrent to some Roman Catholics."



Woman's Activities



N. C. Conference

Mrs. H. W. DOUB

WILMINGTON DISTRICT

During the past few weeks, officers of the Wilmington District were busy and inspired by attending the five subdistrict meetings held over the district.

At each of the meetings, except Brunswick, Mrs. Henry Bizzell, wife of the pastor of Lake Waccamaw Methodist Church, was the speaker. Mrs. Bizzell served with the Peace Corps in Senegal for 26 months, and gave a most interesting and varied account of her work teaching English in the schools there. She gave a very good insight into the problems of Africa, its people and its recent developments. She wore a native costume, which she explained and exhibited a number of items made and used in Senegal.

At the Brunswick and New Hanover meetings, Miss Mary Helen Pearsall, a student at Methodist College in Fayetteville, spoke on the theme "Give Us Thy Vision." Miss Pearsall plans to enter full-time Christian Service work and her interpretation of the theme was most inspiring.

A skit "A Visit To The Moon" was presented at each meeting as the officers' training. It was humorous and most informative. This presentation gave each of the subdistricts a chance to show their creativity and gave a large number of the women the opportunity to participate in the program.

Mrs. Kenneth Farrior, district treasurer, conducted a pledge service at each of the meetings.

At the Columbus subdistrict, held in Chadbourn, Mrs. Hilda Harley was the leader. Rev. R. M. Gradeless, pastor, gave the devotional on "Give Us Thy Vision." The first strawberries sold on the Chadbourn market were donated to the local Woman's Society, to be served in short cakes for the luncheon.

The Brunswick meeting was held at Camp Methodist Church in Shallotte, with Mrs. Grover Sellers, presiding. Mrs. James M. Harper of Southport gave a very inspiring devotional on the theme "Give Us Thy Vision." She spoke about the miracle of the eye and stated that the responsibility of what we see and how we see is up to the individual. She emphasized the great importance of our outlook, and the need for vision to turn sickness into health, despair into hope and individual destruction into brotherhood.

The Burgaw subdistrict met at Herring's Chapel and was presided over by Mrs. H. A. Bostic. Rev. George Blanchard, pastor, gave the meditation on the current theme for the year. The Wallace Woman's Society presented a special membership and

pin to Mrs. Henry Townsend, their incoming subdistrict leader.

The New Hanover subdistrict met at Wesley Memorial Church in Wilmington with Mrs. N. C. Magnuson presiding. The devotional was given by Mrs. Edward F. Smith.

The Bladen subdistrict met at Carver's Creek with Mrs. Hobson Sanderlin presiding. The skit "A Visit To The Moon" was given by the district officers.

The spring executive committee meeting will be held on May 27 at Grace Methodist Church in Wilmington, with Mrs. James C. Murdock, district president, as the presiding officer.

Mrs. JAMES C. HIGH

Dist. Chm. Public Relations



W. N. C. Conference

Mrs. JOHN C. WRIGHT

GREENSBORO DISTRICT MEETS

Mrs. H. M. Russell of Morristown, Tenn., president of the Southeastern Jurisdiction Woman's Society, was guest at the Annual Meeting of the Woman's Society of the Greensboro District held at First Methodist Church, Reidsville, on April 27.

Mrs. Russell spoke on, "Give Us Thy Vision," saying in part, "We need God's vision in order that we may share in the vision and the outreach of the church. We make a witness whether we know it or not. If we, as women, would pray devoutly, we could create a climate of revolution in racial structure. The Southeastern Jurisdiction has a witness to make to the world."

Mrs. Russell was introduced by Mrs. C. A. Hines of Greensboro, district vice-president. Mrs. F. J. Bello, president of the hostess society, presented the welcome, and the Rev. D. P. Smotherman, host pastor, gave the morning meditation.

Mrs. Harold Moag, treasurer, conducted the pledge service, and Mrs. John Bumgarner, secretary of Spiritual Life Cultivation, had the memorial service.

Mrs. Fletcher Nelson of Morganton, vice-president of the Conference Woman's Society, introduced the session on leadership development and Christian unity. The film, "Foundation for Dialogue," was shown and there was a discussion of similarities and differences of many faiths.

The history of the merging of The Methodist Church with the EUB was presented and a summary of the work of Consultation on Church Union was discussed.

Mrs. S. S. Clark, Jr. of Whitsett, district

president, presided at the meeting and 400 women attended.

Mrs. CHARLES HINES

NORTH WILKESBORO DISTRICT

A program on Christian unity was presented at the meeting of the Woman's Society of the North Wilkesboro District held at First Methodist Church, Elkin, on April 25.

A team of four conference officers, presented a workshop on leadership training. Mrs. Leslie Barnhardt of Charlotte, president, gave a summary of the development of the movement for greater Christian unity in churches of all denominations. Mrs. C. C. Herbert, Jr. of Gastonia, secretary of missionary education and service, conducted a period of questions and answers as the group divided into smaller units for table-talk.

Mrs. Gilreath Adams, Jr. of Asheville, membership cultivation, showed a color film, "Foundation for Dialogue," and assisted Mrs. Fletcher Nelson, vice-president, in a summary of, "What are we going to do in our own community?"

A skit, "Living Room Dialogue" was presented by Mrs. John White, district president, Mrs. Charles Neaves, vice-president, and Mrs. Van Dillon, Jr., secretary of missionary education and service.

Mrs. R. H. Lankford, president of the hostess society, extended greetings, and Mrs. John White was in charge of the day's program.

SALISBURY DISTRICT MEETING

The Woman's Society of the Salisbury District had as its theme, "Behold I Have Set Before Thee an Open Door," for its district meeting held at Trinity Methodist Church, Kannapolis, on May 9.

Mrs. Ray Simpson, Jr., district president used the theme, "The Door of Service" to conduct all of her business session, which included a pledge service when \$24,000 was pledged to missions.

Mrs. Glenn Porter, hostess president, extended greetings. After an "In Remembrance Service" conducted by Mrs. Charles Shannon, the Rev. Herman Duncan had the prayer of dedication.

A workshop on, "An Open Door to Christian Unity" was introduced by Mrs. John DeMarcus of China Grove, district vice-president. Mrs. T. Fred Henry, former district president, spoke on the union of The Methodist Church and the Evangelical United Brethren.

Mrs. Brunson Wallace of Brevard, former conference vice-president, gave the history of the Consultations on Church Union. The film strip, "Foundation for Dialogue" was shown, after which Mrs. Henry led a discussion of basic beliefs held in common by denominations.

A skit, "How Do We Worship?" was

WRITERS

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presented by Mrs. Wallace, Mrs. Simpson and Mrs. Henry.

WSCS emblem pins were awarded to Mrs. C. C. Phillips of Concord, district secretary of spiritual life cultivation, and Mrs. R. Z. Bentley of Concord, subdistrict leader.

Mrs. Leslie Barnhardt of Charlotte, conference president, spoke on the Annual Meeting of the Conference Woman's Society at Lake Junaluska June 13-15.

Mrs. Simpson was the presiding officer for the day's meeting, with 175 women in attendance.

MRS. EDDIE GOULDMAN
Dist. Chm. Public Relations

Registration Underway For WNC Youth Activities At Junaluska

Delegates to the Young Adult Assembly at Lake Junaluska, June 16-18, are still being registered at this time. The theme for this Assembly is "The Bible on Main Street." Dr. Daniel C. Whitsett, minister of First Methodist Church, Pensacola, Fla., will be the principal speaker.

The Senior High Officers' Workshop for new MYF officers and new subdistrict MYF officers is scheduled for Junaluska, June 19-24. The Rev. A. Mitchell Faulkner, pastor of First Methodist Church, Lexington, is the platform speaker for the Workshop.

The Senior High Christian Witness Assembly is set for June 26-July 1 at Lake Junaluska. The Rev. Julian A. Lindsey, district superintendent of the Winston-Salem District, is the platform speaker for this Assembly.

The local church quota for the last two activities has now been lifted, and any qualified delegate for either the Workshop or the Christian Witness Assembly will be registered.

Persons needing registration for any of these three activities should contact Rev. Paul H. Duckwall, Box 749, Statesville, N. C. 28677.

Baucoms To Serve In Africa

Mr. and Mrs. Kenneth Baucom, who will be commissioned on June 8 as missionaries of The Methodist Church, are expected to be working with the South African Bureau of Literacy, probably serving in South Africa.

The commissioning service will be led by Bishop Earl Hunt during sessions of the Western North Carolina Conference at Lake Junaluska.

Mr. Baucom, who was born in Monroe, N. C., received his Bachelor of Arts and Master of Arts degrees from the University of North Carolina. He has also studied at the University of Neuchatel in Switzerland and has completed work for his Ph.D. degree at Hartford Seminary, concentrating on literacy study. Mrs. Baucom, a Canadian by birth, has studied in Switzerland. Both Mr. and Mrs. Baucom took part in the Missionary Orientation Course at Stony Point, N. Y.

The couple are members of the Grove Avenue Methodist Church in Radford, Va. They have three children.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- June 10-18: National Conference of the Methodist Student Movement, Loyola University, Chicago, Ill.
- June 11-16: General Assembly of the University Christian Movement, Loyola University, Chicago, Ill.
- June 19-23: United Campus Ministers Assn. Convocation, Michigan State University, East Lansing, Mich.

LAKE JUNALUSKA ASSEMBLY

- June 11-16: Fred Waring Music Workshop
- June 15-18: Sixth Annual Church Ushers Conference
- June 28-30: Methodist-Roman Catholic Conversations
- July 3-6: Southern Regional Conference on Christian Social Concerns
- July 5-9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1-3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- June 12-15: Annual Conference

WESTERN NORTH CAROLINA CONFERENCE

- June 7-11: Annual Conference
- June 13-15: Western N. C. WSCS Annual Meeting, Lake Junaluska
- June 16-18: Western North Carolina WSG Annual Meeting, Lake Junaluska
- June 16-18: Young Adult Assembly, Lake Junaluska
- June 19-24: Senior High Officers' Workshop, Lake Junaluska
- June 26-July 1: Senior High Christian Witness Assembly, Lake Junaluska

Mrs. E. R. Clegg Succumbs

Mrs. Omega W. Clegg of Durham, wife of the Rev. E. R. Clegg, died on May 30 at the Duke Medical Center following an extended illness. She had resided at the Methodist Retirement Home for the past five years.

Funeral services were conducted on June 1 at Chatham Methodist Church by the Rev. Vernon Tyson. Interment was in the church cemetery.

In addition to her husband, she is survived by a foster daughter, Mrs. Jean Broden of Springfield, Ill., and a brother, Vernon Wellons of Winston-Salem.

Methodist-Roman Catholic Conversations To Continue

The third in a series of conversations between representatives of the Roman Catholic and the Methodist churches will be held June 28-30 at Lambuth Inn, Lake Junaluska.

The conversations are part of a series involving the Catholic Church and various Protestant groups and grow out of the statements on Christian unity of the Second Vatican Council. The two earlier sessions were held in Chicago, Ill. Main topic for the Junaluska sessions will be "The Presence of the Holy Spirit in Individuals and in the Church."



MRS. CATHRINE VICK

Dear Girls and Boys:

Do you ever talk about the "biggest" things? Do you think that someone is important because he lives in the biggest house or has the biggest bike? Do you think you should be the leader because you are the biggest one in the group? Do you always take the biggest piece of candy or the biggest apple? Sometimes we act and talk as if something has to be big to be important. Jesus told a story to help us know that it is not the size of a thing that makes it important.

One day, as Jesus walked along the road, He realized that many people were following Him. He stopped beside the sea to talk to them. There were so many people that He had to get into a boat that was floating nearby so that all the people could see and hear Him. Jesus wanted the people to know that God loved them, and He wanted them to know about themselves. He wanted them to know that every little act they did and every word they spoke was important in helping others know about God. This is the story Jesus told.

There is a very small seed. It is the tiniest of all seeds. It is a mustard seed. When a man plants it in his field, it grows into a large shrub. It grows as large as some trees. The birds come and make their nests in its branches.

The people knew how important it is for a bird's nest to be high above the ground so the eggs might be protected. They thought about the tiny seed and how even something that small could become important. Then they realized that Jesus was trying to tell them that each person's deeds were important even if they were small. Everything we do or say is important.

AUNT CAY

A LESSON OUT OF SCHOOL

Saturday afternoons were always dull on Oak Street. Freddie Bishop took his piano lesson and George McDonald his violin lesson. Jack Hall always went to his cousin's farm for the week end. Jack Saunders went to the food market with his mother. So Ernie always found Saturday afternoons exceptionally long. To break the monotony, he often played with little three-year-old Willie Norton. Although Ernie was ten years older, he always enjoys playing with Willie. And

to Willie no boy was quite so wonderful as Ernie.

On school days, as long as the weather was pleasant, Willie would walk to the corner with Ernie every morning. And he would be waiting there after school. How excited he was the first day Ernie let him carry one of his books the length of four houses—from the corner to the house where Willie lived. Ernie lived next door. Willie thought it was truly wonderful to be able to do anything Ernie did.

So Ernie and Willie started for a walk that Saturday afternoon. Ernie decided to turn down Jackson Street when he saw the huge digging machines standing idle near the curb where the workmen had left them at noon. That's right, he thought. A new water main was being laid down Jackson Street. It would be interesting to see how the work was coming along.

Ernie stood for a long time talking to Willie about the mammoth machine. He explained how the great scoop with the big iron teeth swung into the ground and filled itself with huge rocks just as easily as if it had been lowered into the soft sand. The more he explained the machine to Willie, the more interested he himself became. That scoop surely was a mighty big thing! He wondered how it would feel to sit in it. His eyes ran down the long crane shaft to the little gray metal house resting on the wide, flat caterpillar treads. Ernie knew the man who operated the crane sat in the little cubbyhole in the front. The rest of the little house must be for the engine and all the other machinery necessary to operate such a powerful crane. Then he spied the little metal ladder that reached from the footing around the little house to the roof. He glanced hurriedly down the street. No one was in sight. This was his chance to explore the big crane!

"Wait here, Willie," he said quickly. "Just wait here. I'll be right back."

He stepped from the caterpillar tread onto the narrow footing. Then up the ladder, across the roof, and started crawling on his hands and knees along the crane shaft to the huge shovel. He was so intent on crawling along the narrowing crane shaft that Willie was completely forgotten until he felt a tug on his left ankle. He glanced over his shoulder and into the smiling, upturned face of little Willie. "Willie right be-

hind you!" he said happily. "Willie right behind you!"

Ernie was paralyzed with fear. Below them was a ten-foot ditch the workmen had dug just before quitting time that day. They were almost to the shovel end of the crane shaft, which meant they were in the air about ten feet. He did not dare turn around, for the shaft was the narrowest at that point. Beads of perspiration suddenly stood on his forehead. He tried to keep his voice calm as he said:

"Willie, hold tight. Hold real tight, Willie."

"O.K. Ernie," the little fellow smiled proudly. "I do what you do."

Ernie's hands were cold and clammy. He was hot and cold at once. All he could think of doing was to keep saying as calmly as possible, "Hold tight, Willie. Hold real tight."

Then there was a piercing squeak of brakes. A construction company's truck came to a sudden stop a few feet in front of the "Street Closed" sign. The watchman leaped from the truck. He threw up his arms wildly and was about to shout when he checked himself. Instead, he walked quickly, but as carefully as he could, toward little Willie, trying to smile in a friendly manner. Whatever happened, he must not frighten the little fellow.

"Hold tight up there, sonny," he called. "I'll get a ladder and get you right down!"

Ernie was so weak from fright that when his feet touched the ground, his legs simply folded beneath him. Willie came running to his side crying happily, "Willie big like Ernie! I hold on tight!"

"Son," said the watchman looking down at Ernie, "Do you realize that he could have been seriously hurt today? It would have been your fault. To him you are somebody really great. He wants to be like you. That puts you in an important spot. You must be careful of what you do. You must be a good example."

The watchman was ready to say more. But one look at Ernie told him nothing further needed to be said. There was no mistaking. Ernie had learned his lesson that day.

Selected

VERSES FROM THE PSALMS

How many of these verses can you match?

1. The Lord is my shepherd;
2. Thy word is a lamp unto my feet,
3. I was glad when they said unto me,
4. Thy word have I hid in my heart
5. The Lord is my light and my salvation;
6. The earth is the Lord's
7. The heavens declare the glory of God;

(Continued on page 15)

Sunday School Lesson

FOR JUNE 18

BY RAYMOND A. SMITH

A Growing Church

Background Scripture: Acts 11

Lesson Scripture: Acts 11:19-30

We shall see in this lesson how the church gained a foothold in the city of Antioch, which was then the third largest city in the world, being surpassed only by Rome and Alexandria. But we shall also hope to draw from the Scripture lesson some inspiration for making the Church in our time a more nearly perfect copy of what our Lord intended it to be.

The founding of the church of Antioch was due to the fact that some men, under the guidance of the Holy Spirit, had their eyes opened to new opportunities and new possibilities not realized before. Verses 19 and 20 show how these men dared to press beyond the ministry to the synagogues of Greek-speaking Jews to the Greeks themselves.

In the ancient world there were, of course, no newspapers or other such means of communication as we have today. But nevertheless the church at Jerusalem heard of the bold experiment at Antioch and sent Barnabas to investigate. It may be they were afraid the message would be changed in some unfortunate way. In any case, Barnabas was a good choice for he had already proved he was hospitable to the new ideas when he defended Paul when Paul was under suspicion by the Jerusalem church. We are told that Barnabas was "a good man, full of the Holy Spirit and of faith." These words, we are told, were carved on a statue of Phillips Brooks, the great Boston preacher and leader. Certainly he merited them, if any of our American Christian leaders ever did.

When Barnabas arrived at Antioch he was pleased with what he saw. He was open-minded to the new work of presenting the Gospel to outright pagans, that is, to men who were worshippers of other gods than the God of the Hebrews. William Barclay, in writing about the character of the general population of Antioch shows that it was a wicked city with many forms of pleasure and dissipation. Even some types of pagan worship were tainted with unworthy practices. It was to these people that the Gospel was being presented. Some of them were well educated, but skeptical about a new religion such as Barnabas represented. What was needed here was a well-trained man who could hold his own with the best of the pagans and perhaps convince them of the truth of the Way, as the early Christian faith was called.

As Barnabas analyzed the needs of the Church at Antioch he thought of a man who could well meet the needs outlined above. This man was Paul. Notice that Barnabas was not thinking of the fact that



SCOUTS HONORED

Recently the morning worship service at Cokesbury Methodist Church, Charlotte, was devoted completely to the recognition of the two scouting units sponsored by the church. Both Cub Pack 147 and Boy Scout Troop 147 were in full uniform and seated in the front pews. The highlight of the service was the presentation of the God and Country Awards. Pictured above are the scouts who received these awards with other participants on the program. They are: front row, left to right, Assistant Scoutmaster Ray Ross; Steve D. Smith, David W. Smith and Thomas P. Smith, sons of Mr. and Mrs. Don B. Smith; Steve B. Smith, son of Mr. and Mrs. Jake Smith; James T. West, son of Dr. and Mrs. Howard West; Mark L. Winkler, son of Mr. and Mrs. Ward Winkler; Mrs. Winkler, and Rev. Jack Kayler; second row, left to right, J. Fred Vantrease, Scout Executive of the Mecklenburg County Council from 1945-58, who made the address at the service; Mrs. Phyllis Smith, Mrs. Hazel Smith and Mrs. West.

Paul might overshadow him and become the chief leader of the church. He was thinking of the needs of a growing Christian Community. He went to Tarsus and got Paul to come to Antioch where he and Barnabas remained a year getting the Church well established.

Turning now to the question of the Church in our time, what do we find? First, there are many opportunities for service, just as there were in Antioch. There are pleasure-lovers and skeptics among us as there were then. We know also that workers are needed desperately in our churches today. All major denominations report a shortage of ministers, and of men preparing for the ministry. Lay workers also are hard to find, both full-time people and volunteers. Our Methodist Church is not growing as fast as the population. What is to be done about these things?

Nothing will be gained simply by counting our losses. But we need to study prayerfully and carefully what we are doing, or not doing. And not only that, but what we are *being* and *not being*. We Americans are prone to think that there is nothing wrong with the church that some new committee or organization can't cure. But we need to look deeper. We need to ask ourselves what sort of image we have created in the minds of the indifferent masses of people, both youth and adults. We need to see that there are other kinds of growth besides growth in numbers. What sort of concerns do we have? What kind of witnesses are we making? How much are we

willing to give of our time and talents to the cause of Christ? How open are we to the new needs of people in a culture that is no longer dominated by Christian values? These are some of the questions we need to be asking ourselves if we are going to be a *truly* growing Church!

◇ ◇ ◇

Children's Page Continued

(Continued from page 14)

8. O give thanks unto the Lord; for he is good:
9. O come, let us worship and bow down:
10. Serve the Lord with gladness
 - a. Let us go into the house of the Lord
 - b. let us kneel before the Lord our maker.
 - c. for his mercy endureth forever.
 - d. I shall not want
 - e. that I might not sin against thee
 - f. come before his presence with singing
 - g. and a light unto my path
 - h. and the fulness thereof
 - i. and the firmament sheweth his handiwork
 - j. whom shall I fear?

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REID NAMED FELLOW

William W. Reid, whose column, "On A Wide Circuit" is carried in the N. C. CHRISTIAN ADVOCATE and other Methodist publications, was named a "Fellow of the Hymn Society of America" at the recent annual meeting of that 1900-member organization. The recognition was for "contributions in the writing of new hymns" and for service to the Society.

The Society has seven living fellows.



TEXAS METHODIST EDITOR NAMED

John Kinslow, assistant news editor of *The Dallas Morning News*, has been named editor of *The Texas Methodist*.

Mr. Kinslow succeeds the Rev. Dr. Carl Keightley, editor the past eight years. Dr. Keightley will join the staff of the General Board of Evangelism in Nashville, Tenn., as director of communications.

A native of Dallas, Mr. Kinslow is a graduate of Texas A&M University and has been on the News' staff for 12 years. *The Texas Methodist* has a weekly circulation of 60,000.



"LEGALISM" RULES CHALLENGED

The Conference Board of Ministerial Training of the Southern California-Arizona Conference has voted to petition the General Conference to remove the "legalism" from church rules affecting the disciplines of the ministry, including use of alcohol and tobacco. In voting the action, the board indicated no desire that the disciplines of the ministry should be relaxed, but that the church should clear the slate "of the legalism and the double standard of the past" so that new approaches can be made toward abstinence by both ministers and laymen.



Zion Church Dedicates Building

Baucom Memorial Hall of Zion Methodist Church in Union County was dedicated Sunday, May 28, after the morning worship service. Dr. Paul W. Townsend, district superintendent of the Albemarle District, preached and conducted the dedication service.

Mr. D. K. Love gave a brief history of Zion Methodist Church and then presented the Education Building for dedication. The choirs of Zion and Mill Grove churches were in charge of the music.

Lunch was served in the recreation hall of the newly dedicated building.

The Rev. H. O. Huss is pastor of the Unionville Methodist Charge.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR SALE—Restored Log Cabin on New River in Ashe County, on proposed site of new lake. Rev. J. P. Greene, Rt. 3, Lincoln-ton, N. C. 735-5358

Interpreting a Special Language!

This is the time of year when, if ever, district superintendents are listened to. The preacher with a practiced ear will listen for the overtones and undertones as well as to the words. Every profession has its special language which is understood only by the initiated. District superintendents are adept users of this special preacher jargon. For the sake of the uninitiated, we would like to offer the following glossary of terms. We are indebted to Rev. Frederick C. Edwards, Jr. of the Southern California-Arizona Conference for the below interpretation:

WHAT THEY SAY:

The buildings are serviceable They are falling apart
The church needs your creative approach It needs to be pushed
The people will appreciate your wife's abilities .. They will want her to be president of the Woman's Society
The church needs a Social Concern Its reactionary
This church is looking for someone like you They kicked the old boy out
It needs a missionary vision They don't pay their benevolence
You may be the person that can move this church .. Nobody else has been able to do it
It has a sense of history It lives in the past
It has an active program You'll be out every night
It has a great future They take in a lot of people
It is a "significant" pulpit It's big
It presents a challenge If you only knew
It has been a great church It has declined badly
It needs some stability They change pastors often
We think you are the one for the job You've been appointed

Reprinted from *News Pulse*, publication of Southern California-Arizona Conference.

Incidentally, we found a matching piece in our files from the pen of Bishop Gerald Kennedy. It portends to interpret the language of the well versed Methodist layman as he describes a preacher.

WHAT HE SAYS:

He is a spiritual preacher He never disturbs me
He is not a spiritual preacher His message is too relevant
He brings politics into the pulpit I do not agree with him
He speaks out with courage I agree with him
He is pink He dares to criticize the status quo
His position will hurt the church We reactionaries are displeased
His attitudes will hurt church finance .. I will cut my subscription from 25¢ a week to 5¢
I will not remain in the church If I cannot rule, I'll quit
He is sowing dissension Some people are waking up
He must consider his position I want an emasculated citizen in the pulpit
He is after the money . He thinks his family should have an American standard of living
He has a great future He is a politician
His ministry is successful The church has subscribed the budget
He lacks judgment He takes Jesus seriously
He neglects the substantial member The church is beginning to move
He plays up to the new members He is bypassing the roadblocks we set up
At least he is a good pastor He can't preach
He disturbs me I am beginning to grow spiritually
He upsets my faith My prejudices are taking a beating
The whole church is upset I am causing all the trouble I can

WHAT HE MEANS

Our Witness and the Present Crisis

(Continued from page 5)

supreme sacrifice. They were martyred because of their faith and witness. They would not worship the Roman Emperor, and they were considered, therefore, the atheists of their day. Their sacrifice meant the establishment of the Christian Church.

Here, I believe, is the pathway to a glorious resurrection today. Only the power of God is sufficient to stop the present destruction of war and the impending doom of civilization. Armaments cannot do this. Even generals have said this. General Pershing said, "The Army cannot save the nation." The power of God in Christ can do this. Witness to that power is the path

to renewal and to new life. Through the power there can come, even now at this late hour, a new turning point in human history. The power of the resurrection can shine again through the witness of the community of Christians. That community will rise to its place of leadership for men. That is its necessary and rightful place.

Personally I agree with the scientific philosopher, Pierre Teilhard, who "envisioned the possibility of a final death struggle bringing ruin to the world," but believed this cannot be final, not because of man but because of Christ.

"The birth, death and resurrection of Christ cannot have been in vain."

To that Christ I renew my personal vow

Classes Received on Trial and Into Full Connection by Western North Carolina Conference

RECEIVED ON TRIAL

Front row (from left): Joseph Luis Williams, Charles George Merrill, George Edward Thompson, Joe Edward Luther, Franklin Wilson Grice, James Paul Clodfelter, Jr., Fredrick Tice Mahla, Joseph Crow-McMurry and Hubert Alvin Town.

Second row (from left): Richard Dale Hilton, Wayne Everette Hoyle, Albert Thurston St. Clair, Ned Bunyan Owens, John Hurley Thomas III, Billy Welton Clinard, William D. Clodfelter, Dallas Miller Rush.

Third row (from left): Malme Donald Sides, Terry V. Bicegood, Reginald L. Smith, William Gettys Biggerstaff, Ervin Anthony Boyles, Robert Al Lair, Jr., Calvin Clay Manning.

Absent when picture was taken: Donald Davis and Benjamin Davis.



RECEIVED IN FULL CONNECTION

Front row (from left): George Keith Howell, Stephen Webb Town, Robert Gregory Tuttle, and Louis Herman Woodard.

Second row (from left): William Homer Osborne, Jr., James Dexter Long, Jr., James Allen Hewett, Wallace E. Ryals, James Lee McKinney, Erwin Smith Cook, Wayne Marshall Jones.

Third row (from left): William Robert Ormond, Douglass Wayne Gilbert, James Franklin Herman, Clay Johnson Morgan, Ralph Marsden Kitley, William Bradley Harris, Jr., Blon Dean Town.



CAROLINA BRIEFS

¶ Professor A. K. B. Pellai, a graduate of Kerala University, India, and a graduate student in the Department of English, East Carolina College, spoke at Whitakers' Chapel, Enfield, on May 21. His topic was "A Comparison of Hinduism and Christianity."

¶ Friends of the Rev. Kimsey King will be happy to know that he continues to improve. He had a gall bladder operation on June 8, and after recovery from that will continue physical therapy. He hopes to be able to go home from the hospital in Chapel Hill before long.

¶ The Brevard College Board of Trustees passed a resolution on May 12 memorializing the late Mrs. Helen Williams Ray. Mrs. Ray was for many years a member of the Board of Trustees and served on the Religious Activities and Scholarship Committees of the Board.

¶ The Rev. Lindsay F. Strader, associate pastor of Dilworth Methodist Church, Charlotte, was honored by the church on Sunday June 4. Mr. Strader, who has been at Dilworth for three years, was received into the superannuated relationship at Annual Conference but will remain at Dilworth as minister of visitation. He has served 35 years in the Methodist ministry.

¶ Chestnut Ridge Methodist Church, Effland, will hold the twenty-seventh annual meeting of its Memorial Association and Homecoming on Sunday, June 18. Dr. Cecil Robbins, president of Louisburg College, will be the speaker. Following the morning service, a picnic dinner will be held on the church grounds. The memorial service is scheduled in the afternoon. Everyone is cordially invited.

¶ The District Missionary Society of the Thomasville District will again this summer conduct its summer ministry at High Rock Lake. In residence will be the Rev. and Mrs. Richard Martin, students at Duke University, from Birmingham, Ala. Worship services will be held in the old dance hall at Oakwood Acres each Sunday morning at 9:00 o'clock, and Mr. and Mrs. Martin will participate in recreational, visitation and other pastoral activities at the lake during the summer.

Graham to Preach in Britain

Evangelist Billy Graham left Montreat, N. C., today for London, England, where he will begin his All Britain Crusade on June 23.

He is expected to preach to more than 125,000 people nightly for nine meetings. His services at Earls Court, seating capacity 25,000, will be carried in 25 other major cities throughout Great Britain by closed circuit television.

During the Centennial Crusade in Winnipeg, Canada, which was concluded on June 4, the Rev. Mr. Graham preached to 126,300 people during the eight days of the meeting.

Special Announcement

There will be a special workshop for wives of ministers attending the Ministers' Conference for District Superintendents and Pastors at Lake Junaluska this summer. The workshop will be held in Memorial Chapel on Thursday, July 13, from 10:20 a.m. to 12:00 noon. Mrs. Nolan B. Harmon will be the leader of this workshop. The workshop will deal with the spiritual life of the minister's wife as a woman, and as it reflects upon her role in the family, the church, and the community.

¶ The ministers and laymen of the Burlington District were hosts to the Rev. Dr. and Mrs. T. B. Hough in a special gathering in their honor at Front Street Methodist Church, Burlington, on last Friday evening. The Houghs received many expressions of appreciation as well as a camera, projector, and screen.

¶ Professor Kenneth W. Clark, who will retire on Aug. 31 as Professor of New Testament in the Duke Divinity School, will participate this summer in two international conferences in Europe. He will be in Switzerland for the annual meeting of the Society of New Testament Studies during late August and early Sept. Later in Sept. Dr. Clark will attend the International Conference on Patristic Studies at Oxford University, England, returning to Duke on Oct. 6. He will resume work at that time as director of the Duke University office of the International Greek New Testament Project.

♦ ♦ ♦

Pledge Made in 1919 Paid

In 1919 Methodists in the United States pledged more than \$165,000,000 to a great "Centenary Movement" for financial support of missions projects. Now, almost half a century later, payment on a pledge to that campaign has been received.

The anonymous letter bore a Kansas City, Mo., postmark and contained a brief explanatory note and a \$20 bill, a \$10 bill and a \$5 bill. For reasons that are not known, it was addressed to the denomination's General Board of Pensions which has its headquarters in Evanston, Ill.

"I owe \$35 on the Centenary fund that was pledged back in the late teens," said the note that was signed simply: "A friend of the Methodist Church." It was suggested that if the fund's address was not known that the money be put in the treasury of the Board of Pensions.

Since the books on the fund are closed, the Rev. Dr. Claire C. Hoyt, general secretary of the Board of Pensions, said that he would discuss the proper use of the money with Board of Missions officials. A trickle of similar payments has been received by the Board of Missions through recent years.

Box Score on Vote on EUB Merge And Race Resolution

Voting on ratifying the Plan of Union of The Methodist Church and The Evangelical United Brethren Church continues in the annual (regional) conferences of both bodies.

As of June 9, 49 of the 87 Methodist conferences in the U. S. had reported their votes, indicating an affirmative vote of 84.85 per cent. Forty-two conferences overseas are also voting on union.

At the same time, 21 of the 32 EUB conferences in the U. S. and Canada have reported a total vote of 3,488: yes, 2,541 no, 947. This is 72.85 per cent affirmative.

Approval by two-thirds of the aggregate vote in annual conferences of each denomination is necessary to ratify the Plan of Union adopted last November by the General Conferences of both churches, meeting simultaneously in Chicago.

Methodist conferences are also voting on resolution for elimination of racial structure in The Methodist Church.

Tabulation of the voting follows:

Vote on Merger in EUB Conf.	For	Against
Total from 17 conferences previously reported	2037	61
Northwest Canada	8	5
Ohio Miami	142	3
Eastern	324	11
Pacific Northwest	30	13
Total to date	*2541	94
*72.85% Affirmative		

Vote in Methodist Annual Conferences

Conference	EUB Merger		Race Resolution	
	For	Against	For	Against
Total from 29 conferences previously reported:	6888	828	5778	756
Alabama-W. Fla.	281	269	207	26
Missouri West	336		345	
Texas (CJ)	179		179	
Upper. Miss (CJ)	87		90	
South Dakota	162		160	
Southwest Texas	377	16	403	
North Alabama	418	282	312	338
Southern Illinois	284	3	267	
Northern N. J.	344	9	215	
Rock River	440	58	489	11
Central Texas	403	3	424	
Nebraska	333	3	306	
Texas	495	6	506	16
N. Mississippi	150	145	123	170
South Carolina	387	396	364	434
West Wisconsin	164		163	1
Detroit	550	42	513	73
West Virginia	541	74	425	1
W. North Car.	907	52	849	86
South Georgia	255	279	221	288
Total to date	*13981	2465	12339	2447
*84.85% of total vote cast				

♦ ♦ ♦

People are like stained glass windows. They glow and sparkle when it is sunny and bright; but when the sun goes down their true beauty is revealed only if there is a light from within.

Copied

► Issues and Opinions ◀

On Simplicity in Preaching

We've all heard it again and again, that preaching must be simple if it is to be effective. No one dares to question the obvious, and so the idea continues to be repeated without being challenged. For more than a quarter of a century now preachers have heard from every side the insistence that their oral messages be more simple until this observer has begun to wonder if this truth has been carried too far. Is it possible that both the quality of preaching and the people's respect for it have suffered from a demand for effortless listening which rises from a world of entertainment and commercialization?

The arguments are familiar to us. Jesus spoke in simple language, using illustrations mostly from the world of nature familiar to his hearers. The preacher who "struts his stuff", making sure that everyone is aware of his seminary training or his trip to the Holy Land, succeeds only in demonstrating his egotism and alienating himself from his people. Listeners cannot be edified by what they cannot comprehend, nor will they be inspired by truth expressed in language foreign to them.

The basic principle expressed here is one with which no reasonable man can disagree. Communication of any kind must take into account reception as well as delivery of its message. I have no defense for the preacher whose motive is to impress people with his learning. A sermon is not a code to be deciphered, and preaching which compels people to listen is better than that which only the determined can endure. The level of understanding and interest on the part of the congregation must influence the preacher's idiom, the explanations needed, and the speed with which he can move through his sequence of thought. It is to be expected that the manner in which a given message is expressed will, therefore, vary with different congregations. Always the people and how they can be helped will be foremost in the mind of a true preacher of the gospel.

But also foremost in his mind must be the gospel which he preaches. To interpret the eternal truth of God in such a way that men will grow in their understanding and be stirred in their hearts—to do this Sunday after Sunday is, under the best of circumstances, no easy task. To do this while limiting ourselves to language that every ten-year-old child will understand is for most preachers impossible.

In a day when more people are well educated than at any time in history, does it not seem strange that in church we are reluctant to put our minds to work? At the very time when technical language of science and cybernation is more and more on our lips, should we shrink from using the words which have distinctly religious meaning such as repentance, incarnation, and atonement?

There may yet be an occasional person who leaves the church disappointed because a sermon was too intellectual, but I

strongly suspect that much more often someone loses his respect for the pulpit because it provided nothing to challenge his mind. He went expecting meat and was offered pabulum.

Let us approach the Sunday service expecting something from the pulpit that will require more of our mental participation than the usual television program. Let us complain not if the sermon is too deep, but if it is too trivial. Some day, if our laymen will demand it and if our preachers will insist on sufficient time for reflection and study, we will see the return of great preaching, and the church will be richer for it.

HOWARD P. MYERS, JR.



On Criticizing the Church

Down in eastern North Carolina a few years ago, a man designed and built a kicking machine. The purpose of this machine was to offer anyone who felt like kicking himself an opportunity and a means of doing so. The machine made quite a hit for a while, but then it was gradually forgotten. It was popular with the public for a while because most of us have the urge to kick ourselves at times. Especially when we have done some particularly foolish deed or made some foolish remark. It seems to be a normal desire to want to do so, and I suppose that such a machine would offer a sort of therapy for our self reproachment. This brings me to the subject I want to discuss in this article.

For the past two decades we in the Protestant Church have been busily kicking ourselves because of our mistakes and wrong attitudes. While it may be good therapy to occasionally kick ourselves to remind us that we are still mortals, it seems to me that it is approaching neurosis to hunker over the kicking machine night on to twenty years. Self chastisement has its value, but only as it results in improved attitudes and actions, never as a means of evening the score.

I suppose that it must have begun in the years following the close of World War II, when we began to realize that our brand of religion was not effecting the changes in the social order that were needed. It came to a head in 1954 when the Supreme Court reminded us in very definite terms that our attitudes and our actions toward our Negro brethren were somewhat less than Christian. Then began a multitude of folk to write books and articles on the faults and failures of the Christian Church, each one using the preface of the Gospel according to Luke: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order. . . ." (Luke 1:3 KJV).

Thus the Protestant Sunday School became the "Most wasted hour of the week." The "God of our Fathers" suddenly became "Too Small," finally culminating in

his "death in our times." The coffee house replaced the church as the community of believers since "dialogue" was impossible in the church.

We cheered heartily at the sound of royalties rustling in the mails at the advent of each new book which held us over the kicking machine for more verbal chastisement. We concurred in the proposition that we were no longer "relevant to our world" and we took the proper "stance" before the machine. We nodded grave assent to the charge that the "institutional church" had outlived its usefulness in our world. "Honest to God" we said, we should go out into the "Secular City" and enter into dialogue with those who have discovered that "God is Dead."

What is the point of this continual round of self chastisement? Are we really trying to help the church recapture a sense of its real mission in the world, or are we simply caught up in a mass hysteria of self chastisement. One wonders if we are not just trying to outdo the communist in "confessing our sins." To be sure, we must always be first to acknowledge our wrongs when we have discovered them, for only in so doing can we ever hope to make any progress in our mission for the Master. But let us never forget that we are commissioned by the Lord Christ Himself to be the instrument through which the redemptive love of God is made manifest. We have made mistakes in the past, and no doubt we shall continue to make mistakes in the future—that is, if we attempt to do anything in the Lord's name but this is no reason we should spend all our time, talents, and energies continually berating ourselves for our faults. Let us also believe in the doctrine of forgiveness and get on with the work of the church: the ministry of reconciliation.

For the past several years now church leaders all over the world have been expressing concern at the decline of church attendance, church membership, and church school enrollment. But is it any wonder that the church suffers from lack of in-

(Continued on page 13)

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EDITORIALS



Three Congregations Lead the Way

Elsewhere in this issue we are carrying a story about the merger of three Methodist churches in west Lincoln County. (See page 7). This was a momentous event not only in the life of these three churches, but for Methodism in North Carolina.

Perhaps no congregation ever has a more difficult decision to make than that involved in giving up its individual life and uniting with one or more other congregations. Bethel, Russell's Chapel and Zion made the decision to do this. In a message to the uniting congregations, the Rev. Garland Stafford told his audience, "It is not easy to break away from established patterns, traditions and sacred memories. This can't occur on the strength of men, but only on the strength of the Holy Spirit."

How true! Dying to self involves all the sufferings and pangs of death, whether for an individual or for a congregation. Truly, it can only be done in the power of the Holy Spirit.

We are sure that this was no sudden act on the part of these congregations. They must have thought about it, prayed much, discussed the matter for a long time before the decision was made. They have led the way for others in their vision and in their willingness to put first the Kingdom of God.

All over North Carolina there are many situations where congregations, with the cooperation of district superintendents and pastors, need to study the possibility of mergers. Where consolidation would enable two or three struggling churches to do a much better job of training children, guiding youth, and ministering to the community, there would seem to be a strong argument for joining forces.

Certainly it is vital that in all we do in relation to the church, we put Christ first. The needs and interests of his Kingdom must have absolute priority over all other factors.

Once a person or a congregation makes this kind of decision, then he or it are ready to face problems with an openness to God. Out of such a decision and such an openness can come the courage to follow where Christ leads.

We commend the district superintendent, Dr. Cecil Heckard, the two pastors, Rev. C. Garland Young and Rev. A. L. Kesler, and the leaders and members of these noble churches for their vision and dedication. We trust that others will follow along the trail which they have broken.

Sidelights on the Western N. C. Annual Conference

The grass was green around the George R. Stuart Auditorium on Wednesday morning when the delegates to the Western North Carolina Annual Conference started to trickle in for registration. By Sunday afternoon it was a different picture. Over three thousand feet many of them shod in oversized shoes, had stood and stamped and scuffed the grass without thought or mercy. But perhaps the vicarious sufferings of the grass was essential to the well-being of preachers who grow tense, if ever, at annual conference time. Standing on the tree-shaded lawns and exteriorating tensions could have saved some of them from climbing the walls or the trees!

This was the biggest annual conference ever in North Carolina: 1,517 registered delegates! We haven't checked, and if there have been bigger, we'll hear about it. But at any rate this conference was considerably larger in numbers than the General Conference of the church. Did you stop to realize that?

In the light of this fact, the smoothness with which the conference moved represents a minor miracle of planning and organization, and a tribute to the wise and masterly conduct of the presiding officer, Bishop Earl G. Hunt, Jr. The homework and preparation had indeed been well done by all. When the resolution on merger with the Evangelical United Brethren Church was presented, and the conference was open for questions or debate, not a single question was asked; not a single statement was made. This did not grow out of apathy, but from careful previous preparation which left almost all delegates informed on the issues, with their minds made up as to how they would vote.

Humor there was from time to time—inevitably. One much beloved preacher who is expected to be heard at every annual conference, was waxing eloquent on the subject of the alcohol problem. As he proceeded, he declared: "I'm not preaching now; I'm just telling the truth."

After one interesting exchange in debate, a newspaperman who was covering the conference, leaned over and whispered, "I enjoy coming to this meeting up here. There's always something interesting going on. You don't hear this sort of thing in the Episcopal meetings!"

The conference had a full agenda, and it kept faithfully at the job. Near the end of one conference session, a conference secretary was making announcements before adjournment. He

stated that a certain organization would have a supper meeting that evening starting at 5:30. It was already 5:40 o'clock as he spoke.

Something must be said, without calling all names, about the high calibre of inspirational and informative talks and speeches. Bishops Hagen, Martin and Finger were excellent. The devotional messages were inspiring. Dr. Ralph Sockman was at his usual peak of excellence and Dr. Clovis Chappell, now well along in his 80's, was magnificent. Bishop Hunt's closing sermon on Sunday morning was a masterly and eloquent climax to a great conference.

The most appreciated address, at the time, was the one which never came off. Chaplain P. Wesley Aitken of the Duke University Medical Center was to have delivered it. It was on Friday night in the program of the Board of Hospitals and Homes. With a number of items still to go and the hour advancing steadily, Chaplain Aitken came forward to deliver his address on "The Role of the Chaplain." He simply defined the role in about two sentences, then said: "In order to demonstrate what one of the roles of the chaplain is, I want you to know that I realize you are tired, and there are some other interesting parts of the program yet to come; I understand the position you are in. Therefore, this concludes my address."

As he took his seat, the applause was thunderous!

Are We Losing on a Vital Front?

Among the glowing reports of advances, one somber note was injected into the picture at the Western North Carolina Annual Conference. This had to do with membership statistics. A total membership of 272,333 was reported. This is up 1,273 from last year, but represents a loss when compared to population growth.

The fact that these losses are small and that they are in line with what is happening elsewhere should not blind us to their significance. They mean that we are passing from being a growing, expanding church to becoming a diminishing institution.

We believe that The Methodist Church should ask itself some hard-nosed, pointed questions and that it should immediately begin a thorough study of its structure, its current theology, its techniques and methodology as related to its evangelistic mission. We believe that a good place to start is within the Western North Carolina Conference.

Are we winning the battle of finances, as we gain every year in capital assets, but losing the battle for the souls of men? That is a question every Methodist preacher and layman ought to ask himself.

Summary of What Happened Western N. C. Annual Conference

- Approved merger with Evangelical United Brethren Church by 907 to 52, with 4 abstentions.
- Approved Resolution on race structure by 849 to 86 with 4 abstentions.
- Elected following delegates:

To General Conference

Clerical:

C. D. White	Julian Lindsey
Clay Madison	Wilson Weldon
R. G. Tuttle	Charles Shannon
R. H. Nicholson	Harlan Creech, Jr.
Cecil Heckard	E. H. McLarty, Jr.
P. L. Shore, Jr.	

Lay:

Robert Smith	Charles Phillips
Gordon L. Goodson	Mrs. L. E. Barnhardt
Tom Little	Frank Scott
Ralph Stockton	Edwin Jones, Sr.
Hugh Massey	M. T. Lambuth
Harry Bell	

To Jurisdictional Conference

(in addition to the above named)

Clerical:

C. C. Herbert, Jr.	Wilson Nesbitt
J. G. Huggin	Harley Williams
A. G. Lackey	John Carper
J. C. Stokes	Garland Winkler
Cecil Hefner	E. H. Nease, Jr.
W. A. Kale	R. P. Gibbs
Charles Beaman	E. A. Fitzgerald
John Christy	

Alternate:

Harold Groce	J. Lem Stokes II
Clegg Avett	John Hamilton

Lay:

E. M. Dudley	William Hartzell
Philip Sales	Fred D. Russell
H. H. Wellman	W. Bryam Moore
George Finch	Paul Evans
Walter Boone	Robert Caldwell
D. W. Holt	Marcus J. C. Deal
T. W. Aldred	Richard Thigpen
J. C. Cowan, Sr.	

Alternate:

Carl Hyatt, Jr.	Carter Holbrook
Norwood Robinson	Mrs. W. F. Redding

- Gave the retired relationship to the following in the Travelling Connection: T. H. Swofford, Sr., Embree H. Blackard, M. T. Hipps, Walter R. Kelly, Carl H. King, Clyde E. Murray, Fred H. Shinn, Frank C. Smathers, Lindsay F. Strader, Mark Q. Tuttle, John C. Vernon and Jesse G. Wilkinson. Also, to the following Approved Supply Pastors: R. L. Billings and Lonnie W. Templeton.
- Elected 21 persons to Deacon's orders and 14 to Elder's orders.
- Commissioned four persons as missionaries: Rev. and Mrs. Donald Turman, who are assigned to Indonesia; and Mr. and Mrs. Kenneth Baucom, South Africa.

- Voted the following into the office indicated:

Rev. Charles White, conference secretary, for one year (upon suspension of conference rule disallowing a district superintendent to serve in this capacity.)

Rev. W. T. Medlin, Jr., conference secretary-designate (to serve after this year.)

Rev. R. Paschal Waugh, conference statistician.

Rev. Mitchell Faulkner, president, Board of Evangelism.

Rev. H. Claude Young, Jr., conference secretary of evangelism.

- Voted to set up The Methodist Foundation of the Western N. C. Conference to work under the Committee on Wills and Legacies of the Board of Lay Activities.
- Announced the appointment of the Rev. Robert H. Stamey as executive secretary of the Board of Education in place of Dr. Carl H. King, who retired.
- Announced the appointment of the following three new district superintendents:
The Rev. Dr. Elwood Carroll, Albemarle District; Rev. John Hamilton, North Wilkesboro District; and Rev. Harley Dickson, Waynesville District.
- Approved as a conference-wide major project for the coming year an emphasis on the Stewardship of Possessions, to be spearheaded by the Board of Lay Activities. In this connection, the Rev. R. P. Gibbs, who has been director of Finance and Field Service of the conference, was named executive secretary of the Board of Lay Activities and given responsibility for directing the program.
- Approved as a Mission Special the Board of Mission's proposal to raise \$100,000 as a memorial to Dr. George W. Harley, recently deceased former medical missionary to Liberia.
- Voted to give the annual conference's equity in the Hugh Chatham Memorial Hospital, Elkin, to the trustees of a non-profit corporation in Elkin so that it could be properly developed into a modern hospital to serve the local community.
- Set up a Commission on Ecumenical Affairs.
- Authorized a committee to investigate the possible need of additional facilities over and above The Methodist Home in Charlotte, for the care of elderly persons.
- Approved the following resolutions to be sent to the General Conference.

A proposal calling for an energetic study and promotion calculated to undergird the

total abstinence position on the use of alcoholic beverages.

A request that the General Conference allocate funds to take care of minimum salary and pension differentials in connection with the absorption of the Central Jurisdiction.

A request that the General Conference study the possibility of election of delegates to General and Jurisdictional conferences by some other plan than that now in use.

The total registration of delegate was 1,517.

Moving date for pastors appointed to new charges was set as Wednesday, June 21.

Minister of Christian Fellowship Appointed for Junaluska Assembly

The Reverend Larry Eisenberg, a staff evangelist with the General Board of Evangelism of The Methodist Church, has been appointed Minister of Christian Fellowship at the Lake Junaluska Assembly for the 1967 summer season.

Mr. Eisenberg, a member of the Holston Conference, will supervise the over-all recreational program of the Assembly which serves the three million Methodists of the Southeastern Jurisdiction as well as people throughout the world. He comes to Junaluska with a fine background in this field, having written several books on recreation.

This is a new position on the summer staff at Junaluska. It was created by the administration of the Assembly to better serve the increasing number of delegates and visitors who come to the Assembly each year.

In his new duties at Junaluska Mr. Eisenberg will have a staff of fifteen persons to assist him. He invites all youth counselors to visit him at the Lake and to bring youth groups for retreats



The Rev. Robert H. Stamey, pastor of Hawthorne Lane Methodist Church, Charlotte, was named executive secretary of the Western North Carolina Conference Board of Education during Annual Conference last week. He will succeed Dr. Carl H. King who will retire June 30 after 33 years with the Board. Mr. Stamey, a former president of Brevard College, has been pastor of the Charlotte church since 1962.

ON THE SCOUTING FRONT

Two Scouts Earn Eagle Awards

Robert O'Neal Fleming, Jr., and Frederick Paul Jackson became Eagle Scouts in ceremonies at Jarvis Memorial Methodist Church, Greenville, on May 28.

Fleming, who is president of Explorer Post 205 is a recent recipient of the God



JACKSON

FLEMING

and Country Award. A Rose High School junior, he is the son of Mr. and Mrs. R. O. Fleming of Greenville.

Jackson, who is currently working toward the God and Country Award, is vice president of Explorer Post 205. The son of Dr. and Mrs. James M. Jackson, he is a sophomore at Rose High School.

Dr. Edgar B. Fisher, pastor, was in charge of the service. Dr. James M. Jackson, Advisor for the Explorer Post, assisted in the ceremonies.



GOD AND COUNTRY AWARDS

On Sunday, May 14, at the morning worship service, three Charlotte scouts received their God and Country Awards after a year and a half of service to Dilworth Church and of study of the Christian Church and faith, under the guidance of the Rev. Thomas B. Stockton and the Rev. Lindsay F. Strader. Shown in the sanctuary after the service are, from left to right: David Hearne, Bill Parlier, Frank McAllister, Mr. Stockton, and Mr. Strader.



GOLDSBORO SCOUTS EARN AWARDS

Brent Allen, son of Mr. and Mrs. Edward Allen, and William Curt Persinger, son of Major and Mrs. William C. Persinger, were presented God and Country Awards by the Rev. Milton T. Mann on Sunday morning, June 4, at Providence Methodist Church, Goldsboro. Both scouts are members of Troop 10. Brent is Senior Patrol Leader of Troop 10, and Curt is a Den Chief in Pack 10 and Junior Assistant Scoutmaster of Troop 10. Pictured, from left to right, are: Mr. and Mrs. Allen, Brent Allen, Rev. Mr. Mann, Curt Persinger, Mrs. Persinger and Major Persinger.



SEVEN SCOUTS RECEIVE AWARDS

Dr. Charles D. White, pastor of First Methodist Church, Asheboro, has just presented God and Country Awards to seven scouts. To his surprise he is being presented an engraved Scout Statue in appreciation for his guidance. Scouts receiving the award were, left to right: Tommy Delk, son of Mr. and Mrs. J. C. Delk; Carey and Ricky Durham, sons of Mr. and Mrs. Don W. Durham; Joe Delk, son of Mr. and Mrs. J. C. Delk; Ben Butler, son of Mrs. Garden S. Butler; David Smith, son of Mr. and Mrs. Paul A. Smith; and Mike Brooks, son of Mr. and Mrs. John Brooks. All the scouts are in First Methodist Troop 527, except Ben Butler, who is in St. John's Lutheran Troop 522.

Three Lincoln County Churches Merge

An historic merger of three country Methodist congregations took place near Lincolnton the night of May 24.

Leaders of Bethel, Russell's Chapel and Zion Methodist churches in west Lincoln County met to form a new congregation, yet to be named. They appointed committees which will select a central site, decide on the nature of the new sanctuary and formulate programs for all ages.

Russell's Chapel and Zion are churches on the Union Methodist Charge, with the Rev. C. Garland Young as the pastor. Another congregation on the three-point charge, Palm Tree Methodist Church, has not joined the merger.

Bethel Methodist Church is one of the two congregations served by the Rev. A. L. Kesler, who joined the Rev. Mr. Young in helping the three congregations toward the merger. His other church is Crowell Memorial.

The new congregation represents a membership of 360 persons.

The united congregation is already operating with a single Official Board and a single choir. The new choir had the honor recently of singing for the baccalaureate service of the West Lincoln High School.

The Rev. Garland Stafford of Statesville, executive secretary of the Commission on Town and Country Work for the Western North Carolina Conference, preached the

dedicatory sermon to culminate the merger.

He told the congregation, which gathered in Russell's Chapel Church for the historic union worship service, that only twice before in the history of the Conference have congregations voluntarily agreed to merge into a new church.

One such merger, he related, brought West End and Centenary congregations of Winston-Salem together into the present Centenary Methodist Church. The other he said brought Tryon Street and Trinity congregations of Charlotte together to form the present First Methodist Church.

"This is the first merger I can recall where churches in open country have come together voluntarily," he said. "This is a thing of the spirit you're doing here."

He told the audience, "It is not easy to break away from established patterns, traditions and sacred memories. This can't occur on the strength of men, but only on the strength of the Holy Spirit."

Until a new church building is constructed, the three congregations will continue to worship in their present structures, the Rev. Mr. Young said. The three congregations have long traditions.

Zion Church is the oldest Methodist congregation in west Lincoln County. Bethel traces its roots into the 19th Century, and Russell's Chapel's organization goes

back to the beginning of the 20th Century.

The Rev. Mr. Young said both of the sanctuaries of Zion and Russell's Chapel will be retained when the united congregation moves into its new sanctuary. "Zion is historic and will be used for special ceremonies and services," he said. "We also plan uses for the Russell's Chapel building."

The Rev. Mr. Kesler said no decision has been made by the Bethel congregation about the future of their present place of worship.

All committees established during a business meeting at the fire hall near Russell's Chapel included members from the three congregations.

The Rev. Mr. Young urged the committees to study what has been done successfully in architecture and program by the other churches, and use this background to form their decisions for the new congregation.

"The next two years will require much work from all of us," he said. "There will be rocky paths, but if we are united in spirit and desire to serve Christ in this way, then with God's help we will find ways to overcome all obstacles."

The large number of young people present for the business session and worship service May 24 was encouraging to the leaders of the three churches. The Rev. Mr. Young assured the young people they would have a voice in decisions related to the new church building and the congregational program.

The Rev. Mr. Young said a movement toward merger of at least two congregations has been talked about and at times given serious consideration for almost 15 years. Then a year ago merger talk became more serious and propositions for merger came before the official boards of several west Lincoln County congregations. The boards of Zion, Russell's Chapel and Bethel approved the merger.

"The main item of concern," said the Rev. Mr. Young, "was that none of these congregations seemed large enough by itself to provide the kind of ministry to the community that is needed in this day and time. The members seemed especially disturbed that our present arrangement was not allowing us to provide as adequately as we should for our children and young people."

♦ ♦ ♦

Rev. J. J. Boone Succumbs

The Rev. James Joshua Boone, 85, of Durham died in Watts Hospital on June 6 after an illness of several months. The funeral service, which was held at Asbury Methodist Church on June 7, was conducted by the Rev. Sidney Boone, pastor of Asbury; the Rev. Warren B. Petteway, pastor of Duke Memorial Methodist Church; and the Rev. O. L. Hathaway, superintendent of the Durham District.

Mr. Boone was a retired member of the North Carolina Conference, which he joined in 1907.

Surviving are daughters, Mrs. Richard E. Davis and Mrs. Kader F. Bryan, Richmond, Va.; a son, J. J. Boone, Jr., Smithfield; sisters, Mrs. C. H. Hall, Durham, and Mrs. Boyt Jones, Creeds, Va.; brothers, John E. Boone and D. L. Boone of Jackson.



GOD AND COUNTRY AWARDS GIVEN

Pictured above are nine of the eleven Explorers and Scouts from First Methodist Church, Cary, who recently completed their God and Country requirements. Also pictured are their minister and Scoutmasters. From left to right: first row, Steward Mallard, Ricky Rood, Larry Pardue; second row, Walter Mann, Paul Fairbetter, Richard Farrell, Charles Dunham, Tom Mitchell; third row, Rev. Troy J. Barrett, Steve Bass, Lewis Cook, Ed Trent, Moultrie Watts. Not pictured, Scott Sanders and Eddie Williams. With these 11, this makes 27 who have completed the God and Country requirement this year.

Western North Carolina Methodist Ministers Receive Appointments For Conference Year 1967-1968

ALBEMARLE DISTRICT

Superintendent—J. Elwood Carroll
Albemarle: Central—W. T. Medlin, Jr.
Associate—Kenneth Brown
 First Street—A. Frank Phibbs
 Main Street—O. L. Easter
 Parkway-Pine Grove—S. L. Martin
 Tabernacle—Donald L. Heafner
Albemarle Circuit—James R. Faggart
Ansonville—John A. Petty
Badin—Tracy Streater
Bethany—H. L. Blackwelder
Bethel-Palestine—Carl Dennis
Bethlehem—L. L. Vuncannon
Camp Ground—H. Wood Morrison
Friendship—J. G. Allred
Hebron—Cletes A. Pope (P)
Indian Trail-Stallings—A. B. Bruton
Lilesville—To be supplied by T. A. Plyler, Jr.
Locust-Oakboro—F. E. Church
Marshville—G. O. Bowman
Midway-Spartan-Unity—To be supplied by Jack Hilton
Mineral Springs—Earl A. Cook, Jr.
Monroe: Benton Heights—To be supplied by Foy Brooks
 Central—Melton E. Harbin
Memorial-Sutton Park—L. H. Woodard
Morven—F. R. Davis
New Hope (Union County)—Hugh D. Sims
New Hope-Bethel—Edgar F. Kale
New London-Bethesda—Edgar F. Pepper, Jr.
Norwood: First—Don E. Rollins
Norwood Circuit—To be supplied by Cleveland S. Duke
Peachland—W. F. Heffner
Polkton—Frank Wooten
Prospect—Curtis L. Sides
Richfield-New Mt. Tabor—A. B. Weaver
Rolling Hills-Grace—Robert L. Poindexter, Jr. (AS)
Salem—Donald Flynn
Stanfield—R. E. Sides
Unionville—H. O. Huss
Wade—Robert T. McLawhorn
Wadesboro: First—Ernest D. Page
Waxhaw—F. W. D. Bangle
Weddington—Ernest C. Stephens
Wesley Chapel—William H. Faggart
Wingate—James F. Weekley

ASHEVILLE DISTRICT

Superintendent—W. Harold Groce
Acton—Mike A. Howard
Asheville: Abernethy-Gilreath G. Adams, Jr.
Asbury Memorial—Edgar C. Price
Bethesda—Warner B. Milner
Biltmore—R. P. Waugh
Central—R. Herman Nicholson
Associate—John P. Cock (P)
Elkwood—John M. Nelson
Emma-Green Memorial—J. Holt Madison
French Broad—E. O. Peeler
Groce—Sherrill B. Biggers
Haywood Street—George B. Culbreth
Associate—Thomas M. Mason
Oakley—James C. Gilland
St. Paul's—A. C. Waggoner
Trinity—J. W. Braxton
Associate—D. E. Whitlock, Jr.
Avery's Creek—H. R. Sellers, Jr.
Azalea-Tabernacle—Eugene C. Johnson, Jr.
Bald Creek—Thomas W. Weeks
Balfour-Moore's Grove—Budd Ellington, Jr.
Barnardsville—To be supplied by John E. Jones
Bethany-Tweeds—To be supplied by Fred S. Atwater
Bethel—Charles Vernon Hall
Black Mountain—L. B. Laye
Brevard: First—Brunson Wallace
 St. Timothy—Joseph M. Reeves
Burnsville—Joseph M. G. Warner
Dana-Upward—Ray Johnson
East Flat Rock—W. A. Kerr, Jr.
Edneyville—Mrs. C. G. Norton (AS)
Etowah-Cummings Memorial—James B. Thomas
Fairview-Sharon-Neshitt's Chapel—Robert M. Harris
Fanning's Chapel—A. Jack Waldrup
Fletcher—Harlan L. Creech, III
Francis Asbury—Raymond L. Himes
Hendersonville: First—Walter Lee Lanier
Hot Springs—To be supplied
Laurel Hill-Reeves Chapel-Brown's View—Leslie F. Ditchfield
Leicester—H. Wendell Brittain
Marshall—W. Claude Clark
Mars Hill—J. B. Long, Jr.
Mills River—George H. Winecoff
Montmorency—Nancy H. Price
Associate—C. M. White
New Hope—C. G. Price
Oak Hill—Ronald A. Koonts
Oteen—Henry A. Justice
Piney Mountain-Dixie Chapel-Pisgah—Oren R. Edmonds
Pleasant Hill—C. D. McArthur
Rockview—Enoch G. Ball, Jr.
Rosman—Leo T. Coppedge (AS)
Salem—John Wesley Cole
Saluda—O. L. Robinson

Sandy—E. H. Goode
Sardis—Mark Q. Tuttle
Skyland—Robert A. Foster
Snow Hill—Donald W. Ashe
Swannanoa—Donald C. Davis
Tryon-Columbus—Clark W. Benson
Weaverville—J. B. McLarty
Weaverville Circuit—Henry M. King

CHARLOTTE DISTRICT

Dist. Supt.—Harlan L. Creech, Jr.
Asbury-Huntersville—Zane Gray Norton
Blair Road—M. B. Lee
Charlotte: Aldersgate—Fred A. Carlisle, Jr.
 Belmont Park—W. B. A. Culp
Big Springs—N. L. Oliver
Calvary—J. L. Pittard
Central Avenue—George H. Needham
Chadwick-Kelley R. Jones
Christ—E. R. Freeman
Cokesbury—B. E. Bass
Cole Memorial—Paul A. Bruton
Commonwealth—Ray F. Swink
Dilworth—Thomas B. Stockton
Associate—Lindsey F. Strader (RS)
Duncan Memorial—Thurston St. Clair
Epworth Lane—Jasper Boyd
First—H. Eugene Peacock
Associate—Daniel T. Earnhardt
Associate—Melvin D. McIntosh
Gillespie—J. W. Belk
Grace—M. V. Thumm
Hawthorne Lane—D. A. Payne
Associate—J. Ed Houck
Hickory Grove—R. J. Crowder
Homestead—J. D. Harris
Inner City Ministry—Cecil K. Myrick
Kilgo—Kenneth D. Crouse
Memorial—C. Jack Caudill
Moore's Chapel—Richard B. Jarrett
Mouzon—Jacob B. Golden
Myers Park—R. G. Tuttle
Associate—W. B. Bobbitt, Jr.
Associate—Erman F. Bradley
Oak Grove—Fred R. Barber
Plaza—T. L. Cassidy
Pleasant Grove—H. D. Garmon
Providence—Bernard R. Fitzgerald
Associate—Frank A. Jeffers
Purcell—John R. Sills
St. Andrews—George P. Robinson
St. James—C. A. Rhinehart
St. John's—Malcolm C. Reese
St. Luke's—M. Preston Hughes, Jr.
St. Marks—R. E. Lair
St. Paul—H. Glenn Lanier
Sharon—John L. McWhorter
Spencer Memorial—W. David Argo
Steeleberry—R. M. Varner
Thrift—Herman C. Beck
Tuckasee Road—Roy L. Eubanks
Wesley Heights—Douglas W. Gilbert
Davidson—J. P. Todd, Jr.
Fair View—R. C. Summey
Harrison-Marvin—Robert M. Smith, Jr.
Hill's Chapel Memorial—V. A. Morton
Lake Norman—C. A. Weller
Matthews—D. W. Charlton, Jr.
Mount Holly: Aldersgate-Charlotte: Faith—W. C. Stroupe
 First—James E. Rink
Mt. Zion—P. H. Gibbs
Pineville—R. Harold Strader
Riverbend-Snow Hill—James C. Swain
Rock Springs—Paul V. Ridenhour
Trinity—James M. Armstrong, Jr.

GASTONIA DISTRICT

Superintendent—Charles D. White
Asbury—June P. Greene
Belmont: Ebenezer—W. H. Pheagin, Jr.
 First—A. C. Kennedy, Jr.
Park Street—Kelly C. Brendle
Saint Mark's—G. Larry Maxwell (P)
South Point—J. Lawrence McCleskey
Belwood—Newell C. Bush
Bessemer City: Betha—Eugene C. Kincaid (AS)
Odell Memorial—George E. Lyndon, Jr.
Bethel-Crowell Memorial—A. L. Kesler
Associate—Garland Young
Bethesda—Harold E. Wright
Bethlehem-Bess Chapel—Ben T. Steele
Boger City—J. L. Ervin
Casar—Mark S. Rose, Jr.
Cherryville: First—John A. Lowder
Cleveland Circuit—John T. Gantt
Clover Hill-Oak Grove—Lee Ellis
Concord-Mary's Grove—Howard G. Clayton
Cramerton: Cramer Memorial—B. D. Brown
 West Cramerton—C. Larry Maxwell
Crouse—Douglas H. Butler
Dallas—Glenn R. McCulley
Double Shoals—W. G. Burgin
El Bethel-Hoey Memorial—E. R. Lynn
Fallston: Friendship—S. Byron Nifong
Gastonia: Bradley Memorial—H. E. Bolick
 Covenant—Conrad C. Washam

Faith—Ron L. Hall
First—C. C. Herbert, Jr.
Associate—H. R. Jordan
Maylo—L. A. Scott
Myrtle—Kenneth R. Moore
Smyre-Puett—E. D. Cantor, Jr.
Saint John's—Paul R. Berrier
Trinity—Joseph R. Morris
High Shoals-Iron Station—Maynard E. Seehorn
Kings Mountain: Central—D. B. Alderman
 Grace—T. Dixon Adams
Laboratory-Landers—Hubert C. Clinard
Lawndale—W. Grady Burgin
Lincoln Circuit—T. G. Highfill
Lincolnton: First—N. C. Williams, Jr.
 Rhyme Heights—William E. Andrews
Lowell-McAdenville—Joe C. Davis
Northbrook—Bruce A. Norwood
Palm Tree—Merrill Perkins
Pine Grove—To be supplied by Oscar Patterson III
Pisgah—A. G. Ford
Polkville-Rehobeth—John C. Kendrick
St. Paul—Howard Haskell
Sharon-Boiling Springs—Richard A. Howle
Shelby: Aldersgate—E. R. Haire
 Central—Dwight B. Mullis
Hoyle Memorial—H. R. Wilkinson
Lafayette Street—F. Doyle Freeman
Stanley—J. C. Grose, Jr.
Sulphur Springs—I. M. Brendle
Union—C. Garland Young
Associate—A. L. Kesler
West Lincoln—Roy N. Beck

GREENSBORO DISTRICT

Dist. Supt.—J. G. Winkler
Bethlehem—William C. Clark
Draper: First—J. S. Higgins
Flat Rock—Okel E. Evans
Friendship—Bobby Ray Beck
Gethsemane—Robert A. Clanton, Jr.
Gibsonville—William W. Blanton
Greensboro: Bessemer—William C. Sides
 Bethel—James A. Northington
Calvary—Ray J. Hahn
Carraway Memorial—Harold Austin
Centenary—Carlton G. Alsbaugh, Jr.
Christ—George W. Thompson
Associate—P. D'Armon Hunter, Jr.
College Place—J. B. Hurley
Glenwood—Aubert M. Smith
Grace—Wm. R. Brantley
Associate—G. Lee Pollock
Groometown-St. Andrews—Alton G. Perkins
Hinshaw Memorial—Milton G. Widenhouse
Inner City Ministry—O. Ray Moss
Joyner Memorial—Evan S. Bancroft
Mount Pisgah—M. Marion Workman
Muir's Chapel—I. A. Stephens
Associate—Richard Alan Clark
Newlyn Street—Ray F. Hilliard
Proximity—R. L. Wilkinson
Saint John's—T. H. Swofford, Jr.
Saint Paul—William B. Ellison
Trinity—Roy C. Putnam
West Irving Park—Paul D. Lowder
West Market Street—J. Clay Madison
Associate—J. C. Reichard
Associate—Robert L. Moore
Guilford College—B. A. Haire
Haw River Circuit—Joseph C. McMurray
Hickory Grove—William H. Key
Huntsville Circuit—E. L. Murphy (AS)
Leaksville—G. W. Rudisill
Lee's Chapel—Dan P. Stowe
Lowes—Powell L. Wilkins, Jr.
Madison—George E. Smith
Mavodan—Donald F. George
Meadow View—Silas Strader
Midway Circuit—To be supplied by W. A. Knight
Moriah—A. J. Clemmer
Mount Carmel—Wade Bustle
Mount Herman—Luther Harris
Mount Pleasant—James A. Allen
Mount Pleasant Circuit—C. W. Faulkner
Oak Ridge-Morehead—John M. Ruffy
Pelham-Hickory Grove—Charles W. Randolph
Pleasant Garden—Everett H. Lowman
Rehobeth—Robert M. Hardee
Reidsville: First—D. P. Smotherman
 Main Street—Roy E. Bell
Woodmont—Earl R. Gibson
Reidsville Circuit—Lowell Swisher
Rockingham Circuit—D. B. Martin
Ruffin—Mark Wimmer
Sandy Ridge Circuit—William C. Belcher
Sedgefield Lakes—Stephen Hicks
Spray—Worth B. Royals
Stokesdale—C. E. Page
Stonesville—R. L. Phillips
Associate—To be supplied by Ardis Payne
Summerville—R. C. Stephens
Tabernacle—W. H. Dvar

HIGH POINT DISTRICT

Dist. Supt.—Phillip L. Shore, Jr.
Archdale—George C. Starr, Jr.
Asheboro: Brower-Legend Park—Billy Wayne Stamey
Calvary—Joe C. Daniels
Central—W. C. Leonard
First—A. J. Cox
Giles-Charlotte-Mt. Shepherd—H. S. Carter
Grace-New Union—Lee Roy Hunt

West Bend—F. Donald Beaty
West Chapel—West Side—James C. Stokes, Jr.
Bethany-Gray's Chapel—Martin W. Heckard, Jr.
Bunker Hill-Sandy Ridge—William C. Crummett
Cedar Falls-Central Falls—Dewey Bailey
Coleridge—R. Glenn Steed
Fairfield-Randolph Hills—Z. C. Wright
Fairview—Charles B. Walker
Franklinville—William H. Dingus
High Point: Calvary—G. R. Barringer
College Village—E. G. Needham
First—Edgar H. Nease, Jr.
Associate—Robert W. Little
Highland—T. G. Madison
Lebanon—G. W. Bumgarner
Main Street—O. Dewey Smith
Mitchell's Grove—Joe S. Johnson
Montlieu Avenue—L. R. Akers
Northwood—J. B. Davis
Oak View—Henry F. Flowers
Rankin Memorial—C. C. Murray
St. Timothy—To be supplied by Rudy Smith
Ward Street—R. E. Kayler
Welch Memorial—Jack B. Yarbrough
Wesley Memorial—J. G. Huggin
Associate—R. Delbert Byrum
Jamestown—Frank B. Cook
Julian—Manuel Wortman
Liberty: First—Clegg W. Avett
Liberty Circuit—W. Howard VonCannon (AS)
Mount Vernon—R. Marsden Kitley
Oakdale-Burnett's Chapel—T. Paul Starnes
Old Union-Mt. Lebanon—Brown T. McKinney
Ramsour: Jordan Memorial—Robert E. Early
Randleman: First—Harry G. Long, Jr.
Randleman Circuit—Ervin S. Cook
Seagrove—Thomas F. Prichard
South Randolph—David L. Baxter
Spring Hill—Billy V. Hunter
Trinity: Memorial—Aaron W. Moss
Vickery—William C. Anderson

MARION DISTRICT

Dist. Supt.—A. Glenn Lackey
Bakersville—Moir W. Edwards
Bethel—John H. Deyton
Broad River—George A. Carnwright
Burke-McDowell—Arelin Ray Freshour
Caroleen: First-Avonale—Morris J. Byers
Carson's Chapel-Fairview—Byrd H. Metcalf (AS)
Cliffside-Chase Wesley—J. W. Crawley
Connelly Springs—Benny Walters
Drexel: Bethlehem—Charles R. McKinney
Ebenezer—Boyce Huffstetler
Forest City: First—Jerry D. Murray
Pleasant Grove—Alexander—C. B. Barr, Jr.
Friendship—Shady Grove—C. A. Upton
Gilkey—To be supplied by Robert G. Wolfe
Glen Albino—Robert L. Carter, Jr.
Henrietta-Providence—Elton L. Strickland
Hildebran—Wayne E. Hoyle
Marion: Clinchfield—Everette B. Wright
Cross Mill—J. C. Singleton
East Marion—Boyce Huffstetler
First—James H. Coleman
St. Mark's—G. B. Tomlinson
Marion Circuit—P. E. Nordstrom
Mill Spring—Paul Kale, AS
Morganton: First—W. J. Huneycutt
First Associate—Carlton E. Simpson
North—W. N. Blanton, Jr.
Salem—John E. Davis, Jr.
St. Luke's—Zion—T. A. Summey, Jr.
St. Matthews-Zion Memorial—R. J. Essary
Morganton Circuit—Collins Benfield
Mount Harmony—Robert W. Moody
Mount Hebron—William Lee
Nebo-Pleasant Hill—Paul Heafner
Oak Grove-Salem—R. W. Hurley
Oak Hill—Neil E. Smith
Old Fort—John F. Edwards
Red Hill-Tipton Hill—Baxter Proffitt
Rutherford College: Abernethy Memorial—
W. Ralph Jacks
Rutherfordton—D. G. Bridger
Spindale—John S. Jordan
Spruce Pine—L. Donald Ellis
Associate—Grover C. Graham
Sunshine—John R. Little
Table Rock—Clay Morgan
Valdese—Larry D. Wilkinson

NORTH WILKESBORO DISTRICT

Superintendent—John R. Hamilton
Alleghany-Grayson—Shirley T. Jones
Arbor Grove-Union—Charles G. Sherrill
Avery—Furman Jerry Rogers, Sr.
Blowing Rock—Dr. Mark Depp (RS)
Boone—R. T. Young
Boone Circuit—William E. Grant
Boonville-Mitchell's Chapel—Thomas E. Rutledge, Jr.
Creston-Green Valley—J. F. Herman
Deerfield-Banner Elk—E. Wannamaker Hardin, Jr.
Elkin: First—A. L. Maxwell, Jr.
Elkin Circuit—P. E. Bingham
Elk Park—Richard Keith Tutterow
Helton—John Paul Davenport
Hiddenite—R. P. Crawley
Jefferson—John Holmes Christy, Jr.
Jonesville: First—J. E. Hawkins
Linville Falls—Guy H. Godfrey
Miller's Creek—G. Keith Howell
Moravian Falls—William Ralph Surratt

Mount Bethel—W. R. Ormand
Mountain Park-Grassy Creek—Frank Blalock
Nathan's Creek—Finley M. Orr
North Wilkesboro: First—Thad L. McDonald, Jr.
Rocky Springs—Fred Lee Baker
Saint Paul's—William P. Elder (AS)
Sparta—Roger Dean Pearson
Stony Point—B. T. Myers
Taylorsville—R. Gilmer Wagoner
Thurmond—Otis T. Hayes
Todd—Kenneth Robert Eller
Warrensville—D. H. Lutz
Watauga—E. Odell Queen
West Jefferson—R. W. Walters
West Yadkin—Summie E. White
Wilkesboro—D. A. Hamilton
Yadkinville-Center—T. J. Howard

SALISBURY DISTRICT

Dist. Supt.—Charles E. Shannon
Bethel—Earl M. Hansell
Centenary—David S. Bullins
Center Grove-Bogers Chapel—Paul Taylor
China Grove: First—O. L. Hancock, Jr.
South—Franklin E. Brown
Cold Springs—George M. Carver
Concord: Ann Street—Dale G. Groh
Center—Gary H. Brown
Central—H. P. Myers, Jr.
Epworth—G. Howard Alfred
Forest Hill—J. Alton Fitzgerald
Harmony—J. E. Green
Kerr Street—W. A. Rock, Jr.
Westford—Robert L. Oakley
Elmwood—W. W. Pryor
Friendship—Ben H. Ziglar
Gay's Chapel—D. Bryce Parker
Gold Hill-Bethlehem—T. E. Hendrix
Harrisburg—Harry Sherill
Kannapolis: Bethpage—Fred A. Hill
Jackson Park—John P. Spillman, Jr.
Memorial—H. M. Jamieson
Midway—Harold R. Simpson
Mount Mitchell—B. J. Dennis
North—Earl C. Black, Jr.
Royal Oaks—Terry L. Hammill
Trinity—Herman F. Duncan
Landis—J. P. Heafner
Matton's Grove-Zion—William Currie
Midland—W. C. Clinard
Mt. Carmel-Bethany—James O. Prichard
Mount Olivet—L. P. Rutledge
Mount Pleasant—H. A. Brown
Mt. Tabor—Mitchell C. Murrow
Oak Grove-Unity—Frank S. Starnes
Providence-Bethel—W. R. Doser
Roberta—R. J. Goldston
Rock Grove—G. C. Gregory
Rockwell-Liberty—Wade W. Benson
Rocky Ridge—Ronald Overcash
Rowan—R. L. Crook
Salisbury: Coburn Memorial—W. E. Fitzgerald
First—Ralph H. Taylor
Associate—W. H. Osborne, Jr.
Main Street-Long Street—Frank B. Turner
Milford Hills—R. N. Burson, Jr.
Park Avenue—A. W. Wellons
Shiloh-Granite Quarry—Joe A. Law
Shiloh (Cabarrus)—J. R. Dawkins
Spencer: Central—C. Dwight Pyatt
Woodleaf—W. H. Benfield
Yadkin—G. W. Clay

STATESVILLE DISTRICT

District Superintendent—Cecil G. Hefner
Balk Creek—Frank Pennigar
Bethel-Marvin—A. A. Wilson
Bethlehem—C. F. Womble
Catawba—Charles E. Bruce
Chapel Hill-Christ—Robert Clinard
Claremont: Bethlehem—J. E. Cochran
Colliers—Marion M. Swann
Concord-Hopewell—William C. Cockman
Conover: First—R. L. Young, Jr.
Cool Springs—William E. Walker
Ebenezer—Phillip A. Pharr
Fairgrove—J. Marion Fulk
Friendship—John Oakley
Grace Chapel—Furman Wright
Granite Falls: First—K. A. Horn
Harmony—J. C. Reynolds
Harper's—V. N. Allen
Hickory: Bethel—Roland Mullinix
First—Cecil L. Heckard
First Associate—Edwin Carter
Highlands—Clyde L. Collins
Kool Park—T. R. Sigmon
St. Luke's—Joseph J. Hauser
Westview—G. E. White
Hudson—Worth Sweet
Lenoir: First—Douglas Corriher
South-Mt. Olivet—Marion J. Parker
Whitnell—Floyd G. Bottoms
Associate—McRae Crawford
Littlejohn-Gamewell—Olin B. Isenhour
Maiden: First—J. J. Miller
May's Chapel-St. Paul—Fletcher L. Andrews
McKendree-Rocky Mount—R. H. Ballard
Midway-Trinity—Byron Shankle
Mooresville: Broad Street—L. E. Mabry
Central—E. Paul Hamilton
Jones Memorial—Wade E. Wright (AS)
New Salem—Homer A. Barker

Newton: Abernathy Memorial—C. I. Huneycutt
First—Roger W. Tucker
Pisgah—Foster R. Loflin
Plateau-Wesley Chapel—Luther B. McPherson
Rhodiss-Ebenezer—Lewis Gibbs, Jr. (AS)
Rose Chapel—T. Dale Holcombe
Shiloh (Catawba County)—J. Herman Billings
Shiloh-Wesley Chapel—John W. Kale
Statesville: Boulevard—C. Moody Smith
Broad Street—Frank B. Jordan
Associate—M. G. Ervin
Monticello—J. Wayne Billings
Race Street—R. Thomas Houts, Jr.
Wesley Memorial—L. G. Hunsucker
Terrell—Ray S. Cody
Triplett—T. C. McLean
Troutman—F. Wade Kiker
Union Grove-Olin—Percy Ray Phillips
Vanderburg—Robert W. Combs
Williamson Chapel—J. P. Hornbuckle, Jr.

THOMASVILLE DISTRICT

District Superintendent—Charles G. Beaman
Advance-Mocks—Philip R. Vaughn (AS)
Bethany-Cotton Grove—Guy Arthur Hovis
Bethesda—A. A. Ferguson
Bethlehem—Paul M. Hart
Canaan—C. Milton Young
Cid—E. M. Jones
Coolemeec—Claude J. Hartsell
Davidson—Harold T. Reeves
Davie—B. B. Bearden
Denton: Central—R. P. Bunch
Denton Circuit—W. H. Yokeley
Dulins—Stanley B. James
Elbaton—C. Bryce Smith
Eldorado—Lawrence Morton
Farmer—Bill E. Poole
Farmington—Joseph C. Phillips (AS)
Good Hope-Arcadia—James S. White
Greer's Chapel—O. C. Loy
Hopewell—Robert L. Witty
Lexington: Erlanger—Thomas J. Duncan
First—A. Mitchell Faulkner
Trinity—Paul M. Dennis
Wesley Heights-St. Timothy—William L. Crowell
Liberty-Concord—William R. Frost
Linwood—J. Hal Varner
Midway—Herbert T. Penry, Jr.
Mocksville: First—Gilbert E. Miller
Mocksville Circuit—Dwight Ludwig
Mount Carmel-Ebenezer—Cameron M. Dodson
Mount Pleasant—Stephen Harrison
New Mount Vernon—Charles W. Sisk
Oak Grove—M. Donald Sides
Pine Woods-Fairview—Carl A. Haire
Pleasant Grove—R. James Starling
Prospect-Pleasant Hill—S. C. Gibson
Reeds—David E. Hubbard
Shady Grove—Roy H. Lockridge, Jr.
Sheffield—Fred C. Shoaf
Shiloh—L. E. Barden
South Davidson—Wm. G. Biggerstaff
Southmont: Macedonia—Alvin Pope
Tabernacle—Bruce C. Hobson
Thomasville: Bethel—Garry N. Duhn
Fair Grove—Frank H. Edwards
First—Jesse L. Johnson
Johnsontown—Larry Bumgarner
Memorial—Harley M. Williams
Minister of Education—Howard L. Coleman
Trinity—R. G. Russell, Jr.
Unity—Joseph T. Melton
West End—Edward M. Heath
Tyro—Wilbur A. Jarrett
Union Chapel—Carl A. Lain
Welcome: Center—D. K. Funderburk

WAYNESVILLE DISTRICT

Superintendent—C. Harley Dickson
Andrews—R. B. Bullard, Jr.
Bethel—W. T. Forbis
Bryson City—David M. Cowart
Canton: Central—Ralph L. Reed
First—C. Marvin Boggs
Cashiers—Paul W. Matthias
Cherokee—To be supplied by R. J. Marty
Clyde—J. Oscar Dowdle, Jr.
Crabtree—Glenn F. Stevens
Cullowhee—E. V. Williams
Associate and Director of
Wesley Foundation—George Weekley
Dellwood—Darrell L. Parris
Feth-Francis Cove—Leen Lukin
Fines Creek—To be supplied by J. F. Broyles, Jr.
Franklin Circuit—L. W. Dunlap
Franklin: First—Donald W. Haynes
Hayesville—George Dalton
Hayesville Circuit—To be supplied by Carol R. Lindsey
Highlands—W. B. Penny
Long's Chapel—James Bellamy
Louisa-Piney Grove—Paul A. Barker
Macon Circuit—William R. Ragsdale
Maggie Valley—Rayvon White
Morning Star—Miles A. McLean
Murphy—W. Thornton Hawkins
Murphy Circuit—C. A. Smith
Associate—Jack Palmer

(More on next page)

Appointments

(Continued from page 9)

North Macon Circuit—P. F. Snider
Associate—Mrs. P. F. Snider
Pigeon Valley—J. C. Lane
Plains—J. L. McKinney
Robbinsville—M. Loy Kennedy
Rockwood-Beaver Dam—Edward Lee
Shady Grove—Robert E. Boggan
Shooting Creek—Ned Owens
Sylva—John J. Powell
Sylva Circuit—Bervin Baucom
Waynesville First—Robert J. Ralls
Webster—to be supplied by Benny Dale Killian (S)
West Macon Circuit—H. D. Noblitt
Whittier—B. L. Lindsey

WINSTON-SALEM DISTRICT

District Superintendent—Julian A. Lindsey
Brookstown—E. E. Hiatt, Jr.
Clemmons-Harmony Grove—Ben F. Stamey
Concord-Sharon—Gordon Lee Hood (AS)
Danbury—C. Alberto Rodriguez
Dobson—James R. Calloway
East Bend—Charles W. Sartin
Forsyth-Stokes—Wallace Ryals
Hickory Ridge—Germanton—Tabor H. Wood
Associate—H. W. Hudspeth (S)
Kernersville—Cherry St.—Pine Grove—Joe C. Smith
Main Street—J. S. Gibbs, Jr.
King—Haywood—B. Hyatt
Level Cross—D. L. Fisher
Lewisville—S. B. Moss
Mt. Airy: Central—D. Edwin Bailey
Franklin Heights—J. Dwight Cartner
Rockford Street—J. T. Frazier, Jr.
Salem—L. P. Henderson
Mount Airy Circuit—Leonard T. VonCannon
Mount Pleasant—Tabernacle—O. E. Merritt
New Hope Circuit—John Andrews (AS)
Oak Grove and Director of Greater
Mt. Airy Parish—Arthur R. Livengood
Pilot Mountain—Gene H. Little
Pine Grove—Roy L. Grant
Pinnacle—James E. Smith
Rural Hall—Walter O. Cooper
Sedge Garden—D. Leon Stubbs
Shiloh-Olivet—Dewey M. Morrison
Shoals—C. Clay Manning
Smithtown—Frank A. Stith, III
Stokesburg-Pine Hall—Harry Queen
Virginia Circuit—Cleet G. Owens
Walkertown: Love's—Courtney B. Ross
Morris Chapel—James T. Ingram
West Forsyth—B. F. McCracken
Winston-Salem: Ardmore—Orion N. Hutchinson, Jr.
Minister of Administration—Robert Martin
Minister of Education—William Nichols
Burkhead—Russell T. Montfort
Associate—Ralph Eanes, Jr.
Centenary—E. A. Fitzgerald
Associate—W. T. Ratchford
Associate—James E. McNeely, Jr.
Central Terrace—Walter R. Thompson
Children's Home—A. L. Chamblee, Jr.
Crews—Reginald J. Cook
Grace-Hiatt Memorial—Dallas Rush
Green Street—Kenneth M. Johnson
Hanes-Bethel—Warren G. Hawks
Konnoak Hills—Eugene A. Lamb
Maple Springs—H. C. Young, Jr.
Marvin—J. M. Taylor, Jr.
Mount Carmel—Paul M. Cassell
Mount Pleasant—G. F. Houck
Mount Tabor—John K. Miller
New Hope—Douglas R. Beard, Jr.
Oak Summit—John H. Barnes
Ogburn Memorial—E. H. Nease, Sr.
Old Town—George E. Auman
Pisgah—J. Kent Outlaw, Jr.
Trinity—Dwight Mashburn
Union Ridge—Joseph W. Lasley
Wesley Memorial—Joel T. Key

The list of special appointments for the Western N. C. Conference will be carried next week.

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SA PROTESTS LOTTERY

As a "positive dissent" to New York State's lottery, The Salvation Army has inaugurated a "I'll Give — Won't Gamble" campaign.

Each of the 5,000 Salvationists in New York State is being asked to contribute \$1.00 to a "conscience fund" for education, instead of buying a lottery ticket. The Salvation Army recognizes the need for additional funds for education, but wishes to support education in a manner that is acceptable within its beliefs. The education fund, when collected, will be presented to Governor Nelson A. Rockefeller.



GROUND BREAKING AT ROYAL OAKS

Ground was broken on Sunday, May 7, for the new sanctuary and educational building at the Royal Oaks Methodist Church in Kannapolis. The service was led by Rev. Terry L. Hammill, pastor of the church, and the Rev. Charles Shannon, district superintendent of the Salisbury District. Others participating in the service were Paul Griffith, chairman of the Building Committee; W. R. Blalock, Jr., representing the Church school; Earl Cline, representing the Methodist Youth Fellowship; Mrs. Alvie Isenhour, representing the Woman's Society of Christian Service; and Gene Brakefield, representing the Methodist Men. Including furnishings, the estimated cost of the building is \$90,000. The new facilities will include six classrooms, a sanctuary and narthex. Work is expected to be completed in about eight months. Serving on the building committee have been Paul Griffith, W. R. Blalock, Jr., E. M. Keever, A. C. Brown, R. N. Sweatt and the pastor.

Lake Norman Ministry Progresses

BY A. T. ST. CLAIR

Services are now being held at Ye Olde Camp Ground, Lake Norman, each Sunday morning at 8:30 for all who wish to worship. These services conducted by the young people of the Mount Zion Methodist Church, Charlotte District, have been taking place since Easter. They are held in an open-sided pole building with each worshipper bringing his own chair. They have been open to all who would come either from the camp ground or the surrounding area.

Now seven churches and charges in the Lake Norman area have come together with the support of the Charlotte District Mission Society to plan with these young people a full summer of activities for campers at Lake Norman. In a real way this is carrying out the proposals for "New Patterns of Ministry" which were adopted at the 24th Annual meeting of the society, which was founded in 1942 by J. A. Jones and his son, Edwin L. Jones, Sr.

Originally worked out by the Mount Zion Church, the young people, the lay members and the minister, the Rev. Don Bridger, planned and put the idea into reality. The sponsors of the ministry to the vacationing and camping now include: Asbury-Huntersville Charge, Lake Norman Charge, Rock Springs Charge, Davidson, Hill's Chapel

and Trinity churches, in addition to Mount Zion.

Mr. Bridger informed the Lake Norman Ministry Committee that Dubois Pettit, a 29 year old freshman at Duke Divinity School, will be used this summer to carry out the larger program. A native of Lake City, Arkansas, Mr. Pettit served in the Air Force as a Chaplain's assistant and has just completed a five year student pastorate. He and his wife came to the assignment at Lake Norman on June 10 and will reside at Ye Olde Camp Ground until August 20.

It is planned for this ministry to cover the lower end of Lake Norman extending southward from the county line of Iredell and Mecklenburg to Cowans Ford Dam. Plans call for some work to be done on the west side of the Lake but primarily for this year the ministry will be to those on the eastern shore. Services will continue to be held every Sunday morning at Ye Olde Camp Ground and at other locations through the day and the week. Activities will be planned to include the young people of the churches sponsoring the work as well as the young people vacationing in the area. Other emphases will be on providing worthwhile and wholesome programs for the children and adults involved in the areas of ministry.

"It is true," Mr. Bridger said, "That this is a Methodist sponsored venture of faith but it is being done as a Christian witness and we hope that it will draw many closer to Christ."

IN MEMORIAM

MRS. ANNIE HUNDLEY PUGH

We, the members of the Woman's Society of Christian Service of First Methodist Church, Draper, wish to pay tribute and respect to the memory of Mrs. Annie Hundley Pugh. Her death on April 15, 1967 has saddened our hearts and brought a great loss to our church and community.

Mrs. Pugh lived an active and useful life serving her church, her community and her fellow man with a cheerful spirit and an untiring effort. She did not parade her religion before men. Rather, she lived it in gentle and unassuming ways for all men to see. Hers was a quiet faith whose Christian witness was powerful. Through her consecrated personality, her friendly spirit and her all-out devotion to Christ, she was an inspiration to many of us. Her presence among us will be sorely missed.

As a token of our respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our society, sending a copy to the family, a copy to the Leaksville News and a copy to the North Carolina Christian Advocate for publication.

Respectfully,
Mrs. Albert O. Funderburk
Mrs. Earl Vaughn

♦ ♦ ♦

Cannon To Speak During Methodist-Catholic Meeting

The Rev. Dr. William R. Cannon, Jr., dean of Candler School of Theology at Emory University, Atlanta, Ga., and the Rev. James Burns, S. J., soon to join the faculty of Gonzaga University, Spokane, Wash., will present papers on "The Presence of the Holy Spirit in Individuals and in the Church" during the Methodist-Roman Catholic conversations at Lake Junaluska June 28-30.

Sessions will be held in Lambuth Inn. Representatives of the two churches will



STUDENTS CONGRATULATED

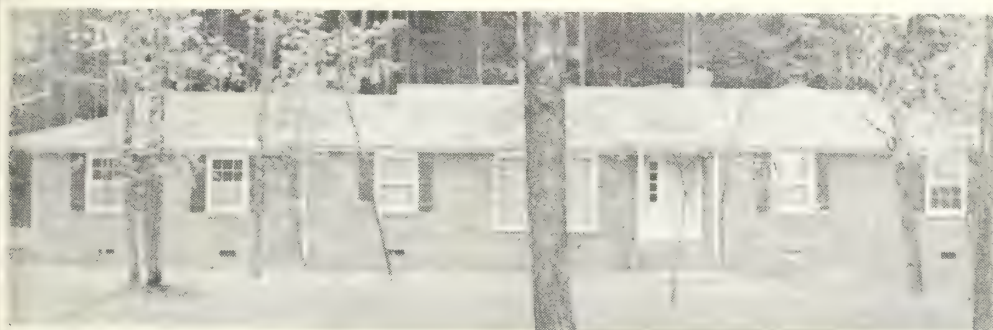
Miss Jean Hutchinson, Methodist College's magna cum laude graduate, and James Dodrill, senior class president, receive congratulations from Dr. Felix Robb, left, commencement speaker during the graduation exercises on Monday, May 29. Dr. Robb is director of the Southern Association of Colleges and Schools. Miss Hutchinson also received the L. Stacy Weaver Award during the graduation exercises. The award, honoring Dr. Weaver as the first president of the college, was established by his family in 1964. It is given annually to the graduate adjudged by the faculty to have best exemplified, in personality and performance, the qualities of academic excellence, spiritual development, leadership and service. Miss Hutchinson also was elected by the faculty as a Methodist College Scholar in recognition of outstanding scholastic achievement.

be headed by the Most Rev. Joseph B. Brunini, apostolic administrator of the Diocese of Natchez-Jackson (Miss.) and Bishop F. Gerald Ensley, resident leader of the Methodist Ohio West Area. About 30 persons are expected to participate in the session.

NOT RELIGION BUT CHRIST

The church does not recommend religion to the world today, it offers and recommends Christ, the saving Son of God. In His example we must rise above the law and rule if we are to survive the pit. If one becomes Christian, which is more than religious, he may be able to look above the turbulence and see that God is still alive and at work in the world.

Henry F. Flowers



Cliffside Parsonage Completed

The Cliffside Methodist Church has completed construction of a new parsonage for the Cliffside-Chase Wesley Charge. Although the Cliffside Church has been organized for sixty years, it had never owned a parsonage since the Haynes Company and then Cone Mills, Inc., always provided a house for use as a parsonage.

The parsonage, located on a three-quarter acre wooded lot, was constructed by A. C. Kennedy, a local builder. Evaluated

at \$30,000, it has three bedrooms, a study, living room and dining area, den, kitchen, storage room, two and one-half baths and a carport.

The parsonage building fund was started less than two years ago but grew rapidly due to assistance from the District Mission Society, the Conference Board of Missions, the Cone Foundation, and support from the membership.

Members of the building committee were Paul L. McKinney, chairman; Mrs. E. L. Davis and Mrs. J. T. Harris. The Rev. F. Doyle Freeman is pastor.

WANTED

Ambitious young man with high principles to serve as BUSINESS MANAGER and teacher of accounting in Methodist junior college. Must have at least bachelor's degree and successful experience in business or teaching. Good salary. Low cost housing.

Apply to J. R. Burgess, Jr.,
Reinhardt College,
Waleska, Georgia 30183

Give full details, references, and phone number.



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

Studies for the coming year in the Woman's Society of Christian Service and the Wesleyan Service Guild will be presented at the Regional School of Christian Mission to be held at Florida Southern College at Lakeland, Fla. June 25-30.

The studies will include the four subjects scheduled for 1967-68. They are "Ecumenicity," "Christ and the Faiths of Men," "Man and Community," and Japan.

Two teachers are assigned to each study, Mrs. J. Boyd Tyrrell of Washington, D. C., and Miss Betty Thompson of New York, to "Ecumenicity;" Miss Ethelene Sampley and Miss Dorothy L. Barnette of the Woman's Division for "Christ and the Faiths of Men;" Rev. James N. Love of Livingston, Ala., and Dr. Ernest V. May of the National Division of the Board of Missions for "Man and Community;" and Rev. Perry H. Saito of Eau Claire, Wisc., and Dr. Herbert Coston of Buckhannon, West Virginia, for the class on Japan.

Mrs. Eldridge T. Holland of Newton, N. J., will be team coordinator.

All of the officers and secretaries of the Woman's Society of the Western North Carolina Conference will attend the school. Mrs. Carl King of Statesville, a member of the Board of Missions, and Mrs. Clarence C. Cranford of Asheboro, secretary of Missionary Personnel of the SE Jurisdiction Woman's Society, plan to attend.

Others include Mrs. Leslie Barnhardt, of Charlotte; Mrs. Fletcher Nelson, Morganton; Mrs. Arthur Williams, Greensboro; Mrs. E. D. Chandler, Asheville, Miss Mary Floyd, Misenheimer; Mrs. J. Z. Watkins, Charlotte; Mrs. Gilreath Adams, Jr., Asheville; Mrs. C. C. Herbert, Jr., Gastonia; Mrs. Robert M. Smith, Mt. Airy; Mrs. Howard Johnson, Franklinville; Mrs. Walter Alfred, Greensboro; Mrs. Carl M. Worthy, Charlotte; and Mrs. Van Dillon, Jr., Elkin.

Mrs. W. S. McLeod of High Point is registrar for the Regional School.

THOMASVILLE DISTRICT SOCIETY HOSTS ANNUAL MEETING

The women of the Thomasville District were hostesses at the Annual Meeting of the Conference Woman's Society which was held at Lake Junaluska June 13-15.

In true Methodist tradition, they planned very carefully for every detail that might contribute to the comfort and joy of those attending the meeting.

The registration of delegates was arranged very efficiently, each delegate provided with a packet of materials which were helpful in all the sessions. Flowers were arranged for the auditorium for each service. Mrs. Paul Feezor, district president, extended greetings at the opening session.

The pages from the district were on duty at all sessions.

Their loveliest event was a reception given on Tuesday evening in honor of Mrs. Glenn E. Lackey of Ruston, La., president of the Woman's Division of the Board of Missions. This provided an opportunity for everyone to meet the national president.

Mrs. Eston Stokes of Linwood was in charge of the reception, which was held in Harrell Center.

All of the women of the WNC Conference are very grateful to the women of the Thomasville District for their graciousness, helpfulness and good, warm hospitality during the meeting.

FIRST METHODIST CHURCH, LEXINGTON

Four members of the Woman's Society of First Methodist Church, Lexington, were honored at a recent meeting of the group. Each was presented a special membership. They were Mrs. Claude A. Young, Mrs. W. F. Howard, Mrs. P. D. Merritt and Mrs. Don Sinclair. Mrs. Alice Tesh and Mrs. Jeannette Shoaf of the Wesleyan Service Guild were honored in the same way at a previous meeting.

The Society also paid tribute to Mrs. Curtis Koontz for her long and faithful service. Mrs. Koontz was formerly secretary of mission education and service in the Conference society.

Mrs. Paul Feezor, district president, conducted the installation service for the new officers of the society.

BETHESDA METHODIST CHURCH, LEXINGTON

Mrs. Betty Essick of Bethesda Methodist Church, was given a special "Mother's Day" award at her church in May. She was presented a special membership in the Woman's Society in appreciation of her years of service in the society. She is beginning her fourth year as president of the group.

This is a "Mother's Day" project of the Bethesda Society. In March of each year a secret ballot is taken at a meeting of the society. The ballots are given to the treasurer, who keeps the secret until "Mother's Day" when the award is presented.



N. C. Conference

MRS. H. W. DOUB

The many friends of Mrs. Ralph A. Ward, former missionary to Hongkong, will be interested in the following note just received from her:

"Dear Friends: Upon retirement from Methodist mission work in Hongkong, I had planned on living in North Carolina

until the end of 1967, and then move into a Retirement Home in Southern California sometime in 1968. However, family needs in California now make it seem wise for me to move earlier than had been anticipated. Therefore this will announce my new address, effective as of July 15, 1967: 476 Cambridge Avenue, Claremont, California 91711. I shall be leaving Hendersonville, N. C., soon after June 1. Sincerely, Mrs. Ralph A. Ward."

SANFORD DISTRICT

To honor Mrs. J. A. Hiatt, Jr., retiring president of the Sanford District, Mrs. Nelson Gibson, the incoming president, entertained with a buffet luncheon at her home in Gibson.

The guests included all of the district officers who have served with Mrs. Hiatt for the past years.

Following the luncheon, Mrs. H. R. Odom, Secretary of Spiritual Life Cultivation, read a clever poem, dedicated to Mrs. Hiatt and presented her with a silver bowl, to show the appreciation and love the group has for one who has served so faithfully and so well. About sixteen members attended this delightful affair.

Mrs. J. A. Ritchey,
Chairman Public Relations

DURHAM DISTRICT

The Durham District Woman's Society held their last executive meeting of the church year on May 27. The meeting was held at Schorr Cabin near Roxboro.

Upon arriving, both the out-going and in-coming officers were served a delicious lunch. Also attending were four guests: Mrs. Norwood Thomas, Misses Sarah McCracken, Lizzie Grey Chandler, and Mary Shore, all of Durham.

The business meeting followed lunch with Mrs. Walter Sealey leading the devotion. Mrs. J. C. Wingate, outgoing president, led the business session and Mrs. C. D. Scott, in-coming president, welcomed the new officers.

The following dates were brought to our attention:

Aug. 5-6; 7-11—Cooperative School of Mission at Methodist College, Fayetteville

Sub-district Meetings

Oct. 1—Granville at Creedmoor
Oct. 8—Person at Warren's Grove
Oct. 15—North Durham at Pleasant Green
Oct. 22—South Durham at Wellon's Village
Oct. 25—Orange at Hillsborough

On Sunday, May 28 during the morning worship service the Woman's Society of Christian Service of Banks Methodist Church honored one of its members. Miss Edna Breedlove was awarded a Special Membership by the society. Rev. Hermar Ward, and Mrs. F. E. Parrott, Jr., Banks Grove Hill W.S.C.S. president, presented the pin and certificate. Miss Breedlove has been a faithful and active member of the society since it was organized June 18 1935. From 1935 to 1938 she served as its first secretary. Since then she has served in other offices.

Mrs. Robert D. Hunt,
Chairman Public Relations

Mrs. Kile Honored by WSCS

Mrs. L. L. Kile recently was given an honorary membership by members of the Woman's Society of Christian Service of First Methodist Church, Mount Holly. Mrs. Wells McConnell, president, made the presentation of the pin and certificate of recognition.

Mrs. Kile was a member of the Woman's Missionary Society before unification of the Methodist Church in 1939. She is a charter member of the WSCS and has held almost every office in the organization. She received a special membership pin in 1948.



LIFE MEMBERSHIP GIVEN

The first honorary life membership, given by the Woman's Society of Christian Service of Chapel Hill Methodist Church, Statesville, was presented to Mrs. N. Q. Harris by the pastor, Rev. Thomas A. Summey, Jr., at the morning worship service on May 21. A member of the Chapel Hill Church for fifty-five years, Mrs. Harris is also a charter member of the WSCS. She has held numerous offices in the Society and this year is beginning her second term as secretary of Christian Social Relations. She is also serving as Hospital and Homes Steward on the Official Board and in the past has served as chairman of the Commission on missions.

(Continued from page 3) Issues and Opinions

terest and enthusiasm when the loudest, the most persistent, and the most often heard message from within the church has been the continual proclamation of what's wrong with the church. How can we expect those who are outside the church to become interested in the grand and glorious mission of Christ unless they see some sign of hope and hear some message of purpose and meaning from those who are the church?

I am reminded of an incident which I observed once when, as a lad of fifteen,

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- June 10-18: National Conference of the Methodist Student Movement, Loyola University, Chicago, Ill.
- June 11-16: General Assembly of the University Christian Movement, Loyola University, Chicago, Ill.
- June 19-23: United Campus Ministers Assn. Convocation, Michigan State University, East Lansing, Mich.

LAKE JUNALUSKA ASSEMBLY

- June 15-18: Sixth Annual Church Ushers Conference
- June 28-30: Methodist-Roman Catholic Conversations
- July 3-6: Southern Regional Conference on Christian Social Concerns
- July 5-9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1-3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

WESTERN NORTH CAROLINA CONFERENCE

- June 16-18: Western North Carolina WSG Annual Meeting, Lake Junaluska
- June 16-18: Young Adult Assembly, Lake Junaluska
- June 19-24: Senior High Officers' Workshop, Lake Junaluska
- June 26-July 1: Senior High Christian Witness Assembly, Lake Junaluska

I was employed as a farm hand in southeastern North Carolina. Another boy, who was about sixteen years of age, was attempting to cultivate cotton using a mule that was old and half starved. Gaunt and weakened from lack of food, the faithful beast struggled to pull the plow only to be berated and whipped by the young man for not doing better. The old mule staggered under each lash of a heavy strap of belting, but patiently labored on at its assigned task. The young man did not seem to realize that the beating was sapping the poor animal of what strength it had rather than encouraging it to do more.

So it seems to me that those who continually berate and kick the church do not realize that this is simply sapping the church of her strength as she struggles to fulfill her role as the body of Christ. The church is weakened because we have withheld our love and compassion from some. She is weakened because we have denied justice to some in the name of custom and tradition. She is suffering from malnutri-

tion of the soul. But let us not add to her burden by the whip of constant, carping criticism.

When we receive persons into the church, we begin that ritual with these words: "Dearly beloved, the church is of God and will be preserved to the end of time. . ." But it would appear from the tone of the church's literary efforts over the past twenty years that we really don't believe that.

The church is of God. It is the body of Christ. It deserves our supreme love and loyalty first of all. Let's stop kicking the church and spend our time and efforts trying to heal the wounds of humanity and providing strength for her ministry of reconciliation.

J. P. GREENE

♦ ♦ ♦

As long as love flourishes in the center of your heart you are young. So long as you radiate beauty, hope, cheer, courage to your fellowmen, so long you are young.

Copied



Dear Girls and Boys:

Summer vacation has begun and many of you will be going to various places to spend part of your time. Some of you may go to the beach. Some of you may go to the mountains. Some of you may go to camp. Some of you may take a trip to another part of our country. Some of you may stay near home. All of you will spend a great deal of time in the out-of-doors. God has given us the world of nature to use and enjoy but each of us is a steward and we are responsible for its care. As you live and play in the out-of-doors, remember the words of this Wildlife Creed.

"I pledge myself, as a responsible human to assume my share of man's stewardship of our natural resources. I will use my share with gratitude, without greed or waste. I will respect the rights of others and abide by the law. I will support the sound management of the resources we use, the restoration of the resources we have despoiled, and the safe-keeping of significant resources for posterity. I will never forget that life and beauty, wealth and progress depend on how wisely man uses these gifts, the soil, the water, the air, the minerals, the plant life, and the wild life."

Have a happy summer!

—Aunt Cay

A REAL MOVING PICTURE

Buddie was sick. He lay on his bed with books all around him. Tired of them, he sighed, "Oh, I wish I could get out." Some of his friends' voices reached him as they shouted at play.

Buddie loved the out-of-doors and yet when he had to stay in, and mother thought it best for him, he could stay with a smile. Sometimes the smile had to come through tears like sunshine coming through dripping clouds. Mother was always kind, especially because he was sick. She would sit by him telling stories and reading books for hours. Buddie knew how good and sweet she was and that made it easier for him to do what she wished. But, Oh, how he did wish at times that he could go to a picture show as the other children did.

Just now as he looked up, he saw clouds. It looked as if it were about to rain. Where there had been sunshine, there were dark blue clouds.

Soon it began to lightening, and then came the thunder.

"Boom! Boom!" came the sounds like cannon. "Boom-m-m-m. Boom-m-m!"

Buddie was tempted to turn on his face and cover his ears to keep out the sound but then he remembered that he wasn't afraid. He knew who made the thunder and the rain and the wonderful lightening and all the world. He sat up quickly and watched all during the storm.

He saw wonder after wonder! The lightening came strongest from the cloud that was blackest. Then how could it be so bright? The lightening flashes were broken and zig-zaggy. Why weren't they straight? What made the rain come to just one place and not to all at the same time? Buddie had a lot to think about and the time went quickly.

At last the storm was over. Outside the grass and flowers looked up with clean faces, the water still dripping from them. The ploughed land had its fill of good water and the air was now cool and refreshing.

Buddie looked out of the window and what do you think he saw? A real *moving-picture*! It was one where the actors were not *made* to do things nor *paid* for doing them. Each one played his part naturally and freely. God was the director.

Onto the stage stage stepped Mr. Mocking-Bird. He had tuned his whistle, his flute, his harp, and his chatter-box during the rain and now he perched on an apple tree. When Mr. Mocking-Bird got on the apple tree, there was music in the air. Buddie listened and listened. The notes were sharp and clear. The next day Buddie could do some of the trills that Mr. Mocking-Bird had done.

As Mr. Mocking-Bird finished his song, Bad-Boy Shrike appeared. He couldn't sing well but he hopped and flitted about through the top-most limbs of a tree. All the time he carefully looked below him. Suddenly, he swooped down to the ground and his strong bill grasped a frog from the edge of the pond. Quickly, he flew back up in the tree and hung the frog up to dry for dinner the next day.

A beautiful, mischievous Blue-Jay flew into Buddie's view. Noisy and chattering he flew about looking here and there for some other bird's nest to tear up. He was gone as quickly as he came. The scene changed.

"Oh boy! I wish I had him right here," said Buddie, as a little white rabbit came into view. He moved about as quiet as a shadow. He jumped sideways and flipped himself over. His ears stood up straight as he listened to the sounds around him.

"Cluck, cluck," came the sound of Mrs. Hen and her biddies as they came along for a stroll. They looked like tiny fluffy balls rolling along on the grass. Carefully the mother hovered around them.

An old mule completed the picture. He was not especially pretty, nor could he sing or turn flips but he had done a good day's work on the farm and he was enjoying the cool fresh air.

"Why," thought Buddie, "my window is just like a movie screen and I've been watching the best moving-picture of all. I've seen God's creation and wonders. No man could produce that."

Sneed Ogburn

MAKE A GIFT FOR FATHER

Sunday is Father's Day. He would appreciate something you made yourself. You might make a container in which he could keep screws or bolts or other small objects. Get an empty coffee can with a plastic top. Cut bright colored paper into various shapes. Overlap them as you glue them onto the can. You might cover the can with all types of stamps. Add a clear coat of varnish if you wish.

BOOKS OF THE BIBLE

Some of the books of the Bible are named for the people who wrote them. Can you tell which ones they are?

I _____	L _____
J _____	J _____
A _____	J _____
M _____	I P _____
M _____	I J _____
M _____	J _____

Some are written about one main person. Who are they?

J _____	N _____
E _____	D _____
J _____	J _____

Two have women's names. Do you know them?

E _____	R _____
---------	---------

RIDDLES

There is a girl in a butcher shop in Chicago who is 6 feet 8 inches tall, has a 42 inch waist, and wears size 12 shoes. What do you think she weighs?

She weighs meat.

Who was the most popular actor in the Bible?

Samson. He brought the house down.

What made the lobster blush?

It saw the salad dressing.

ANSWERS FOR LAST WEEK

d, g, a, e, j, h, i, c, b, f.

Sunday School Lesson

FOR JUNE 25

BY RAYMOND A. SMITH

Persecution and Deliverance

Background Scripture: Acts 12:1-25

Lesson Scripture: Acts 12:5-17

We have already seen how the early church was subjected to persecution by the religious establishment in Jerusalem. We now are about to consider the first case in which it was persecuted by the political power.

To Herod Agrippa, the First, belongs the dishonor of being the first monarch to punish the rising Christian church. This Herod was the grandson of Herod the Great, his grandmother being Mariamme, one of Herod's ten wives, and a daughter of a high priest. Thus Herod Agrippa had a background that was partly Jewish. He was educated in Rome and was a friend of Caligula, one of the worst of the Roman emperors, through whose influence he received his position. In an effort to make himself popular with some of the leading Jews, he began persecuting the Christians. This is where our story begins (read Acts 12, verses 1 to 5).

Luke's purpose in this chapter seems clear enough; he wants to show how the Divine Power was on the side of the struggling young church. This is done through showing how Peter, the apparently helpless prisoner of Herod, was miraculously released from prison at the very time when some members of the church were maintaining a prayer vigil for his safety and freedom.

There are a good many people who will find certain aspects of this story hard to believe. For one thing, we are not used to seeing or hearing about this sort of happening in our world of "the here and now;" hence, we are inclined to dismiss it as a pious legend invented to encourage Christians to stand fast under the growing hostility of the agents of government. To put it another way, we just don't see many angels around nowadays.

But when we trace the word "angel" to its source we find it means a *messenger*, or *agent*, of God. This agent may be human or divine; seen or unseen. No wing-flapping is necessarily required. A student is trying to prepare an assignment in his room, but growing hunger pains make it hard for him to concentrate on his study. A rap on the door and in comes a friend with a cake he had received from home. The hungry student says to his friend "You're an angel." We sometimes hear of artists, or writers, or playwrights who succeed in getting their products before the public only because, as we say, "they have an angel" who is willing to put money into the venture.

Without intending to suggest that all miracles can be reduced to easily understandable terms, it could easily be that one

of the sixteen guards who were keeping watch over Peter could have been a Christian sympathizer. We don't know this, but it is possible. In any case, it often happens that God uses methods unknown to us, even beyond our understanding, to bring about changes in the world according to His will.

An interesting thing about this story is that the church, gathered in the home of John Mark's mother for this prayer-meeting were unprepared to believe Peter was actually out of prison. Rhoda, the maid, stationed at the door, was accused of "seeing ghosts" when she reported that Peter was there. This suggests that often people don't really expect their prayers to be answered. Or, if they are answered, we don't even recognize it! One recalls the example of the man who prayed the Lord to make him more patient, and God sent him a nagging wife! That gave him a fine chance to practice!

To close this lesson on a more serious note, we can say that the most important truth to be realized from it is this: those who would destroy the church by trying to kill its leaders never have succeeded. The list of martyrs is a long one, stretching

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PORTRAIT UNVEILED

Dr. and Mrs. C. Excelle Rozzelle are standing in front of a portrait of Dr. Rozzelle which has been placed in the Church Reception Room of Ardmore Methodist Church, Winston-Salem. Painted by Mrs. Mozelle Styers Tudor of Winston-Salem, the portrait was unveiled at a ceremony on May 10. Dr. Rozzelle served Ardmore Church as pastor from 1946 to 1950, and was named Minister Emeritus in 1966. The portrait was presented to the church as a gift from a number of members of Ardmore Church as an expression of tribute and affection.

PHOTO BY COOKIE SNYDER
WINSTON-SALEM JOURNAL

down the centuries from Stephen to the martyrs of today. Every martyr stands as an example that inspires thousands. The church has much more to fear from easy comfort and complacency than it does from persecution. When the church becomes too ineffective to merit the wrath of evil men in places of power it will be dead.

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METHODIST NEWS ROUND-UP

PRESIDENT OF CORNELL COLLEGE ELECTED

Dr. Samuel E. Stumpf, philosopher and assistant to the chancellor of Vanderbilt University, Nashville, Tenn., has been elected 11th president of Methodist-related Cornell College, Mt. Vernon, Iowa.

★

BERGER JOINS LAY ACTIVITIES STAFF

The Rev. Hilbert J. Berger, pastor of First Evangelical United Brethren Church in Hammond, Ind., has joined the staff of the General Board of Lay Activities of The Methodist Church in Evanston, Ill. He will work in the Section of Stewardship and Finance.

★

THOMPSONS TO GO TO VIETNAM

The Rev. and Mrs. Everett Thompson, long-time missionaries in Japan, will leave Tokyo on Sept. 1 for Vietnam where they will work in Saigon through the Vietnam Christian Service. Going for a two-year term, they will set up a training school in Saigon for social workers.

Mr. Thompson, with his wife, founded one of the principal Christian social centers in Japan after World War II, at Yokosuka.

★

RECEIVES DOCTORATE

Miss Rowena Ferguson, Nashville, editor of Methodist church school publications for youth, has been given an honorary doctor of divinity degree by Iowa Wesleyan College, Mount Pleasant, Iowa.

She heads the Department of Youth Publications in the Editorial Division of the Methodist General Board of Education. The 16 editors and editorial workers in this department edit ten dated periodicals with an average circulation of 1,300,000 copies each quarter.

★

METHODIST AND EUB MISSIONARIES TO MEET

While their two denominations are voting on merger, missionaries of the Evangelical United Brethren and Methodist Churches will meet as one group at a Conference for New and Furloughed Missionaries June 19-25 at DePauw University, Greencastle, Ind.

About 30 EUB missionaries and missions executives, and about 300 Methodists will hear lectures, participate in discussion groups, engage in Bible study and get to know each other across the coffee cups in fellowship hours. They will consider together the conference theme, "The Dual Role of Prophet and Servant." The missionaries are from about 30 countries.



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BROTHERS IN CHAPLAINCY

The expanding Methodist contingent in the Army chaplaincy now includes a pair of brothers as well as a father-son combination.

The brothers are Glenn P. Hall, just returned from Vietnam to Tappan, N. Y., and Robert D. Hall, who entered the service June 1 and is at Fort Hood, Texas. Both are from Missouri but in different conferences.

The father-son team is James A. and Reynold B. Connett.

★

CONVENTION BUREAU DIRECTOR NAMED

The Rev. Dr. Norman L. Conard, Eugene, Ore., has joined the staff of the national Methodist Council on World Service and Finance in Evanston, Ill., as director of the church's convention bureau. In his new post, Dr. Conard will assist in making arrangements for meetings of general boards and agencies and for quadrennial convocations. Since 1952, he has served as chairman of the arrangements committee of the Commission on Entertainment and Program of the General Conference and he currently is vice-president for facilities of that commission.

Dr. Conard has been pastor of First Methodist Church in Eugene for the past five years.



NEW DIRECTOR

Miss Nina Katherine Daniel assumed her post as educational director at Bradley Memorial Methodist Church, Gastonia, on June 1. She is the daughter of Mr. and Mrs. Charles A. Daniel of Asheville. Miss Daniel graduated May 15 from Pfeiffer College, where she majored in Christian education and minored in sociology. During her senior year she was secretary of her class and representative to the Christian Education Fellowship.

OPPORTUNITIES

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RELIGIOUS BOOKS PURCHASED — Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.



METHODIST MEN ORGANIZED

Pictured above are the newly elected officers of The Methodist Men of Vanderburg Methodist Church, Statesville District. From left to right: Kenneth C. Wooten, vice-president; Roger W. Ketchie, secretary-treasurer; and William A. Benfield, president. The Charter, which was presented by Ted Stough, Statesville District Director of Methodist Men, was signed by all charter members of the organization.

S. E. Missionary Conference To Be Held at Junaluska in July

The annual Methodist Southeastern Jurisdictional Missionary Conference will be held at Lake Junaluska July 20-26 with the theme "Christ and the Faiths of Men."

The Rev. Dr. Eugene L. Smith, New York City, U. S. executive secretary of the World Council of Churches, will give the keynote address. Dr. Smith, a former executive of the Methodist Board of Missions, also will give another address at the conference.

Among other principal speakers will be the Rev. Dr. John Johannaber, New York City, executive secretary, Methodist Joint Committee on Missionary Personnel; Dr. and Mrs. Robert Fleming, missionaries to Nepal; the Rev. Dr. J. Harry Haines, New York City, general secretary, Methodist Committee for Overseas Relief; Methodist Bishop W. Kenneth Goodson, Birmingham, Ala.; the Rev. Dr. Earnest A. Smith, Washington, D. C., director, Department of Religion and Race, Methodist Board of Christian Social Concerns; the Rev. J. Parke Renshaw, missionary to Brazil; and Dr. Charles Ratliff, missionary to Pakistan.

Chairman of the conference is the Rev. Dr. Edward L. Tullis, pastor of First Methodist Church, Ashland, Ky., and chairman of the Committee on Missions of the Southeastern Jurisdictional Council.

The conference is sponsored by the Committee on Missions and the Joint Commission on Education and Cultivation of the Board of Missions.

In addition to addresses, the conference will have workshops, mission study groups, coaching sessions, and other features.

Attending the conference at the Lake Junaluska Methodist Assembly will be missions leaders from nine southeastern states.

Meeting in conjunction with the conference will be a youth and missions conference July 20-26 and a workshop for local-church chairmen of commissions on missions July 21-23.

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Volume 112

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Number 25

Deacons, Elders Ordained at North Carolina Conference



DEACONS: (left to right) FIRST ROW (front) Paul W. Evans, William L. Spencer, Jr., Henry Douglas Watson, Melyin Dumford Dowdy, James Henry Coile, Harold McElroy Crismon, Sr. C. H. Brigman, B. H. Lamb, Bruce David Taylor. SECOND ROW (Middle) J. C. Dunn, John K. Young, John E. Williams, J. Edwin Heathcock, Alex Chalmers Hope, Jr., H. E. Jackson, T. J. Byrum, Jr., Jerry T. Smith. THIRD ROW (Back) T. C. West, Jr., John S. Paschal, Carson Olin Wiggins, Howard Milton Wilkinson, F. L. Reynolds, H. G. Ridaught, W. L. Barbee, Jr.



ELDERS: (left to right) FIRST ROW (front): Julian Aldridge, Eric O. Murray, Howard Braxton Harrell, James Ralph Oliver, Hayward Lester Tenney, John Franklin Casey, Fred Perry Pierce. SECOND ROW (back): James Millard Short, Charles Michael Smith, Roger Everett Thompson, William Kirk McNeill, James Arthur Tingle.

Carolina Briefs

☞ The Rev. Dr. H. G. Allen, president of the WNC Conference Brotherhood will preach at First Methodist Church, Sylva, on Sunday, July 16.

☞ Rev. Ralph W. Blanchard, a retired member of the WNC Conference, will be at Wesley Nursing Center, 3700 Shamrock Drive, Charlotte, until July 11. He would be glad to see any old friends who might be able to stop by.

☞ Dr. and Mrs. Ronald Dierwechter, Methodist missionaries to Algeria, visited Abernethy Memorial Methodist Church, Newton, on Sunday, June 18. Mrs. Dierwechter, the former Jewell Lineberger, is a member of the Mt. Pleasant Methodist Church, Statesville District.

☞ Youth Sunday was observed at Mt. Sylvan Methodist Church, Durham, on June 11. The youth taught the Sunday School classes and led in the morning worship. Miss Nancy Sharpe presented the message entitled, "Church + Youth = MYF." Ronald Earl Mangum and William Fletcher Cole were installed as acolytes during the service by Al Ward, chief acolyte.

☞ The Rev. Henry F. Flowers, minister of Oak View Methodist Church, High Point, has received a scholarship to attend the 1967 Seminar in Preaching at Emory University, Atlanta. The Seminar is held at the Candler School of Theology and will have as faculty members, among others, Dr. Mack B. Stokes, Dr. Arthur Wainwright and Rev. David M. Abernathy.

☞ On Sunday, June 25, the first Sunday after Dr. William O. Weldon assumes editorship of the Upper Room, he will preach in the Belmont Methodist Church in Nashville, Tennessee in the two morning services. Dr. Farris Moore is the minister. Dr. Weldon was the preacher of the Hour of Evangelism at the Virginia Annual Conference on Wednesday night, June 14, in Virginia Beach, Virginia.

☞ Members of the Junior High Fellowship of Central Methodist Church, Albemarle, along with their counselors left June 19 for a week of fun and fellowship at Ocean Drive. Adults going with the group included: Mrs. B. L. Harwood, Mr. and Mrs. Bill Hatley, Mr. and Mrs. Charles Barger and W. Kenneth Brown, Minister of Education, and Mrs. Brown. The group traveled by chartered bus and will return on June 25.

Correction

In the story on the eight students who are participating in the Scandinavian Caravan printed in the June 8th issue of the Advocate, it was stated that Miss Alice Weldon of Greensboro is a student at Greensboro College. Miss Weldon is a rising junior at Duke University. The Advocate regrets the error and is happy to make this correction.

Summary of What Happened North Carolina Annual Conference

● Approved merger with Evangelical United Brethren Church by vote of 343 to 108.

● Approved Resolution on elimination of Central Jurisdiction by 308 for to 162 against.

● Elected the following delegates:

To General Conference

Clerical:

Nicholas W. Grant	Leon Russell
Cecil W. Robbins	C. D. Barclift
William M. Howard	Robert Cushman
Henry Ruark	C. P. Morris

Lay:

Roy Turnage	Leo W. Jenkins
J. Nelson Gibson	Mrs. Sam Dunn
Walter Anderson	A. K. King
L. Stacy Weaver	Paul Hardin, III

To Jurisdictional Conference

(in addition to the above named)

Clerical:

Graham Eubank	O. K. Ingram
Charles Mercer	Barney Davidson
Wade Goldston	Paul Carruth
Joyce Early	M. W. Lawrence
Thomas J. Collins	O. L. Hathaway

Alternate:

R. L. Fleming	H. L. Watson
T. M. Vick	J. E. Garlington
A. F. Fisher	

Lay:

W. Jasper Smith	John Meares
Mrs. L. C. Vereen	James Patrick
A. C. Edwards	James F. Rogers
Wade Pierce	D. S. Coltrane
Eldridge Fergus	W. C. Chadwick

Alternate:

Mrs. H. A. Davis	Elbert Ward
Charles McAdams	Mrs. Troy Barrett
W. K. Stewart	

● Approved a resolution on increasing the salaries of ministers in the conference.



Two new district superintendents were appointed by Bishop Garber. They are Dr. Edgar Fisher (left), who goes to the Burlington District, and Dr. Graham Eubank (right) whose appointment is to the Fayetteville District.



Bishop Paul N. Garber, presiding episcopal leader of the North Carolina Conference, is shown flanked by the host district superintendent of the Goldsboro District, Dr. Leon Russell, (left) and Dr. Graham Eubank, (right) host pastor of St. Paul Methodist Church, Goldsboro.

ence and referred it to the Minimum Salary Commission for further study and recommendations.

- Approved a proposal from the Board of Pensions on "Group Insurance" for ministers, requesting payment of premiums by the charges. The district superintendents are to present the proposal at first quarterly conferences for their endorsement. The plan to go into effect Jan. 1, 1968 if it receives necessary 75% backing.
- Approved an amendment to Part III, Rule 6 of the Rules of Order and Procedure (see p. 15 of current conference journal). The amendment would add the following after the first sentence: "Near the end of each quadrennium, the Chairman or President of all Boards, Commissions, and Committees shall submit a list of qualified suggested nominees to the Bishop and his Cabinet for their consideration in the formation of the new Boards, Commissions, and Committees. The nominees shall be consulted about their nominations."
- Authorized a financial crusade to raise \$300,000 over a three year period for the conference-owned camps.
- Designated and recognized Walter Anderson as Layman of the Year.
- Authorized contributions to campus ministers to be designated as educational specials.
- Approved report of Inter-board Coordinating Council requesting postponement for one year of possible changes in conference staff personnel.
- Adopted a World Service and Conference Benevolences budget of approximately \$1,584,000, representing an increase of about \$20,000 over last year.
- Approved a "single figure apportionment" plan for allocating apportionments to charges.

◆ ◆ ◆

Half-Way Mark on Union Voting Passed With 87 Per Cent Majority

Endorsement of the proposed new United Methodist Church appeared June 15 to be well in excess of the necessary two-thirds majority as voting in the Methodist annual conferences passed the half-way mark.

As of June 15, unofficial returns had been received from 73 of the 129 conferences to vote on the question—60 of 87 conferences in the United States and 13 of 42 in other parts of the world. The tally showed 19,139 affirmative votes and 2,886 negative, a margin of slightly less than 87 per cent.

In the Evangelical United Brethren Church, unofficial results from 22 of 32 annual conferences showed 2,589 affirmative and 948 negative votes—a margin of slightly more than 73 per cent.

The breakdown on the vote in the vari-



Three bishops, Nolan B. Harmon (left), and Paul N. Garber (center) and Paul V. Galloway examine an interesting bust of John Wesley. Bishop Galloway brought two messages to the North Carolina annual conference as did Bishop Harmon.



Top delegates to General Conference were Dr. Nicholas W. Grant (left) who was elected on the first clerical ballot, and Roy Turnage, (right) and Nelson Gibson (center) both of whom were elected on the first lay ballot. Turnage will head the lay delegation.

ous conferences has not been received so the vote in the North Carolina-Va., North Carolina and Virginia Conferences will be the only ones listed this week. Other conference votes will be printed next week.

Vote in Methodist Annual Conferences

Conference	EUB Merger		Race Resolution	
	For	Against	For	Against
North Carolina	343	108	308	162
Virginia	913	72	713	258
N- Carolina-Va.	127	14	140	20

(CJ)

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIALS



Sidelights of the North Carolina Conference

Nobody pushed the panic button. This is not to say that tension was not in the air at times. For this one hundred and forty-second session of the North Carolina Annual Conference was confronted with an unusual amount of controversial business. Through four eventful days, under the impeccable and wise guidance of Bishop Paul N. Garber, it discussed and debated a wide variety of issues and subjects.

The conference pitched into tough problems with a vigor and openness which was refreshing. The district superintendent, his salary and function, came in for scrutiny. The church's stated policy of docking pastors' pensions where churches failed to pay the conference claimants funds was challenged. This question was referred to the Judicial Council for an opinion as to its validity. Bishop Garber had been asked about his opinion on this. His nimble reply drew a round of lusty laughter: "I'm not an authority on Pensions; I'd rather get a question on history."

Rev. Charles T. Rogers, retired member of the conference now living at Tarboro, was recognized as attending his 61st annual conference. Walter Anderson, popular and prominent layman, was called forward to be recognized as the Layman of the Year. We knew it was coming, and watched the face of this great-spirited Christian as he received the news. There was unfeigned surprise registered there, as a deeper hue of red flowed into his normally ruddy face. When he came forward to acknowledge the honor his big frame filled the pulpit of St. Paul Church. But his spirit as usual was marked by deep humility.

The ministers were neatly put in their place by layman James Patrick of Durham who humorously tagged them as nothing more than "lay dropouts." One beloved pastor, after rambling at will across a variety of subjects, realized at last what he was doing and rather sheepishly said, "Now, I'm a little off the subject, but . . . laughter drowned out the rest of it.

An annual conference has its shifting moods and tempers. On Tuesday, almost every report presented met with challenge from the floor. Then came Wednesday and throughout the entire morning nothing was questioned. (What an opportunity!) Miss Kathryn Ritchie of Raleigh, who is a student at UNC-G,

lent a youthful note to the proceedings as she reported on what was happening on the college level.

Dr. Cecil Robbins who has for several years authored the report on Human Relations and Economic Affairs was somewhat taken aback when his strong statement about the Ku Klux Klan met with some rebuff from the floor. His comment: "Last year you revised my statement about the Klan because you said it was too weak. So I put in a stronger statement this year, and you want to cut it out!" The revisionists, however, lost this round.

We started out by mentioning "the panic button". We didn't really expect it to be pushed. To a veteran attender of Methodist annual conferences, this one was stimulating, exciting, normal. Annual conferences are that way.

But about the panic button, it was really there in the choir loft beside the organ bench: a button, neatly framed, with two words in large letters, one above it and one below saying "PANIC BUTTON".

To the other side of the organ bench was a little sign which read: "Smile: things couldn't possibly get worse." Some of the folks present didn't see that one either.

As We Turn a Corner

One of the occasions of high drama at the North Carolina Annual Conference came on Wednesday afternoon, June 14, when the Resolution on doing away with the Central Jurisdiction came up. St. Paul Methodist Church, Goldsboro, was filled to capacity, with many people standing around the walls. D. S. Coltrane, chairman of the committee on Interjurisdictional Relations, introduced the Resolution and moved its adoption.

The Resolution in question had originated with the General Conference, which had passed it overwhelmingly, and handed it on to the annual conferences. It was to be voted up or down without revision or amendment. The moment to deal with it had come to the North Carolina Conference.

A number of statements, pro and con, were presented by men who saw the issue from differing views. They all spoke with obvious love for The Methodist Church and with strong conviction of the rightness of their position. We doubt if any opinions were changed during the minutes of debate and discussion.

One layman expressed his view that the execution of this Resolution would

infringe upon the rights of freedom of worship of both whites and Negroes. Another layman spoke these words: "I know how the majority of the people in my town feel and how the people in my church feel on this issue. I thank God that He is the one who will determine whether we are saints or sinners. My church is not ready for this. I am not ready. But God is ready. My country is ready. The Church is ready. And the world is ready. And how can I with clear conscience support world missions and yet not treat my brother right. I'm ready!"

The vote was 308 in favor of and 162 against the Resolution.

It is reasonably certain at this juncture that the vote for dissolution of the Central Jurisdiction is going to be approved by The Methodist Church. We think that this is a good time to remember that God never places any task upon us but that He also offers us the strength and wisdom to carry it out. He never calls us to a hard way without the assurance that He Himself will go with us.

This is no time to feed upon our fears. Rather it is a time to stand upon our faith. It is not the time nor the occasion for anger at one another, for bitter recriminations, or for panicky predictions of dire consequences.

In the months ahead, let us avoid wild and intemperate language, either in private conversation or in public utterance. If here and there, fires of heated controversy are lighted, let us not be the ones to pour on oil. Our moderate, reasoned and restrained voice will help our churches and our communities in these times of transition.

N. C. Methodism Is on The Move

After attending in succession the Western North Carolina and the North Carolina annual conferences, we are encouraged about the state of The Methodist Church in this area. We saw plenty of evidence of aggressive determination to move ahead. In both conferences we detected an unwillingness to go along with the status quo, an impatience with static forms, an intense desire to meet the challenge of tomorrow rather than to rest upon the laurels of yesterday.

This line of purpose was evidenced by laymen as well as by ministers. There seemed to be an eager and even brusque resolve to match the opportunities of our day with men and programs which were adequate to the situation.

We think this evaluation will be adequately documented as forward looking programs are developed by each conference in the areas of stewardship, evangelism, lay activities and social concerns — to name only a few of many.

A Camera's Eye View of the WNC Conference



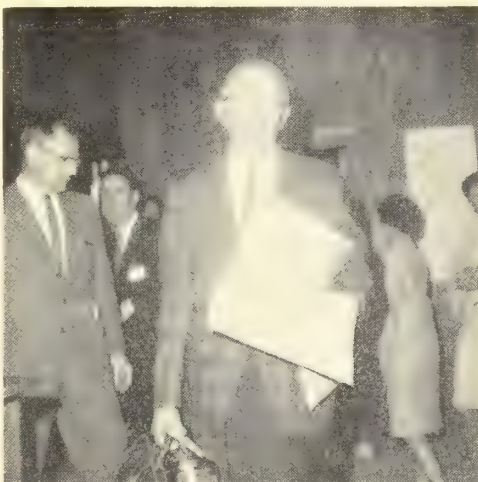
The program of the board of hospitals and homes on Friday evening was brightened by the performance of the Harmonica Band of The Methodist Home in Charlotte. Pictured here is a section of the band. Its performance drew sustained applause.



This is the way the outside of the auditorium looked when balloting was going on inside. At other times it was different



Both men smile with pleasure as Dr. A. R. White (left) of the Methodist Publishing House presents to Bishop Hunt a check in the amount of \$15,083.11 for supernnuate ministers of the conference.



This is the way a conference secretary looks between sessions. Dr. Charles D. White, with two brief cases in one hand and a sheaf of papers in the other, was stopped momentarily by the camera as he hurried from Stuart Auditorium.



Dr. Carl H. King (center) has just received a plaque from Herbert Hitch, president of the conference board of education in commendation for his more than thirty years as executive secretary of the board. Mrs. King looks on with justified approval.



Bishop William C. Martin addressed the conference on Thursday night in connection with a coming emphasis on recruitment for the ministry. The Western N. C. Conference is to be one of five conferences in Methodism where the special program will be launched under the leadership of Bishop Martin. Bishop Hunt (right) is shown expressing appreciation for the address, while Bishop Hagen (left) looks on.



Dr. Clovis Chappell (right) is greeted by an old friend, Dr. Eugene C. Few after the former had brought the memorial address on Saturday morning.



Two of the principal guest speakers at the conference were Bishop Odd Hagen (center) of Sweden, current head of the World Methodist Council, and Dr. Ralph Sockman, (right) world renowned Methodist preacher. They are shown here in informal conversation during an intermission.

Special Appointments of WNC Conference for 1967-68

ALBEMARLE DISTRICT

SPECIAL APPOINTMENTS

Mary Betha, Deaconess, Assistant Professor, Pfeiffer College, Wesley Chapel Q.C.
 E. D. C. Brewer, Professor, Candler School of Theology, Ansonville Q.C.
 Susan Carmichael, Deaconess, Assistant Professor, Pfeiffer College, Wesley Chapel Q.C.
 Mary Floyd, Deaconess, Professor, Pfeiffer College, Wesley Chapel Q.C.
 Thor Hall, Professor, Duke Divinity School, Ansonville Q.C.
 N. A. Huffman, Professor, Williamette University, Waxhaw Q.C.
 Roger W. Kusche, Professor, Pfeiffer College, Wesley Chapel Q.C.
 C. M. Maness, Jr., Chaplain, U. S. Army, Bethany Q.C.
 Richard H. Peterson, Chaplain, Pfeiffer College, Wesley Chapel Q.C.
 B. C. Russell, Director of Library, Pfeiffer College, New London Q.C.
 J. Lem Stokes II, President, Pfeiffer College, Wesley Chapel Q.C.
 Sterling D. Whitley, Professor, American University, Wesley Chapel Q.C.

STUDENT APPOINTMENTS

J. G. Allred, Jr., Duke Divinity School, Friendship Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Edgar F. Pepper, Jr.
 Christian Vocations, James R. Faggart
 Evangelism, W. T. Medlin, Jr.
 Hospitals and Homes, A. B. Bruton
 Methodist Information, Don Rollins
 Missions, M. E. Harbin
 Publishing Interests, Frank Wooten
 Pastoral Care and Counseling, O. L. Easter
 Town and Country Work, J. A. Petty
 TRAFCO, Curtis L. Sides

RETIRED MINISTERS

E. W. Mills, I. L. Sharpe, F. H. Shinn

ASHEVILLE DISTRICT

SPECIAL APPOINTMENTS

Nelson F. Adams, Professor, Brevard College, Brevard Q.C.
 W. F. Beadle, Associate, Emmanuel, San Bernardino, California, Swannanoa Q.C.
 Mrs. Arthelia Brooks, Deaconess, Church and Community Worker, Burnsville Q.C.
 Stephen W. Brown, First Wesleyan Methodist Society, East Dennis, Mass., Trinity Q.C.
 J. A. Burrus, Chaplain, VA Hospital, Francis Asbury Q.C.
 John M. Burton, Yuma Methodist Indian Mission, Pleasant Hill Q.C.
 Bertha Engle, Deaconess, Brooks-Howell Home, Groce Q.C.
 Ralph E. James, Jr., Professor, N. C. Wesleyan College, Central Q.C.
 N. V. McGlamery, Director Wesley Foundation, State College, Raleigh, N. C., Etowah Q.C.
 E. K. McLarty, Jr., President, Brevard College, Brevard Q.C.
 Margaret McLaughlin, Brooks-Howell Home, Abertown Q.C.
 Reva McNabb, Deaconess, Brooks-Howell Home, Abertown Q.C.
 Louis Miles, Professor, Brevard College, Brevard Q.C.
 Wortley Moorman, Deaconess, Brooks-Howell Home, Asbury Q.C.
 Carol Ann Miller O'Hanlon, Minister of Education, Farmingdale Methodist Church, Farmingdale, N. Y., Reeves Chapel Q.C.
 M. S. Richey, Professor, Duke Divinity School, Central Q.C.
 C. E. Roy, Professor, Brevard College, Brevard Q.C.
 G. M. Schreyer, Professor, Pfeiffer College, Fletcher Q.C.
 Royce E. Smith, Chaplain, Apple Creek St. Hospital, Apple Creek, Ohio, St. Timothy Q.C.
 D. L. Swain, Missionary to Japan, Central Q.C.
 A. Jack Waldrep, Director of Lord's Acre Plan, Fanning's Chapel Q.C.

STUDENT APPOINTMENTS

Lawrence Clay Adams, Duke Divinity School, Oakley Q.C.
 Durward Hofler, Garrett Theological Seminary, Mars Hill Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, James C. Gilland
 Christian Vocations, Brunson Wallace
 Evangelism, L. B. Laye
 Hospitals and Homes, Walter Lee Lanier
 Methodist Information, C. G. Adams, Jr.
 Missions, S. B. Biggers
 Publishing Interests, Henry Justice
 Pastoral Care and Counseling, R. A. Foster
 Town and Country Work, H. W. Brittain
 TRAFCO, R. P. Waugh

RETIRED MINISTERS

W. C. Clark, E. H. Blackard, H. C. Freeman, J. H. Green, J. E. B. Houser, R. T. Houts, Sr., E. M. J. Jyle, Jr., W. F. Keeler, Vero Masters, W. J. Miller,

Fred W. Paschal, E. O. Peeler, W. H. Pless, O. L. Robinson, Fred L. Setzer, W. S. Smith, J. N. Snow, L. C. Stevens, M. B. Stokes, A. Wade Thompson, R. Dwight Ware, C. M. White, R. L. Young, Mark Q. Tuttle
 RETIRED SUPPLY: E. C. Gover

CHARLOTTE DISTRICT

SPECIAL APPOINTMENTS

Mrs. G. G. Adams, Associate Chaplain, Methodist Home, Hawthorne Lane Q.C.
 John Moore Bullard, Professor, Wofford College, Myers Park Q.C.
 W. W. Butler, Asst. Professor of Religion at Columbia College, St. Andrews Q.C.
 J. E. Caldwell, Director, Pastoral Counseling Service, Georgia Assoc. for Pastoral Care, Candler School of Theology, Duncan Memorial Q.C.
 K. W. Clark, Professor, Duke University, Charlotte, First Q.C.
 H. C. Duncan, Chaplain, U. S. Navy, St. John's Q.C.
 Sidney A. Head, Chaplain of Hospitals, Charlotte District, St. Andrews Q.C.
 Lucy Gist, Deaconess, Director of Bethlehem Center, St. James Q.C.
 T. S. Hoffman Chaplain, Methodist Home, Charlotte, St. Luke's Q.C.
 Wayne Marshall Jones, Associate Director, Hinton Rural Life Center, Providence Q.C.
 T. A. Langford, Professor, Duke University, Dilworth Q.C.
 J. H. Phillips, Professor, Duke University, Calvary Q.C.
 J. L. Swinson, Chaplain, U. S. Navy, Charlotte, First Q.C.
 L. H. Witherspoon, Professor of Philosophy and Religion, U. N. C., Charlotte, Myers Park Q.C.
 Paul W. Yount, Jr., Secretary of Missionary Personnel, Conference Board of Missions, Harrison Q.C.
 Cecil K. Myrick, Charlotte: Inner-City Ministry, Aldersgate Q.C.

STUDENT APPOINTMENTS

Robert A. Clark, Perkins School of Theology, Charlotte, First Q.C.
 Franklin W. Grice, Duke Divinity School, Hill's Chapel Q.C.
 Reginald Smith, Candler School of Theology, Mouzon Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, John L. McWhorter
 Christian Vocations, W. B. Bobbitt, Jr.
 Evangelism, W. B. A. Culp
 Hospitals and Homes, M. Preston Hughes, Jr.
 Methodist Information, Thurston St. Clair
 Missions, James M. Armstrong, Jr.
 Publishing Interests, C. H. Rhinehart
 Pastoral Care and Counseling, E. F. Bradley
 Town and Country Work, R. M. Smith, Jr.
 TRAFCO, J. J. Boles

RETIRED MINISTERS

C. G. Chappell, F. O. Dryman, J. Chalmus Groce, W. R. Jenkins, N. S. Ogburn, L. D. Thompson, C. J. Winslow, A. A. Kyles, W. Q. Grigg, Clyde O. Newell, L. F. Strader
 RETIRED SUPPLY: L. M. Taylor, Mrs. C. O. Newell

GASTONIA DISTRICT

SPECIAL APPOINTMENTS

Mack Armstrong, Chaplain (Capt.) U. S. Army, South Point Q.C.
 Joseph Russell Andrews, Chaplain, U. S. Army, Rhyne Heights Q.C.
 J. H. Cooke, Chaplain, Caroline Freight Carriers Cherryville, First Q.C.
 Leo Rippy, Jr., Professor, Scarritt College, Shelby: Central Q.C.
 J. J. Shepherd, Assistant Chaplain, Riverside Methodist Hospital, Columbus, Ohio, Fallston: Friendship Q.C.
 H. C. Wilkinson, Chaplain to Duke University, Shelby: Central Q.C.
 Daniel D. Sain, Professor, Bethune College, Belwood Q.C.
 Joe R. Petree, Conference Evangelist, Concord-Mary's Grove Q.C.
 Richard H. Babcock, Assistant Director of Admissions, Drew Theological Seminary, Gastonia: First Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Harold E. Wright
 Christian Vocations, W. H. Pheagin, Jr.
 Evangelism, Glenn R. McCulley
 Hospitals and Homes, C. Garland Young
 Methodist Information, M. G. Perkins
 Missions, Joe L. Ervin
 Publishing Interests, Merrill G. Perkins
 Pastoral Care and Counseling, Earl Haire
 Town and Country Work, Grady Burgin
 TRAFCO, Joseph R. Morris

RETIRED MINISTERS

J. M. Barber, J. W. Combs, J. W. Hoyle, Jr., H. F. Kuehn, D. H. Rhinehardt, W. A. Rollins, R. M. Hauss, W. L. Harkey

GREENSBORO DISTRICT

SPECIAL APPOINTMENTS

L. A. Bennett, Librarian, Greensboro College, West Market Street Q.C.
 C. B. Ehlhardt, Professor, University of Dubuque West Market Street Q.C.
 R. Harold Higgs, Staff, Division Local Church, General Board of Education, West Market Street, Q.C.
 James E. Hull, Professor, Greensboro College, West Market Street, Q.C.
 H. H. Hutson, Provost and Executive Vice-President, American University, Washington, D.C., West Market Street Q.C.
 J. Ralph Jolly, President, Greensboro College, West Market Street Q.C.
 W. A. Kale, Professor, Duke Divinity School, West Market Street Q.C.
 C. B. Lacy, Professor, Duke Divinity School, West Market Street Q.C.
 Fred K. Macon, Methodist Campus Minister, University of N.C. at Greensboro, College Place Q.C.
 O. Ray Moss, Greensboro: Inner-City Ministry, Grace Q.C.
 G. Bruce Nelson, Chaplain, Methodist Children's Home, Raleigh, Trinity Q.C.
 H.M. Pollock, Chaplain, U. S. Army, Woodmont, Reidsville, Q.C.
 E. M. Reagan, Jr., Chaplain, U. S. Navy, Lee's Chapel Q.C.
 C. D. Stokes, Missionary to Korea, Rehoboth Q.C.
 J. C. Stokes, Editor, N. C. Christian Advocate, West Market Street Q.C.
 J. D. Turner, Hawaiian Mission Child Evangelism, Inc., Tabernacle Q.C.
 Wilson O. Weldon, Editor "Upper Room", West Market Street Q. C.

STUDENT APPOINTMENTS

Ole Borgen, Drew University Divinity School, West Market Street Q.C.
 Jackson W. Carroll, Princeton Theological Seminary, West Market Street Q.C.
 Elmer Odell Hall, Duke Divinity School, Gibsonville Q.C.
 Robert F. Streetman, Drew University Graduate School, College Place Q.C.
 E. Boyd Stokes, Candler School of Theology, West Market Street Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Aubert M. Smith
 Christian Vocations, A. J. Clemmer
 Evangelism, I. A. Stephens
 Hospitals and Homes, W. W. Blanton
 Methodist Information, W. H. Dyar
 Missions, George W. Thompson
 Publishing Interests, W. H. Dyar
 Pastoral Care & Counseling, George W. Thompson
 Town and Country Work, C. W. Faulkner
 TRAFCO, Raymond L. Wilkinson

RETIRED MINISTERS

E. Lester Ballard, J. R. Duncan, Lacy T. Edens, C. O. Kennerly, Karl H. Koestline, A. L. Latham, R. M. Laughlin, Francis S. McFarland, C. B. Newton, R. M. Price, P. L. Shore, Sr., Raymond A. Smith, H. C. Sprinkle, E. C. Widenhouse, T. R. Wolfe, J. G. Wilkinson

RETIRED SUPPLY: S. G. Strader

HIGH POINT DISTRICT

SPECIAL APPOINTMENTS

W. Stanley Baker, Jr., Chaplain, U. S. Army, High Point: First Q.C.
 J. F. Cagle, Chaplain U. S. Army, High Point: Rankin Memorial Q.C.
 Douglas Cannon III, U. S. Army, Liberty Circuit Q.C.
 Earl P. Crow, Jr., Assistant Professor, High Point College, High Point: First Q.C.
 Paul H. Duckwall, Director of Youth Work and Adult Work, Conference Board of Education, Archdale Q.C.
 W. E. Hudgins, Professor, Greensboro College, High Point: Wesley Memorial Q.C.
 W. R. Locke, Professor, High Point College, High Point: First Q.C.
 H. H. Peterson, Professor, High Point College, High Point: Wesley Memorial Q.C.
 W. M. Spake, Jr., Chaplain, U. S. Army, High Point: Highland Q.C.

STUDENT APPOINTMENTS

C. Denny White, Jr., Duke Divinity School, Asheville, First Q.C.
 John K. Ferree, Duke Divinity School, Asheville, First Q.C.
 James A. Hewett, Grad. Sch, Duke University, Bunker Hill-Sandy Ridge Q.C.
 Henry C. Thompson, Duke Divinity School, High Point, First Q.C.
 R. Larry Emerson, Duke Divinity School, High Point, Wesley Memorial Q.C.
 Frank Melvin Jarvis, Duke Divinity School, High Point, Welch Memorial Q.C.
 Marvin A. Broyles, Wesley Theological Seminary, High Point, Montlieu Ave. Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Harry G. Long, Jr.
 Christian Vocations, Frank B. Cook
 Evangelism, F. Donald Beaty
 Hospitals and Homes, Jack Yarbrough
 Methodist Information, Henry F. Flowers
 Missions, Aaron W. Moss

Publishing Interests, W. Stanley Baker
Pastoral Care & Counseling, James G. Huggin
Town and Country Work, Clegg W. Avett
TRAFCO, Henry F. Flowers

RETIREED MINISTERS

E. M. Avett, R. W. Blanchard, D. D. Broome, G. B. Ferree, J. W. Groce, N. M. Harrison, T. G. Madison, C. Excella Rozzelle, C. W. Russell, R. W. Varner

MARION DISTRICT

SPECIAL APPOINTMENTS

David M. Abernethy, Director, Department of Education, Protestant Radio and TV Center, Atlanta, Georgia, Connelly Springs Q.C.
P. G. Deal III, Chaplain, Broughton Hospital, Morganton: First Q.C.
L. H. Evans, Jr., Chaplain, U. S. Air Force, Forest City: First Q.C.
Ralph Miller, Chaplain, WNC Center, Morganton: First Q.C.
Fletcher Nelson, Assistant to the Dean of Divinity School of Duke University for Development and Executive Secretary of the Committee on Higher Education of the Board of Education, Morganton: First Q.C.
Joe B. Tyson, Professor of Religion, Southern Methodist University, Drexel Q.C.

STUDENT APPOINTMENTS

W. D. Shepherd, Boston School of Theology, North Morganton, Q.C.
R. A. Spencer, Boston School of Theology, St. Matthews-Zion Q.C.
George E. Thompson, Duke Divinity School, Forest City: First Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Robert L. Carter, Jr.
Christian Vocations, Don G. Bridger
Evangelism, W. J. Huneycutt
Hospitals and Homes, J. S. Jordan
Methodist Information, Neil E. Smith
Missions, J. D. Murray
Publishing Interests, J. W. Crawley
Pastoral Care & Counseling, Robert L. Carter, Jr.
Town and Country Work, R. W. Hurley
TRAFCO, Neil E. Smith

RETIREED MINISTERS

J. R. Bowman, J. Max Brandon, V. P. Crowder, G.C. Graham, T. B. Huneycutt, Hugh D. Jessup, C. F. Tate, T. H. Swofford

NORTH WILKESBORO DISTRICT

SPECIAL APPOINTMENTS

F. L. Heckard, Chaplain U. S. Army, Taylorsville, Q.C.
M. Wilson Nesbitt, Jr., Professor Duke University School, West Jefferson Q.C.
Baxter Maurice Ritchie, Director Wesley Foundation, ASTC, Boone Q.C.
Wayne G. Shelton, Chaplain, U. S. Army, Elkin Circuit Q.C.
Wayne W. Woodward, Administrative Assistant to Librarian Asbury Theological Seminary, Elkin Circuit Q.C.

STUDENT APPOINTMENTS

Edward Lee Moore, The Divinity School, Vanderbilt University, North Wilkesboro: First Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Roger D. Pearson
Christian Vocations, A. L. Maxwell, Jr.
Evangelism, Robert T. Young
Hospitals and Homes, J. Paul Davenport
Methodist Information, T. L. McDonald, Jr.
Missions, T. L. McDonald, Jr.
Publishing Interests, Thomas E. Rutledge
Pastoral Care & Counseling, John H. Christy, Jr.
Town and Country Work, R. Keith Tutterow
TRAFCO, B. T. Myers

RETIREED MINISTERS

S. J. Brawley, O. L. Brown, J. L. A. Bumgarner, J. S. Gibbs, Sr., J. M. Green, R. P. Jones, M. T. Hipps
RETIREED SUPPLY: L. W. Hall, R. L. Billings

SALISBURY DISTRICT

SPECIAL APPOINTMENTS

W. O. Bigham, Missionary to Brazil, Mt. Pleasant Q.C.
Frank W. Kiker, Jr., Dean of Men, Emory and Henry College, Salisbury: First Q.C.
H. H. Wood, Chaplain, U.S. Air Force, Ann Street Q.C.
K. M. Taylor, Director of Ecumenical Education, Center for Dialogue, Inc., Miami, Florida, Rock Grove Q.C.
Alvin G. Amick, Executive Director, Rowan Cooperative Christian Ministry, Rowan Q.C.

STUDENT APPOINTMENTS

Reece E. Cook, Jr., Duke Divinity School, Mt. Carmel-Bethany Q.C.
Louis Herman Murray, Duke Divinity School, Park Avenue Q.C.
Clarence Edward Peurifoy, Wesley Theological Seminary, Forest Hill, Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, J. Alton Fitzgerald
Christian Vocations, C. Dwight Pyatt

Evangelism, G. Howard Allred
Hospitals and Homes, D. Bryce Parker
Methodist Information, Ronald Overcash
Missions, R. N. Burson, Jr.
Publishing Interests, W. A. Rock, Jr.
Pastoral Care & Counseling, John P. Spillman, Jr.
Town and Country Work, Terry L. Hammill
TRAFCO, W. E. Fitzgerald

RETIREED MINISTERS

C. R. Allison, C. D. Brown, G. W. Clay, Earl A. Cook, Sr., E. J. Harbison, W. R. Kelly, B. W. Lefler, J. L. Love, W. E. Ruffy, I. L. Shaver, Frank J. Stough

STATESVILLE DISTRICT

SPECIAL APPOINTMENTS

H. G. Allen, Director of Annual Conference Brotherhood, Broad Street, Q.C.
John H. Carper, Director of Church Extension and Urban Work, Broad Street Q.C.
Charles W. Clay, Missionary to Brazil, Hickory: First Q.C.
Homer M. Kever, Director of Archives, Conference Historical Society, Broad Street Q.C.
R. H. Stamey, Executive Secretary of Board of Education, Broad Street Q.C.
Arthur Pearce, Director of Blue Ridge Methodist Service Program, Race Street Q.C.
Thomas S. Lee, Director of Junior High Work and Camping, Board of Education, Wesley Memorial Q.C.
Louise Robinson, Deaconess, Director of Children's Work, Board of Education, Wesley Memorial Q.C.
Rollin P. Gibbs, Executive Secretary and Administrator of Section on Stewardship, Broad Street Q.C.

STUDENT APPOINTMENTS

W. G. Benfield, Scarritt College, Harmony Q.C.
R. Dale Hilton, Methodist Seminary, Shiloh Q.C.
Robert G. Tuttle, Jr., University of Bristol, England, Hickory: First Q.C.
R. W. Mills, Candler School of Theology, Maiden: First Q.C.
Billy Joe Parker, Candler School of Theology, Wesley Q.C.
Donald Turman, Board of Missions, Cornell University, Triplett Q.C.
David C. Creech, Candler School of Theology, Harper's Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Thomas R. Sigmon
Christian Vocations, Homer A. Barker
Evangelism, Charles E. Bruce
Hospitals and Homes, Byron Shankle
Methodist Information, C. Jerome Huneycutt
Missions, Thomas Houts, Jr.
Publishing Interests, Russell Young, Jr.
Pastoral Care & Counseling, Lloyd Hunsucker
Town and Country Work, John Oakley
TRAFCO, Robert Combs

RETIREED MINISTERS

H. G. Allen, McRae Crawford, D. H. Dennis, M. C. Ellerbe, M. G. Ervin, A. C. Gibbs, R. Clem Goforth, W. R. Harris, D. T. Huss, C. H. King, Preston L. Smith, Paul W. Townsend, John Vernon
RETIREED SUPPLIES: G. L. Lovett, R. A. Setzer, Lonnie W. Templeton

THOMASVILLE DISTRICT

SPECIAL APPOINTMENTS

J. Harley Cecil, Chaplain Murdock Center, Butner, Pleasant Grove Q.C.

STUDENT APPOINTMENTS

Floyd Lee Berrier, Wesley Theological Seminary, Canaan Q.C.
Ervin Houser, Duke Divinity School, Canaan, Q.C.
Joe Edward Luther, Jr., Candler School of Theology, Farmer Q.C.
James P. Clodfelter, Jr., Duke Divinity School, Midway Q.C.
William Daniel Clodfelter, Duke Divinity School, Fairview Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Jesse L. Johnson, Jr.
Christian Vocations, Frank Edwards
Evangelism, Herbert T. Penry, Jr.
Hospitals and Homes, Wilbur A. Jarrett
Methodist Information, Wilbur A. Jarrett
Missions, D. K. Funderburk
Publishing Interests, Paul Evans
Pastoral Care & Counseling, Edward M. Heath
Town and Country Work, R. P. Bunch
TRAFCO, Gilbert Miller and Harold Harrison

RETIREED MINISTERS

J. B. Fitzgerald, C. L. Grant, Ellsworth Hartsfield, W. A. Jenkins, Fred R. Love, O.C. Loy, E. M. Jones, R. G. McClamroch, A. P. Ratledge, C. E. Ridge, W. B. Thompson, J. W. Vestal, D. M. Nifong
RETIREED SUPPLY: I. J. Terrell

WAYNESVILLE DISTRICT

SPECIAL APPOINTMENTS

Carl W. Judy, Missionary to Korea, Plains Q.C.
Horace McSwain, Executive Secretary, Board of Missions, Bryson City Q.C.
G. A. Oglesby, Chaplain, U. S. Navy, Long's Chapel Q.C.

V. J. Ramsey, Chaplain, U. S. Army, Webster Q.C.
James M. Thurman, Chaplain, U. S. Air Force, Highlands Q.C.
Lee F. Tuttle, Executive Secretary, World Meth. Council, Waynesville Q.C.
B. M. Whitesides, Chaplain, U. S. Army, Crabtree Q.C.
Arthur Pearce, Jr., Chaplain, U. S. Army, Andrews Q.C.
William B. Harris, Inner-City Minister, Atlanta, Georgia, Macon Circuit Q.C.

STUDENT APPOINTMENTS

James W. Fowler III, Harvard Divinity School, Waynesville Q.C.
Bobby Rogers, Candler School of Theology, Shooting Creek Q.C.
C. W. Faulkner, Jr., Candler School of Theology, Haynesville Circuit Q.C.
E. Vance Davis, Drew Theological Seminary, Highlands Q.C.
Donald D. Davis, Duke Divinity School, Waynesville Q.C.
J. L. Williams, Duke Divinity School, Canton Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Paul Matthias
Christian Vocations, Robert E. Boggan
Evangelism, Ralph Reed
Hospitals and Homes, Loy Kennedy
Methodist Information, Robert E. Boggan
Missions, James Bellamy
Publishing Interests, R. B. Bullard
Pastoral Care & Counseling, C. Marvin Boggs
Town and Country Work, George Dalton
TRAFCO, Donald Noblitt

RETIREED MINISTERS

J. H. Brendall, L. B. George, Ivon L. Roberts, E. M. Hoyle, A. W. Lynch, C. E. Murray, Frank Smathers

WINSTON-SALEM DISTRICT

SPECIAL APPOINTMENTS

S. G. Ferree, Editorial Associate, "The Upper Room," Centenary Q.C.
David Riffe, Director Wesley Foundation, Wake Forest College, Maple Springs Q.C.
Garland R. Stafford, Executive Secretary of Town and Country Work, Lewisville Q.C.
E. O. Temple, Jr., Chaplain, Lynchburg General Hospital, Centenary Q.C.
R. L. Clayton, Jr., N. C. Department of Probation, Ardmore Q.C.
Henry I. Ridenhour, Assistant to Admissions, Brevard College, Pilot Mountain Q.C.
Rodney C. Brown, Chaplain-Counselor, Reynolds Tobacco Co., Centenary Q.C.
Alec Alvord, Missionary to Rhodesia, Pinnacle. QC.

STUDENT APPOINTMENTS

Roland Taylor Barnhardt, Duke Divinity School, Centenary Q.C.
Thomas Edward Raper, Duke Divinity School, Centenary Q.C.
Larry E. Tise, Duke Divinity School, Mount Tabor Q.C.
Terry Swicegood, Drew University, Central Terrace Q.C.
John W. Setzer, Jr., University of Glasgow, Scotland, Clemmons-Harmony Grove Q.C.
Edwin W. Williams, Graduate Student, UNC, Chapel Hill, Centenary Q.C.
Frederick T. Mahla, Duke Divinity School, Crews Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Orion Hutchinson
Christian Vocations, Leon Stubbs
Evangelism, Claude Young, Jr.
Hospitals and Homes, J. S. Gibbs, Jr.
Methodist Information, Walter R. Thompson
Missions, J. M. Taylor, Jr.
Publishing Interests, Walter O. Cooper
Pastoral Care & Counseling, Edwin Bailey
Town and Country Work, D. L. Fisher
TRAFCO, Walter R. Thompson

RETIREED MINISTERS

J. Clyde Auman, Lee P. Barnett, John R. Church, George B. Clemmer, Mark Depp, P. T. Dixon, E. C. Few, Ross Francisco, J. C. Gentry, O. J. Jones, R. W. McCulley, E. W. Needham, S. M. Needham, J. B. Tabor, Jr., N. C. Williams, Sr.
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SILER CITY, N. C.

Pastoral Appointments North Carolina Conference 1967-68

(Note—In cases where changes have been made in appointment, the pastor's new address has been given, if available.)

BURLINGTON DISTRICT

District Superintendent, E. B. Fisher
503 Tarleton Ave., Burlington 27215

Bellemont—J. C. Shore
Bethel—Melvin Dowdy
RFD 1, Graham 27253

Bonlee—Francis C. Bradshaw
Burlington: Davis Street—K. R. Wheeler
Faith—J. W. Scott
Front Street—M. W. Lawrence
Minister of Education—Fred Falls, Jr.
2732 Armfield Ave., Burlington 27215

Grace—C. V. Bryant
St. Paul's—B. P. Tyson
Trinity—Gayle T. Alexander
Webb Avenue—H. W. Pearce
West Burlington—C. D. Brown

Burlington Circuit—J. G. Allred, Jr.
RFD 4, Burlington 27217

Bynum—J. M. Short
Cedar Grove—C. O. Wiggins
Chestnut Ridge—J. P. Clodfelter
Cobb Circuit—Charles Hutchinson
Efland—R. S. Leeds
Efland 27243

Fairview—T. M. Faggart
Friendship—W. S. Hopkins
Graham: Christ Church-Cedar Cliff—W. L. Wolfe
RFD 1, Graham 27253

First—Christian White
Grove-Chapel—W. H. Gattis
No Address Available

Haw River—H. L. Rogers
Hebron—W. L. Bumgardner
Hightower—W. W. Newman
Leasburg-Salem—W. A. Wentz, Jr.
Box 22, Leasburg 27291

Lebanon—P. F. Newton
No Address Available

Mebane—A. P. Hill, Jr.
Merritt's-Ebenezer—C. S. Arnold
Milton—Clarence Garner
Moncure—Daniel Bowman
Mt. Hermon—W. R. Johnson
Mt. Pleasant—G. Lloyd Edge
New Hope-Purley—To be supplied
Piney-Grove Hickory Grove—J. T. Ledford
Rt. 4, Siler City 27344

Pittsboro—Randall Baker
Pittsboro Circuit—J. A. Booth
Box 795, Pittsboro 27312

Rock Creek—E. H. Houser
RFD 2, Snow Camp 27349

Saint Luke's—J. K. Young
Salem Chapel—H. T. Ferguson
Saxapahaw—J. V. Bone
Shiloh—S. J. Starnes
Siler City, First—H. B. Lewis
West End—R. L. Wallace
No Address Available

Silk Hope Circuit—J. D. Mitchell
Swepsonville—R. W. Pritchard
Box 36, Swepsonville 27359

Walnut Grove—R. D. Sheridan, Jr.
RFD 2, Hurdle Mills, N. C. 27541

Whitney Cross—J. D. Bailey
RFD 2, Graham 27253

Yanceyville—G. W. Johnson
Zion—A. W. Lore
No Address Available

SPECIAL APPOINTMENTS

Chaplain, United States Army, James L. Bryan
Chaplain, United States Air Force, K. E. Beane
Chaplain, United States Air Force, Floyd M. Patterson

Director, Spiritual Life Youth Movement, Robert H. Gibbons, Jr.
Missionary to Peru, J. C. Stanford
Professor, Duke University Divinity School, Harmon L. Smith
Professor, Perkins School of Theology, J. L. Allen
Staff, Editorial Division, General Board of Education, Frank Wier

DISTRICT DIRECTORS

District Director of Camping, Randall Baker
District Director of Christian Higher Education, K. R. Wheeler
District Director of Christian Social Concerns, C. V. Bryant
District Director of Christian Vocations, H. W. Pearce
District Secretary of Evangelism, A. P. Hill, Jr.
District Director of Gifts and Wills, Randall Baker
District Director of Hospitals and Homes, H. L. Rogers
District Director of Methodist Information, G. T. Alexander
District Director, North Carolina Christian Advocate, F. C. Bradshaw
District Missionary Secretary, J. V. Bone
District Secretary of Publishing Interests, W. A. Wentz, Jr.
District Director of Television, Radio, and Film Commission, T. M. Faggart
District Director of Town and Country Work, G. W. Johnson

RETIRED: A. P. Brantley, J. H. Lanning, W. L. Maness, J. F. Minnis, P. F. Newton, W. T. Phipps, S. J. Starnes, J. D. Stott, W. J. Underwood

DURHAM DISTRICT

District Superintendent—O. L. Hathaway
Allensville-Trinity—E. O. Murray
Andrews-Soapstone—C. S. Tyson
Bahama—F. B. Joyner
Banks-Grove Hill—H. N. Ward, Jr.
Bethesda—W. L. Barbee, Jr.
RFD 4, Box 316, Durham 27703

Brooksdale-Brookland—James R. Oliver
1224 Oxford Rd., Durham 27704

Butner—F. I. Lloyd, Jr.
Carrboro—James G. White, Jr.
Chapel Hill: Aldersgate—J. C. Alexander, Jr.
Amity—H. L. Tenney
4 Bolin Heights, Chapel Hill 27514

Orange—John S. Paschal
University—H. L. Watson
Associate—Edward P. Osteen

Concord-Oak Grove—B. M. Carden
Creedmoor—C. H. Lancaster
Durham: Aldersgate—R. H. Hodge
P. O. Box 8087, N. Durham Sta. Durham 27704

Asbury—Sidney G. Boone
Bethany—Ralph E. Fowlkes
Branson—M. R. Gardner
Calvary—R. L. Nicks
Carr—L. J. Bridges
Duke's Chapel—Ben H. Wilson, III
Duke Memorial—W. B. Petteway
Epworth—R. S. Harrison
Glendale Heights—Nathan H. Byrd
Associate—E. D. Williams
Lakewood—T. Fant Steele
Associate—Phillip Toothman
No Address Available

Maybrook-Massey—James D. Phillips
McMannens—Vassar W. Jones
St. John—J. J. Juren
No Address Available

St. Paul—W. A. Tew
Trinity—W. M. Howard, Jr.
Wellon's Village—W. N. Bass
1138 Deland St., Durham 27703

Ellis Chapel—A. M. Williams
Eno—Key W. Taylor
Fletcher's Chapel—H. L. McLaurin
RFD 5, Box 426-A, Durham 27704

Granville Circuit—Jimmy G. Coyle
107 Pine Tree St., Oxford 27565

Hillsborough—J. D. Young
Lea's Chapel-Warren's Grove—Thomas Holtsclaw
RFD 4, Roxboro 27573

Mt. Sylvan—Douglas L. Byrd
Mt. Tabor—Darius K. Doyal
RFD 2, Rougemont 27572

Mt. Tizah—L. R. Buzzard
RFD 1, Box 1, Timberlake 27583

New Sharon—F. J. Duplissey
RFD 1, Hillsborough 27278

Oxford—Vernon C. Tyson
Oxford Circuit—B. R. McCullen
Palmer's Grove—Julian Weisner
No Address Available

Parkwood—Paul B. Scott, Jr.
4815 Revere Rd., Durham 27707

Pleasant Green—M. L. Barber
1715 Cole Mill Rd., Durham 27705

Rougemont—Stanley E. LaTorre
Roxboro: Ca-Vel—William I. Hughes
P. O. Box 32, Ca-Vel 27512

Grace—H. D. Stanley
Longhurst—J. W. Lineberger, Jr.
Long Memorial—Paul C. Browning
Stem-Bullock—H. D. Watson
Stem 27581

Union Grove—John R. Blue
R 3, Hillsborough 27278

SPECIAL APPOINTMENTS

Administrator, The Methodist Retirement Homes, Inc., J. F. Coble
Administrative Assistant, The Methodist Retirement Homes, Inc., H. B. Johnson
Associate Director of Training and Development, Duke University, Paul F. Fendt
Associate Professor of Religion, Duke University, Barney L. Jones
Associate Registrar, Duke University, Clark R. Cahow
Chaplain, Duke University Hospital, R. B. Claytor
Chaplain, United States Air Force, B. C. Black
Chaplain, United States Army, Robert G. Harris, Jr.
Chaplain, United States Army, John E. Reed
Chaplain, Veterans Administration, W. K. Barrs
Chaplain, Westminster College, W. K. Anderson
Dean, Duke University Divinity School, R. E. Cushman
Editorial Associate, The Upper Room, Brooks B. Little
Guidance Counselor, Highland School, Avon Park, Florida, Paul C. Gentry
Missionary to Japan, Justin G. Haruyama
Pastoral Counseling Service, Greensboro, Robert H. Love
Peace Educational Secretary, American Friends Service Committee, Southeast Region, William M. Jeffries
President, Scarritt College, D. D. Holt
Professor and Associate Dean of Students, Duke University Divinity School, O. K. Ingram
Professor, Duke University, D. G. Bradley
Professor, Duke University, R. T. Osborn

Professor, Duke University Divinity School, J. J. Rudin, II
Professor, Louisburg College, Sidney F. Stafford
Professor, Methodist College, E. G. Woodcock
Professor, Wilmington College, Gerald H. Shinn
Resident Psychiatrist, John Umstead Hospital, Butner, Norman A. Desrosiers
Staff, Editorial Division, General Board of Education, Harold D. Minor
Superintendent, Oxford Masonic Orphanage, A. D. Leon Gray
Youth Rehabilitation Counselor, North Carolina State, W. L. Freeman
Student, Columbia University Graduate School, Joel M. Savell, Trinity Q.C.
Student, Duke University Divinity School, Alexander Chalmers Hope, Jr. (P), Duke Memorial Q.C.
Student, Duke University Divinity School, Donald L. Roberts, (P) Pleasant Green Q.C.
Student, Garrett Theological Seminary, Daniel Ross Chandler, (P) Asbury Q.C.
Student, Harvard University Divinity School, Robert L. Johnson, University Q.C.
Student, Princeton University Graduate School, R. E. Richey, (P) Trinity Q.C.
Student, Texas Christian University Graduate School, Paul Royce Jones (P) McMannens' Q.C.
Student, Wesley Theological School, J. W. Hobbs, (P) Mt. Tabor Q.C.

DISTRICT DIRECTORS

District Director of Camping, James R. Oliver
District Director of Christian Higher Education, W. M. Howard, Jr.
District Director of Christian Social Concerns, J. D. Young
District Director of Christian Vocations, J. C. Alexander, Jr.
District Secretary of Evangelism, N. H. Byrd
District Director of Gifts and Wills, James G. White, Jr.
District Director of Hospitals and Homes, R. S. Harrison
District Director of Methodist Information, R. H. Hodge
District Missionary Secretary, Sidney G. Boone
District Director, North Carolina Christian Advocate, T. Fant Steele
District Secretary of Publishing Interests, Vassar W. Jones
District Director, Television, Radio and Film Commission, Edward P. Osteen
District Director, Town and Country Work, F. J. Duplissey

RETIRED: M. R. Chambers, D. A. Clarke, E. R. Clegg, E. C. Crawford, D. E. Eamhardt, P. H. Fields, R. N. Fitts, H. I. Glass, L. M. Hall, J. C. Harmon, W. G. Lowe, F. R. Lowry, W. V. McRae, J. Herbert Miller, H. E. Myers, D. M. Sharpe, B. B. Slaughter, J. L. Smith, H. E. Spence, H. Free Surratt, Isawa Tanaka, R. C. Wellons, A. M. Williams, M. L. Husted

ELIZABETH CITY DISTRICT

District Superintendent—H. G. Ruark
Ahoskie—Kimsey King
Aulander—H. T. Pickett
Chowan—W. D. Moore
Murfreesboro 27865

Columbia: Wesley Memorial—R. W. Johnson
Columbia 27925

Columbia Circuit—To be supplied
Creswell—H. M. Hunnings
Currituck—E. E. Whitley
Edenton—E. C. Shoaf
Elizabeth City: City Road—E. B. Edwards
First—C. F. Womack
Riverside—L. A. Green
Gatesville—H. L. Harrell
Box 43, Gatesville 27938

Harrellsville—H. W. Lee
Box 95, Harrellsville 27942

Hatteras—W. H. Burnside, Jr.
Hertford—R. L. Bame
Kinnakeet—J. B. Jenkins
Box 22, Avon 27915

Kitty Hawk—H. M. Wilkinson
Mackeys-Pleasant Grove—G. C. Smith
Manteo—H. S. Winberry
Moyock—To be supplied

Murfreesboro—C. C. Capps
New Hope-Woodland—C. T. Wilson
Newland-Grace—Leo C. Thompson
RFD 5, Box 9, Elizabeth City 27909

North Gates—Evander Parnell
Ocracoke—T. H. House
Pasquotank—To be supplied
Perkins—B. H. Lamb
Perquimans—D. L. Budd
Box 207, Winfall 27985

Pilmoor Memorial—R. M. Smithson, Jr.
Plymouth—C. W. Barbee
Roper—D. W. Griffin
South Camden—C. B. Cheezem
South Mills—S. L. Wood
Stumpy Point-Mann's Harbor-East Lake—W. J. Evans
Stumpy Point 27978

Union-Newbegun—R. R. Knowles
Wanchese—W. N. Heggoy
Box 104, Wanchese 27981

Windsor—J. C. Staton

SPECIAL APPOINTMENTS

Chaplain, Duke University Hospital, P. W. Aitken
Chaplain, United States Army, A. N. Gore, Jr.
Student, North Carolina Wesleyan College, J. B. Eskridge, Wanchese Q.C.

DISTRICT DIRECTORS

District Director, Camping, E. C. Shoaf
 District Director, Christian Higher Education, Alton Bright
 District Director, Christian Social Concerns, H. T. Pickett
 District Director, Christian Vocations, L. A. Green
 District Secretary of Evangelism, Kimsey King
 District Director, Gifts and Wills, G. W. Jackson
 District Director, Hospitals and Homes, C. C. Capps
 District Director, Methodist Information, T. H. House
 District Missionary Secretary, R. L. Bame
 District Director, North Carolina Christian Advocate, C. W. Barbee
 District Secretary, Publishing Interests, J. C. Staton
 District Director, Television, Radio and Film Commission, H. M. Wilkinson
 District Director, Town and Country Work, S. L. Wood
 RETIRED: E. E. Edmond, E. R. Meekins, P. M. Porter

FAYETTEVILLE DISTRICT

District Superintendent, Graham S. Eubank
 Box 3246, Fayetteville 28305
 Angier—H. G. Quigley
 Bethesda—Paul G. Bunn
 Coats-Pleasant Plains—J. S. McMillan, Jr.
 Cotton—Reese Cook
 Cumberland—E. C. Lancaster
 Dunn—Wallace H. Kirby
 Erwin—S. S. Moore
 Fairmont—Ralph I. Epps
 Fayetteville: Arran Lakes—Melvin R. Miller
 Asbury—H. Sidney Huggins
 Calvary—L. G. Royal
 1710 Camden Rd., Fayetteville 28306
 Camp Ground—R. T. Commander
 Christ—Alison Simonton
 Culbreth Memorial—R. M. Pouk
 Gardners—R. E. Thompson
 913 Country Club Rd., Fayetteville 28301
 Haymount—W. J. Neese
 Associate—B. C. Rouse
 Hay Street—C. D. Barclift
 Johnson Memorial—James R. Lancaster
 Lyon Memorial—H. H. Hodgins, Jr.
 Person Street—C. F. Grill
 St. Andrews—R. L. Ossman
 402 MacArthur Rd., Fayetteville 28301
 St. John—Curtis Antis
 St. Matthews—S. D. McMillan, Jr.
 Salem—R. D. Ricks, Jr.
 Trinity—M. W. Maness
 Victory—C. H. Carpenter
 Wesley Heights—N. B. Hill, Jr.
 Hoke—P. O. Lee
 No Address Available
 Hope Mills—A. H. Stone
 Kipling-Cokesbury—S. H. Brown
 Box 61, Kipling 27543
 Leslie—J. B. Hurley
 No Address Available
 Lillington—F. Odell Walker
 Linden: Parker's Grove—B. D. Critcher
 Lumberton: Asbury-Pineview—J. F. Bennett
 Chestnut Street—R. C. Mooney, Jr.
 Lumberton Circuit—W. O. Connor
 Mamers—H. D. Draper, Jr.
 Box 607, Mamers 27552
 Marvin—Michael Hale
 Maxton—G. Waylon Cooke
 Box 483, Maxton 28364
 Olivet—Woodrow Wells
 5201 Hornbeam Dr., Fayetteville 28304
 Parkton—Robert Warren
 Pembroke: First—W. Jack Martin
 Philadelphia—J. L. Locklear
 Pembroke Circuit—R. V. Mabe
 Pleasant Grove—Harvey Lowry
 Prospect—S. F. Cummings
 Raeford—R. E. L. Moser
 Red Springs—Robert F. Moore
 Rowland—W. R. Heston, Jr.
 Sandy Plains—R. L. Mangum
 St. Pauls—A. G. Tyson
 Spring Hill—C. McGee Creech
 Spring Lake—A. C. Edens, Jr.
 207 Scarborough St., Spring Lake 28390
 Stedman—J. M. Hunter
 Tabor—To be supplied

SPECIAL APPOINTMENTS

Assistant Director of Public Relations, Methodist College, W. P. Lowdermilk
 Chaplain, United States Army, Gilbert Beeson
 Deaconess, Director of Christian Education, Raeford Methodist Church, Ethelynde Ballance
 Dean, Methodist College, Sam J. Womack, Jr.
 District Director, Church Extension, Pembroke Area, D. F. Lowry
 Professor, Columbia College, George P. Chandler
 Professor, Ferrum Junior College, Murrell Kelso Glover
 Professor, Greensboro College, Walter P. Weaver
 Professor, Idaho State University, Harold L. Stauffer
 Professor, Louisiana State University, Donald K. Hanks

DISTRICT DIRECTORS

District Director of Camping, Hugo Hodgins
 District Director of Christian Higher Education, W. J. Neese
 District Director, Christian Social Concerns, S. F. Cummings
 District Director, Christian Vocations, R. D. Ricks, Jr.
 District Secretary of Evangelism, Alison Simonton
 District Director, Gifts and Wills, C. F. Grill

District Director, Hospitals and Homes, Mrs. J. S. Chandler
 District Director, Methodist Information, Charles K. McAdams
 District Director, North Carolina Christian Advocate, Charles K. McAdams
 District Secretary of Publishing Interests, A. G. Tyson
 District Missionary Secretary, N. B. Hill, Jr.
 District Director, Television, Radio and Film Commission, F. Odell Walker
 District Director, Town and Country Work, Paul G. Bunn
 RETIRED: B. D. Critcher, B. T. Hurley, J. B. Hurley, P. O. Lee, D. F. Lowry, W. N. Vaughn

GOLDSBORO DISTRICT

District Superintendent, Leon Russell
 Benson—P. H. Layfield, Jr.
 Box 96, Benson 27504
 Beston-Bethel—Jere A. Rouse
 Bethel-Rones—J. H. Bryant
 Brogden—C. F. Eakin
 Browning-Smith—H. M. Owens, Jr.
 RFD 3, Mount Olive 28365
 Clayton—R. H. Stark
 334 Page St., Clayton 27520
 Clinton: First—J. E. Garlington
 Grace—W. C. Teachey
 Clinton Circuit—Everett Bryan
 Coharie—H. G. Ridaught
 Elizabeth—E. C. Maness
 Eureka-Yelverton—H. F. Crawley
 Faison—J. M. Roberts
 Four Oaks—P. D. Midgette, III
 Fremont—E. P. Armstrong
 Goldsboro: Airboro-Garris—T. C. West, Jr.
 1404 E. Laurel St., Goldsboro 27530
 Daniel's Memorial—W. E. Tisdale
 Elm Street-Falling Creek—C. P. Mason
 Rt. 1, Goldsboro 27630
 Jefferson—J. E. Wood
 1219 North St., Goldsboro 27630
 New Hope—J. C. Loy
 Pine Forest—L. A. Dillman
 Providence—Milton T. Mann
 St. Luke—F. O. Fitzgerald, Jr.
 St. Paul—B. L. Davidson
 704 E. Walnut St., Goldsboro 27630
 Salem—J. A. Starnes
 Goshen-Keener—C. R. Hollowell
 Hopewell-Mt. Moriah—F. W. Fortescue
 Kenansville-Woodland—W. T. Clarke
 Kenansville 28349
 Kenley-Buckhorn—James F. Thompson, Jr.
 Micro-Fellowship—J. K. Horn, Jr.
 R 1, Kenly 27542
 Mt. Carmel-Saulston—Fred Dillon
 Mt. Olive—J. K. Bostick
 Newton Grove—A. B. Falls, Jr.
 Pikeville—Leonard Mayo
 Pine Level—Richard F. Lewis
 R 2, Smithfield 27577
 Princeton—R. F. Bundy
 Roseboro—K. B. Sexton
 Box 67, Roseboro 28382
 Salemburg—E. E. Jones
 Salemburg 28385
 Sarecta—W. E. Howard
 406 N. Berkeley Blvd., Goldsboro 27630
 Selma—E. R. Porter
 Seven Springs—Leon Brock
 Smithfield: Asbury—W. R. Peele, Jr.
 No Address Available
 Centenary—R. L. Jerome
 Whitley Memorial—J. M. Waggoner
 No Address Available
 South River—Hoyt Cheek
 Turkey—V. N. Moore
 Turkey 28393
 Warsaw—W. R. Crowder
 Wayne Circuit—Leon Lewis, Jr.
 Wesley-Black's Chapel—N. P. Edens

SPECIAL APPOINTMENTS

Chaplain, United States Air Force, J. P. Rickards
 Chaplain, United States Army, Tracey A. Maness
 Chaplain, United States Army, Corbin L. Cherry
 Deaconess, Church and Community Worker, Salemburg Area, Bernice Ballance
 Director, Leadership Education, General Board of Education, M. E. Cunningham
 Missionary to Brazil, George C. Megill
 Missionary to Southeast Asia, C. H. Dunn
 Professor, Atlantic Christian College, E. G. Purcell, Jr.
 Sabbatical Leave, J. H. Waldrop, Jr.
 Supernumerary, C. Ray West
 University Minister, Oral Roberts University, Tommy Tyson
 Student, Duke University Divinity School, Denny C. Wise (P), Airborne-Garris Q.C.

DISTRICT DIRECTORS

District Director of Camping, P. D. Midgette, III
 District Director of Christian Higher Education, R. L. Jerome
 District Director of Christian Social Concerns, W. C. Teachey
 District Director of Christian Vocations, J. A. Starnes
 District Secretary of Evangelism, W. E. Tisdale
 District Director of Gifts and Wills, W. Dortch Langston, Sr.
 District Director of Hospitals and Homes, R. F. Bundy
 District Director, Methodist Information, P. D. Midgette, III

District Missionary Secretary, E. R. Porter
 District Director, North Carolina Christian Advocate, E. P. Armstrong
 District Secretary, Publishing Interests, Milton T. Mann
 District Director, Television, Radio, and Film Commission, J. K. Bostick
 District Director, Town and Country Work, C. F. Eakin
 RETIRED: A. L. Chaplin, N. P. Edens, W. E. Howard, E. C. Maness, J. A. Tharpe

GREENVILLE DISTRICT

District Superintendent—W. R. Stevens
 Asbury—R. A. McLean
 Aurora—L. W. Hall
 Box 135, Aurora 27806
 Ayden—W. W. Bishop
 Bath—To be supplied
 Belhaven—F. G. Peterson
 Bethel—R. F. McKee
 Bethel 27812
 Farmville—Wayne Wegwart
 Greenville: Holy Trinity—Charles M. Smith
 Jarvis Memorial—J. V. Early
 605 E. 10th St., Greenville 27834
 Associate—T. E. Loftis
 No Address Available
 St. James—W. K. Quick
 Associate—L. A. Watts
 Minister of Education—Frank E. Berry
 Grifton—W. M. Ellis, Jr.
 Box 416, Grifton 28530
 Grimesland—C. M. Treihart
 Hobgood—Jerry T. Smith
 Hookerton-Rainbow—E. L. Earnhardt
 Institute—H. B. Harrell
 Box 134, RFD 1, LaGrange 28551
 Jamesville—G. D. Miller
 Kinston: Queen Street—W. S. Potter
 Minister of Education—John H. White
 St. Mark—D. W. Charlton
 Westminster—G. R. McKenzie, Jr.
 Kinston Circuit—William Winstead
 R 2, Grifton 28530
 La Grange—John T. Smith
 La Grange 28551
 Lane's Chapel-Bethany—J. J. Grimes
 Mattamuskeet—Haywood L. Martin
 Maury-Mt. Hermon—D. T. Goodwin
 Maury 28554
 Noble's Chapel—D. R. Woodworth
 Pink Hill—J. L. Hood
 Robersonville—A. L. Reynolds
 Robersonville 27879
 Salem—M. W. Dulin
 Box 176, Simpson 27879
 Snow Hill: Calvary—R. H. Jordan
 Stantonburg—F. R. Randolph
 Stokes—J. E. Curtis
 Stokes 27884
 Swan Quarter—R. C. Hamilton
 Walstonburg Circuit—D. V. Burgess, Jr.
 No Address Available
 Washington: First—Kelly J. Wilson, Jr.
 Washington Circuit—H. H. Cash
 318 E. Twelfth St., Washington 27889
 Wesley Memorial—Berry O. Barbour
 Williamston—J. C. P. Brown
 Woodington-Webb—J. D. Long

SPECIAL APPOINTMENTS

Director, Wesley Foundation, East Carolina College, J. L. Hobbs
 Professor, Central College, C. E. Hix, Jr.
 Promotional Secretary, Town and Country Commission, Roy L. Turnage, Jr.
 Sabbatical Leave, L. H. Dodson

DISTRICT DIRECTORS

District Director, Camping, W. W. Bishop
 District Director, Christian Higher Education, Kelly J. Wilson, Jr.
 District Director, Christian Social Concerns, Charles M. Smith
 District Director, Christian Vocations, Frank E. Berry
 District Secretary of Evangelism, W. K. Quick
 District Director, Gifts and Wills, E. Hoover Taft, Jr.
 District Director, Hospitals and Homes, T. E. Loftis
 District Director, Methodist Information, Ashley Futrell
 District Missionary Secretary, G. R. McKenzie, Jr.
 District Director, North Carolina Christian Advocate, W. S. Potter
 District Director, Publishing Interests, R. F. McKee
 District Director, Television, Radio and Film Commission, E. L. Earnhardt
 District Director, Town and Country Work, H. H. Cash
 RETIRED: A. E. Brown, D. W. Charlton, H. F. Pollock, I. S. Richmond, L. A. Watts

NEW BERN DISTRICT

District Superintendent—R. Grady Dawson
 Asbury—R. F. Randalls
 Atlantic—C. K. Wright
 Atlantic 28511
 Beaufort: Ann Street—J. H. Miller, Jr.
 Beech Grove—R. D. Shinkle
 Belgrade-Tabernacle—Bobby E. Smith
 Bridgeton—P. H. Hager
 Core Creek—C. I. Umstead
 Dover—P. C. Yelverton
 Harker's Island—R. M. Hill
 Harker's Island 28531

(More on next page)

N. C. Conference Appointments

(Continued from page 9)

Harlowe-Oak Grove—E. F. Seymour
RFD 2, Box 410, Newport 28570
Havelock: Cherry Point—J. C. Parker
First—W. W. Sherman, Jr.
Hubert—M. S. Amspacher
Jacksonville: Blue Creek—J. A. Tingle
No Address Available
Northwoods—W. E. Eason
Trinity—J. T. Maides
Marshallberg—C. P. Pearce
Marshallberg 28553
Maysville—Carl Calloway
Box 168, Maysville 28555
Midway-Bethlehem—P. W. Evans
Morehead City: First—H. F. Leatherman
Franklin Memorial—A. S. Lancaster
St. Peter's—J. S. Epperson
New Bern: Centenary—A. F. Fisher
Associate—J. J. Williams, Jr.
Box 871, New Bern 28560
Garber—W. I. Jackson
Riverside—L. E. Lugar
Trinity—E. J. Bedsworth
1011 Meadow St., New Bern 28562
Newport: St. James—R. E. Cook
Oriental—P. E. Oldaker
Oriental 28571
Pollockville—L. C. Swink
Richlands—H. S. Garriss
Box 355, Richlands 28574
Richlands Circuit—R. M. Piner
R 2, Richlands 28574
Riverdale—H. D. Elliott
43 Henderson Dr., Havelock 28532
Salter Path—F. L. Reynolds
Sea Level—E. H. Overman
Shady Grove—J. A. Williams
Sneads Ferry—Tracie Varnum
Stonewall—H. C. Davis
Box 22, Stonewall 28583
Straits-North River—C. H. Brigman
Swansboro—D. L. Moe
Trenton—L. J. Wall, Jr.
Box 235, Trenton 28585
Vanceboro—D. M. Tyson
Vanceboro Circuit—J. F. Casey
Verona—Fred Lutz
Williston-Smyrna—J. T. Fisher

SPECIAL APPOINTMENTS

Chaplain, Veteran's Administration Hospital, Waco, Texas, J. O. Jernigan
Conference Evangelist, H. B. Jones
Director, Voluntary Service for North Carolina Fund, J. P. Mansfield
Professor, Scarritt College, James H. Warren
Student, Duke University Divinity School, Frank Hollister Potter (P) Ann Street, Beaufort Q.C.

DISTRICT DIRECTORS

District Director of Camping, W. I. Jackson
District Director of Christian Higher Education, W. W. Sherman, Jr.
District Director of Christian Social Concerns, D. L. Moe
District Director of Christian Vocations, J. S. Epperson
District Secretary of Evangelism, I. E. Cook
District Director of Gifts and Wills, A. F. Fisher
District Director of Hospitals and Homes, H. S. Garriss
District Director, Methodist Information, W. W. Sherman, Jr.
District Missionary Secretary, H. F. Leatherman
District Director, North Carolina Christian Advocate, J. H. Miller, Jr.
District Secretary of Publishing Interests, W. E. Eason
District Director, Television, Radio and Film Commission, J. T. Maides
District Director of Town and Country Work, I. J. Wall, Jr.

RETIRED: Z. V. Cowan, D. L. Fouts, L. F. Harris, L. A. Lewis, R. H. Lewis

RALEIGH DISTRICT

District Superintendent—N. W. Grant
Apex—T. J. Collier, Jr.
Box 187, Apex 27502
Bethlehem-Shady Grove—J. H. Coile
Cary: First—Troy J. Barrett
White Plains—C. E. Shaw
Box 507 Cary 27511
Ebenezer—L. R. Sparrow
Franklin—Walker Pettyjohn
RFD 1, Box 175, Raleigh 27549
Franklin—D. L. Harris
302 N. Hillsboro St., Franklin 27525
Fuquay Springs—G. W. Crutchfield
Garner: First—J. K. Ormond
St. Andrews—W. D. Sabiston, III
Gillburg—W. N. McDonald
Henderson: City Road—John C. Andrews
First—D. J. Reid
White Memorial-Wesley—A. H. Payne
Holland's—W. N. Fulford
RFD 3, Box 235, Raleigh 27603
Holly Springs—J. E. Heathcock
Jerusalem-Zion—W. C. Lewis
P. O. Box 355, Norlina 27563
Kittrell-Plank Chapel—G. E. Allen, Jr.
Knightdale—Kermit L. Braswell
Louisburg—N. L. Jones

Louisburg Circuit—R. N. Dunn
Macon—A. E. Thompson, Jr.
Middleburg—Hershel Wiygul
P. O. Box 52, Middleburg 27557
Mt. Zion—W. W. McIntyre
RFD 3, Box 235, Raleigh 27603
Norlina—R. Bruce Pate
Raleigh: Benson Memorial—William G. Sharpe, IV
Cokesbury—E. M. Rhiner
Edenton Street—T. M. Vick, Jr.
Associate—H. Arthur Phillips, Jr.
Fairmont—J. M. Cline
Hayes Barton—Paul Carruth
Minister of Education—J. R. Gibson
Box 6096, Raleigh 27608
Highland—J. Paul Edwards
Jenkins Memorial—K. R. Blankenhorn
Layden Memorial—G. Paul Phillips, III
Longview—Lester A. Tilley
Macedonia—R. M. Drew
Millbrook—J. L. Hunter
Pleasant Grove—C. R. Johnson
RFD 8, Box 311, Raleigh 27607
St. James—James I. Warren, Jr.
St. Mark—J. Malloy Owen
Trinity—J. R. Poe
Wesley Memorial—Neil H. Thompson
Westover—R. L. Fleming
Wynnewood Park—T. A. Daneke
Rehoboth-Harris Chapel—A. M. Hall
RFD 4, Box 230-A, Henderson 27536
Tabernacle—Henry Lovelace
Box 711, Townsville 27584
Trinity (Franklin County)—W. D. Clodfelter
Union Chapel—James B. Speight
Vance—John E. Williams
Wake Forest-Youngsville—E. R. Stott
Warren—R. E. Cataline
Box 293, Warrenton 27589
Warrenton—L. T. Wilson
Wendell—R. N. Knight
Box 126, Wendell 27591
Zebulon—R. S. Brodie
Box 415, Zebulon 27597

SPECIAL APPOINTMENTS

Chaplain, Louisburg College, C. Wade Goldston
Chaplain, United States Army, Franklin D. Daniels
Chaplain, United States Air Force, C. C. Caudill
Chaplain, United States Military Academy, A. J. Wilson, III
Coordinator of Religious Affairs, North Carolina State University, Oscar B. Wooldridge, Jr.
Crusade Director, Department of Field Service, Division of National Missions, F. D. Hedden
Conference Evangelist, Robert J. Rudd
Dean of Men, Methodist College, Arnold Pope
Director, Adult Work and Camping, Conference Board of Education, J. H. Sutton, Jr.
Director, Public Relations and Development, Stillman College, R. A. Lewis
Director, Youth Work, Conference Board of Education, J. Conrad Glass, Jr.
Executive Director, Conference Board of Evangelism, H. M. McLamb
Executive Director, Conference Board of Missions, L. C. Vereen
Executive Director, Association of Methodist Colleges of the North Carolina Conference, J. A. Auman
Executive Secretary, Conference Board of Education, C. P. Morris
Missionary to Brazil, J. W. Garrison
President, Louisburg College, C. W. Robbins
Professor, Dartmouth College, Robin J. Scroggs
Professor, Lea College, Gunter F. Sommer
Professor, Louisburg College, David E. Daniel
Professor, Louisburg College, W. N. McDonald
Professor, Louisburg College, Robert Versteeg
Rehabilitation Counselor, North Carolina State Commission for Blind, J. M. Benfield
Superintendent, Methodist Home for Children, J. W. Lineberger, Sr.
Student, Andover Newton Theological Seminary, R. H. Merritt (P) Edenton Street Q.C.
Student, Duke University Divinity School, C. Earl Davis (P) Henderson: First Q.C.
Student, North Carolina State University, D. C. Nagel, Hollands Q.C.
Student, University of North Carolina, Chapel Hill, W. G. Brogan, Edenton Street Q.C.

DISTRICT DIRECTORS

District Director of Camping, T. J. Barrett
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District Director of Christian Social Concerns, R. L. Fleming
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District Director of Methodist Information, David E. Daniel
District Missionary Secretary, W. G. Sharpe, IV
District Director, North Carolina Christian Advocate, R. N. Knight
District Secretary of Publishing Interests, W. N. Fulford
District Director, Television, Radio and Film Commission, G. P. Phillips
District Director of Town and Country Work, J. B. Speight
RETIRED: G. W. Blount, L. C. Brothers, R. H. Caudill
E. C. Durham, H. L. Harris, H. C. Jones, H. K. King, J. O. Long, B. O. Meritt, G. Nelson Moore, A. S. Parker, H. P. Powell, W. C. Wilson

ROCKY MOUNT DISTRICT

District Superintendent—J. W. Page
Bailey—D. E. Meadows
Box 52, Bailey 27807
Battleboro—M. O. Stephenson
Bethesda-Hollister—H. L. Davis
Calvary—C. R. Breedin
Conetoe—Everett France
Conway—R. L. Baldrige
Elm City—R. E. Walston
Enfield—R. L. Crossno
Evansdale-Black Creek—Angus McK. Cameron
Gaston—G. F. Bailey
Halifax—D. C. Boone
Hawkins-Tabor—J. Thomas Smith
Hornes—William Farmer
RFD 1, Wilson 27893
Littleton—O. V. Elkins
Lucama-Sims—Joseph C. Weatherly
Middlesex—W. L. Creech, Jr.
Middlesex 27557
Milwaukee—W. E. Herbert
Milwaukee 27854
Mt. Pleasant—Wade Mullikin
Mt. Zion—J. R. Hailey
No address available
Nash—To be supplied
Nashville—L. P. Jackson
Northampton—H. E. Jackson
Pinetops—E. H. Measamer
Pinetops 27864
Red Oak-Yorks—Dennis Dagenhart
Red Oak 27868
Rich Square—O. S. Williams
Roanoke Circuit—J. E. Sutton
1913 Willow St., Roanoke Rapids 27870
Roanoke Rapids: First—T. R. Jenkins
Rosemary—A. C. Lee
Rocky Mount: Clark Street—J. E. Richardson
Englewood—R. W. Ponder
First—J. L. Joyce
Associate—Hugh H. Cameron
Marvin—William Taylor
St. Paul—J. G. Lupton
Sandy Cross—W. L. Spencer, Jr.
Scotland Neck—E. M. Thompson, Jr.
Seaboard—A. W. Winstead
Seaboard 27877
Smith—B. E. Bingham
Spring Church-Garysburg—L. C. Judy
Garysburg 27831
Spring Hope—R. W. Morgan
Tarboro: St. James—J. B. Parvin
Temperance Hall—David Canada
RFD1, Elm City 27822
Weldon—J. H. Bailey
West Halifax—J. E. Morrison
RFD 3, Enfield 27823
Whitakers—J. M. Lewis
Whitakers 27891
Wilson: First—C. S. Hubbard
Associate—R. W. Bradshaw
West Nash—C. F. Hirschi
Winstead—G. L. Kinley
Woodland—C. H. Beale
Woodland 27897

SPECIAL APPOINTMENTS

Chaplain and Professor of Religion, North Carolina Wesleyan College, James R. Hailey
Chaplain, Veterans Administration, John S. Pearsall
Chaplain, Veterans Administration, J. F. Rogers
Conference Director of Hospitals and Homes, J. L. Joyce
Dean, North Carolina Wesleyan College, Jack W. Moore
Executive Secretary of Methodist Ministers' Credit Union, C. M. Mitchell
Librarian, Radford College, R. S. Gibson
President, North Carolina Wesleyan College, Thomas A. Collins
Professor, North Carolina Wesleyan College, Hugh L. Bond
Professor Florida State University, J. T. Greene
Professor, Randolph Macon College, Eugene T. Long

DISTRICT DIRECTORS

District Director of Camping, R. W. Ponder
District Director of Christian Higher Education, C. F. Hirschi
District Director of Christian Social Concerns, E. M. Thompson, Jr.
District Director of Christian Vocations, Hugh H. Cameron
District Secretary of Evangelism, T. R. Jenkins
District Director of Gifts and Wills, L. P. Jackson
District Director of Hospitals and Homes, James G. Lupton
District Director of Methodist Information, R. W. Morgan
District Missionary Secretary, J. Thomas Smith
District Director, North Carolina Christian Advocate, G. L. Kinley
District Secretary of Publishing Interests, J. E. Richardson
District Director, Television, Radio and Film Commission, J. B. Parvin
District Director, Town and Country Work, Angus McK. Cameron
Retired: H. R. Ashmore, H. L. Davis, Paul R. Maness, C. D. Nelson, C. T. Rogers, Sr.

SANFORD DISTRICT

District Superintendent—V. E. Queen
 Aberdeen—J. E. Sponenberg
 Biscoe—E. H. Smotherman
 Broadway—W. D. Wise
 Caledonia—J. Rodney Fulcher
 Candor—M. W. Warren
 Carthage—Paul Boone
 Center-Cameron—L. W. Ross
 Cordova—H. A. Bizzell
 Box 68, Cordova 28330
 Ellerbe—W. F. Meacham
 Glendon—George A. Davis
 Goldston—John R. Crew, Jr.
 Hamlet: Fellowship—L. R. Aills
 First—M. D. Tyson
 Laurel Hill—E. R. Shuller
 Laurinburg Central—Johns—J. H. Kinkle
 First—C. H. Mercer
 Saint Luke—R. S. Pullman
 Lovejoy-Macedonia—W. A. Ruth
 RFD 2, Box 84, Troy 27371
 Mt. Gilcad—J. G. Chaffin
 Norman—S. G. Dodson, Jr.
 Pekin—G. E. Hawkins
 Pinebluff—W. T. Greene
 P. O. Box 365, Pinebluff 28373
 Pleasant Hill—L. C. Bissette
 Popular Springs—Trinity—T. R. Conway
 RFD 2, Sanford 27332
 Robbins—C. H. Mewborn
 Robbins, 27325
 Roberdell—D. D. Traynham
 Rockingham: East—O. W. Watson
 131 Church St., East Rockingham 28379
 First—T. B. Hough
 112 Rockingham Rd., Rockingham 28379
 Associate—B. F. Potter, Jr.
 No address available
 Glenwood—D. M. Lewis
 1106 Long Drive, Rockingham 28379
 Pee Dee—W. C. Feltman
 St. Paul-Trinity—David R. McKay
 RFD 1, Box 74-A, Rockingham 28379
 West Rockingham—J. G. Snypes
 St. John-Gibson—W. A. Crow
 P. O. Box 166, Gibson 28343
 Sandhills—J. D. Jones
 Sanford: Jonesboro—Brooks Patten
 Steele Street—C. S. Boggs
 Smyrna—Frank Parham
 RFD 2, Robbins 27325
 Sneed's Grove—Tabernacle—H. M. Chrismon
 Southern Pines—A. L. Thompson
 Springs-Chapel—Jefferson W. Davis
 Star—James Hamilton
 Troy: Trinity—A. D. Byrd, Jr.
 Troy Circuit—To be supplied
 Vass—C. W. Wooten
 West End—J. D. Aycock

SPECIAL APPOINTMENTS

Chaplain, United States Air Force, B. F. Meacham
 Director, Social Action, North Carolina Council of
 Churches, J. H. Crum
 Missionary to Polish People in America, Konstanty
 Najder
 Professor, St. Andrews College, J. Rodney Fulcher
 Professor, Florida Presbyterian College, Theodore J.
 Solomon
 Staff, Pastoral Institute Clinic, Washington, D. C.,
 Glenn L. Warren

DISTRICT DIRECTORS

District Director of Camping, Brooks Patten
 District Director of Christian Higher Education, J. D.
 Aycock
 District Director of Christian Social Concerns, R. S.
 Pullman
 District Director of Christian Vocations, C. W. Wooten
 District Secretary of Evangelism, M. D. Tyson
 District Director of Gifts and Wills, Garland S. Garriss
 District Director of Hospitals and Homes, J. E.
 Sponenberg
 District Director, Methodist Information, W. E. Horner
 District Missionary Secretary, C. H. Mewborn
 District Director, North Carolina Christian Advocate,
 A. L. Thompson
 District Secretary of Publishing Interests, J. C. Chaffin
 District Director, Television, Radio and Film Com-
 mission, L. R. Aills
 District Director of Town and Country Work, E. R.
 Shaller
 Emergency Sick Leave: C. E. Vale
 Retired: W. C. Ball, F. B. Brandenburg, John Cline,
 W. L. Dawson, L. C. Larkin, McDonald McLamb,
 J. P. Pegg, J. A. Russell, I. J. Strawbridge, R. L.
 Vickery, J. R. Regan

WILMINGTON DISTRICT

District Superintendent, Clyde G. McCarver
 Bethel-Lebanon—George Blanchard
 RFD1, Clarendon 28432
 Bladen—Bruce Taylor
 Bolivia—J. C. Dunn
 Box 35, Bolivia 28422
 Bolton—W. R. King
 Burgaw—C. E. Owens
 Carolina Beach—T. O. Fulcher
 Carver's Creek—W. Travis Owens
 Cero-Gordo-Evergreen—G. M. Kelly
 Chadbourn—R. M. Gradeless



NEW OFFICERS OF WNC MINISTERS' WIVES FELLOWSHIP

The new officers and former president of the Ministers' Wives Fellowship, Western North Carolina Methodist Conference, gather after their election June 10 during the annual luncheon meeting at the Lake Junaluska Assembly. Pictured are (from left) Mrs. Malcolm Reece, Charlotte, recording secretary; Mrs. W. T. Medlin, Albemarle, immediate past president; Mrs. H. P. Myers, Jr., Waynesville, new president; Mrs. J. Alton Fitzgerald, Concord, treasurer; Mrs. J. B. Golden, Charlotte, vice president; Mrs. F. W. D. Bangle, Boone, corresponding secretary; and Mrs. O. L. Brown, Charlotte, historian. Betty Feezor, Charlotte, television personality, was principal speaker.

Clarkton—W. Fred Chasteen, Sr.
 No address available
 Dublin—W. B. Gregory
 Elizabethtown—Fred Davis
 Fair Bluff—J. H. Parrish
 Garland—Vance Lewis
 Hallsboro—Raymond W. Hall, Sr.
 Hallsboro 28442
 Harrells—C. F. Heath
 Kelly—To be supplied
 Lake Waccamaw—G. H. Tyson
 Box 147, Lake Waccamaw 28460
 Magnolia—A. J. Morris
 Ocean View—J. S. Huggins
 Old Dock—Claud King
 Pireway—J. M. Carroll
 Riegelwood—C. L. Warren
 Rocky Point—C. E. Price
 Box 13, Rocky Point 28457
 Rose Hill—C. E. Sparks
 Scott's Hill—D. C. Davis
 Shallotte: Camp—M. L. DeHart
 Shallotte Circuit—D. A. Weaver
 Southport—W. A. Davenport
 Tabor City—C. G. Nickens
 Town Creek—T. R. McKay
 Wallace—G. W. Ports
 Wesley's Chapel—H. N. Ward
 Whiteville—T. J. Whitehead
 Whiteville Circuit—Allen Richardson
 Wilmington: Devon Park—C. B. Hutcherson
 Epworth—To be supplied
 Fifth Avenue—C. J. Andrews
 Grace—W. A. Seawell
 Oleander-Pine Valley—L. A. Phillips
 Sunset Park—Frank Salmon
 Trinity—E. F. Smith
 Wesley Memorial—W. B. Cotton
 Wrightsboro—C. B. Hicks
 122 Chadwick Ave., Wilmington 28401
 Wrightsville Beach—B. F. Musser

SPECIAL APPOINTMENTS

Chaplain, United States Army, W. B. Starnes
 Chaplain, United States Army, J. W. Griffis, Jr.
 Staff, Division of World Missions, Linwood E. Blackburn
 State Director, Methodist Student Work, W. M. Wells, Jr.

DISTRICT DIRECTORS

District Director of Camping, T. R. McKay
 District Director of Christian Higher Education, Fred
 Davis
 District Director of Christian Social Concerns, W. B.
 Gregory
 District Director of Christian Vocations, W. Travis
 Owens

District Secretary of Evangelism, C. B. Hutcherson
 District Director of Gifts and Wills, C. G. Nickens,
 Willis Gup-ton
 District Director of Hospitals and Homes, T. O.
 Fulcher
 District Director, Methodist Information, T. J. White-
 head
 District Missionary Secretary, E. F. Smith
 District Director, North Carolina Christian Advocate,
 C. J. Andrews
 District Director, of Publishing Interests, J. Ward
 Andrews
 District Director, Television, Radio and Film Com-
 mission, L. A. Phillips
 District Director of Town and Country Work, C. E.
 Owens
 Retired: J. M. Carroll, W. J. Freeman, L. D. Hayman,
 C. F. Heath, G. M. Kelly, D. A. Petty

◇ ◇ ◇

LETTERS TO THE EDITOR

★

Dear Brother Jim,

In thanking you for personal favors, may I ask that you thank the men who came to my rescue, when I stumbled in the lobby last Saturday morning. I did not get all their names; but they could not have been more attentive, had they been my own sons. To one and all I want to thank you and to tell you that because of you, the world is a better place to live in.

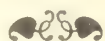
May the Father's richest blessings be upon you,

Your humble friend and brother,
 C. M. White, Retired
 Candler, N. C.

P. S. It was a great conference — every-
 thing was lovely.



Woman's Activities



N. C. Conference

MRS. H. W. DOUB

"Who Am I?" "What Is My Concern?" These were the questions 350 Methodist women of the North Carolina Woman's Society of Christian Service sought to answer at the Spiritual Life Retreat held at Louisburg College, June 7 and 8.

Leading this meeting in a deep soul-searching program, Mrs. Lawrence Lacour of Colorado Springs, Colo., a stimulating speaker and discussion leader, guided this group into a thought provoking study which led them to a mountain-top experience, seldom attained in such a retreat.

In three sessions, the subject of "The Whole Person In a Broken World" was sincerely and prayerfully explored in three areas, first being — "Stranger To Myself", secondly — "The Christian As A Lover" and third — "The Risk Of Loving".

After an intensive study of these, cards were passed and each one was asked to write, anonymously, their own personal answers to the questions "Who Am I and What Is My Concern?" These answers were then read, revealing many problems, many needs, many longings and real heartaches in this broken world.

The entire group then went into "buzz sessions" where these needs were discussed, suggestions for helping, made. Each was asked to draw a sketch of her own spiritual life and explain this in testimony to her group. This look into the mirror of truth was most helpful and uplifting, as a report of these was drawn up.

The group re-assembled and Mrs. Lacour with her rare type of gifted guidance had the reports read and discussed. Many important findings came forth. First, all of us are God's children, living in a troubled world, where so many have never known love. God taught us love through Jesus Christ, so we must love and be loved, for love is our greatest need. Love is an art to be cultivated. We study to learn other subjects, so we must study to learn to love. We must learn that love is not always indulgent, because "no" is often more loving than to say "yes". We must learn to be good listeners genuine and sincere as many lonely and troubled souls are waiting to unburden their hearts. Each person has a cavity inside of him that only love can fill. Love makes us unfold, thus causing the fountain of God to spring forth within us, compelling us to reach out to help others.

As this group gathered together with one purpose and as we witnessed and studied together and found ways to help others, we found a rich personal spiritual enrichment and truly felt our hearts strangely warmed.

In the opening session, Mrs. R. L. Bame,

Conference Secretary of Spiritual Life Cultivation, presided, and gave a welcome. Mrs. Sam A. Dunn, Conference President, brought greetings and said, "There is no more fitting way to begin our year's work than to come apart for a Spiritual Retreat."

Dr. Cecil Robbins, Louisburg College President, expressed a warm welcome and his great joy in having us meet with them. Mrs. Walt McDonald was a lovely guest soloist and gave much inspiration in her message of song. Mrs. Cecil Robbins was the accompanist.

Following the Wednesday evening service, Dr. and Mrs. Robbins and the faculty of the college entertained with a lovely reception to honor all of the visitors.

Our sincere appreciation goes to Mrs. R. L. Bame and her staff members, Mrs. J. C. Gilbert, registrar; Mrs. C. D. Barclift, business manager; Mrs. H. R. Odom, Misses Ethlynde and Bernice Ballance, assistants. We also are so grateful to Mrs. Lawrence Lacour for these high moments.

SCHOOL OF CHRISTIAN MISSION

The following conference officers will attend the Regional School of Christian Mission, which will be held at Florida Southern College, Lakeland, Florida June 25-30: Mrs. Sam A. Dunn, Miss Camille Staton, Mrs. J. E. Davis, Mrs. Harold Mann, Mrs. D. K. Fry, Mrs. H. A. Davis, Mrs. H. W. Doub, Mrs. John Crawford, Mrs. E. B. Fisher, Mrs. Harold Leatherman, Mrs. T. S. Newbold, Mrs. C. H. Boyd, Mrs. Joseph Bryant and Mrs. R. L. Bame.



W. N. C. Conference

MRS. JOHN C. WRIGHT

NATIONAL PRESIDENT ADDRESSES ANNUAL MEETING

Mrs. Glenn E. Laskey of Ruston, La. urged the women of the Western North Carolina Conference to take advantage of every opportunity for leadership in the church in her address at the Annual Meeting of the Woman's Society of Christian Service of the WNC Conference at Lake Junaluska June 13-15.

She said, "For the first time in the history of the Church, women members of the Board of Missions are placed on policy making and decision making committees of the Board. The women, having discharged their responsibilities in a highly successful manner, have made many grave and agonizing decisions."

To women in the local church, she advised, "Women must take advantage of all the leadership opportunities presented

through the channels of the Methodist Church, the Schools of Christian Mission Church Women United, and all other areas in community life."

She warned of apathy when she said "We must be disturbed and shaken from our apathy and indifference to see the world of want and need around us. We need to know that the Woman's Division is a faithful steward of the Woman's Division finances and through this outreach has been able to expand our program to provide a one million dollar Leadership Development program for women in Africa."

She spoke twice at the Annual meeting, once on, "Our Service as Christian Women," and next on, "Our Witness as Christian Women."

Her final challenge was contained in these words, "Women are badly needed in all areas of church life. There are all too few representatives on all church bodies. It behooves us to have women prepared and trained to take responsible places of leadership."

Mrs. Laskey was honored with a reception given on Tuesday evening in the lounge of Harrell Center, with the women of the Thomasville District Woman's Society in charge of arrangements.

The Thomasville District women were the official hostesses at the Annual Meeting. Mrs. Paul Feezor of Denton, district president, extended greetings at the opening session and the Rev. Charles Beaman, district superintendent, led the meditation.

Mrs. Leslie Barnhardt of Charlotte, Conference president, based her message on "Christian Unity," the theme of the meeting, taking as her subject, "Steps to Greater Oneness." She used the cover of the program to illustrate her talk, for the cover depicted the steps that lead to the "oneness of the Church Universal."

She said that each step is an emphasis for the present quadrennium, that "Methodist women should strive to cultivate a greater oneness in the local congregations, in the whole community, across all racial lines, in our operation as a World Methodist Church and with the Church Universal."

She pointed out that each step has a riser that undergirds that step—"and these undergirdings are the bracers for achieving these steps. They are renewal, outreach, witness, service, and unity."

As a challenge to the women, she said, "We, as Christians, must undergird this call under God."

Dr. Leslie Sayre, executive director of World Literacy and Christian Literature (Lit-Lit) set the tone for the meeting at the opening session in his message, "What Do You Mean—Christian Unity?"

He said in part, "St. Peter the Rock has long been regarded as the cornerstone of Catholic unity. A close examination of his epistle suggests that he may be ahead of modern ecumenical thinkers in his vision of the church."

"He opens with a sentence as lyrical as a quadratic equation in algebra. Just read I Peter 1:2; then pick the meat out of the shell: 'You are a people chosen in line with God's purpose.' You are the New Israel, God's people, the gathered, free church, the beloved community, the fellowship of

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- June 25-30: S. Reg. School of Christian Missions, Fla. Southern, Lakeland, Fla.
- July 3- 7: Methodist Consultation on Evangelism in Youth Ministry, Nashville, Tenn.
- July 6: Executive Comm., Board of Education, Nashville, Tenn.
- July 25: National Association of Methodist Two-Year Colleges, Nashville, Tenn.

LAKE JUNALUSKA ASSEMBLY

- June 28-30: Methodist-Roman Catholic Conversations
- July 3- 6: Southern Regional Conference on Christian Social Concerns
- July 5- 9: Southeastern Regional Family Life Conference
- July 9-14: Southeastern Jurisdictional Ministers Conference
- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1- 3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

WESTERN NORTH CAROLINA CONFERENCE

June 26-July 1: Senior High Christian Witness Assembly, Lake Junaluska

of the Western North Carolina Conference. Dr. Harley and his wife went to Liberia in 1925 and went 175 miles into the interior to establish a medical clinic, Ganta Mission. He died Nov. 7, 1966.

Dr. Edward Hume, in his book, "Doctors Courageous", a review of medical missionary history in the world, gives three of the doctors full chapters: Dr. Albert Schweitzer, Dr. David Livingston and Dr. George Harley.

Methodists and their friends from throughout North Carolina were invited to attend the special missionary dedication ceremony.

Greensboro College Presents Diplomas to 103 Graduates

The relation between faith and reason, especially in church-related colleges, was discussed forcefully by Dr. Lawrence Meredith, dean of the chapel of the University of the Pacific, in the baccalaureate sermon to the 1967 graduates of Greensboro College.

Using as his subject "A Tale of Two Cities: Athens and Jerusalem," Dr. Meredith defended four propositions. These

were: one, that Christian commitment is compatible with sound scholarship; two, academic freedom is enfranchised by Christian presuppositions; three, Christian tradition encourages student revolution, and, four, religious alternatives require open commitment.

In the commencement address, Terry Sanford, prominent Methodist layman and former governor of North Carolina, stressed the subject near to his heart-education. He challenged the graduates to commit themselves fully to the responsibilities of Christian citizenship in a rapidly changing world.

Diplomas were presented to 103 young men and women by Dr. J. Ralph Jolly, president of the college. Three young women were graduated magna cum laude. They were Barbara Sue Barker of Petersburg, Va., Jane Elizabeth Smith of Kansas, and Mary Margaret Womeldorf of High Point. Graduating cum laude was Edward Hughes Smith of Greensboro.

J. C. Cowan, Jr., of Greensboro, chairman of the college board of trustees, introduced the former governor. Minister-fathers of members of the graduating class, as is customary, participated in both the baccalaureate and graduating programs.

the concerned. Use the term you like best, but this is the category of the Pilgrims, Free Churches, Covenanters, the sectarian church or the new humanity."

Dr. Sayre continued, "Peter's words are familiar to us. But we betray our divided state by recognizing in them the strands of our historic divisions. Peter used one sentence. He spoke of three aspects of one family of God. For him, the strands were tightly woven into one people for whom he prayed, 'May grace and peace be yours in full measure.'"

After Dr. Sayre's talk, there was a reaction panel with Sister Mary Luke Tobin of the Catholic Church and Mrs. Laskey discussing unity among Christians.

Another program featured the symposium "Concerns and Hopes for Christian Unity." Dr. Sayre was moderator for this, and other panel members were Sister Mary Luke Tobin, Mrs. Jettie D. Morrison of Statesville and Mrs. Niles Clark of Waterloo, S. C.

After the pledge service on Wednesday evening, Dr. Sayre spoke on, "The Divine Imperative."

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Airplane Dedicated As Part Of Memorial to Dr. George Harley

Western North Carolina Methodists dedicated an airplane for mission work in Liberia, Africa during a ceremony June 18 at Douglas Municipal Airport in Charlotte.

The \$20,000 Cessna 180 is part of a \$100,000 memorial undertaken this year by the Western North Carolina Methodist Conference in honor of the late Dr. George Way Harley, medical missionary to Liberia.

Bishop Earl G. Hunt, Jr., presiding head of the Conference, dedicated the airplane.

The airplane was flown here from California by Joe Hopkins, a member of Missionary Aviation Fellowship and a native of North Carolina. The aircraft was then flown to New Orleans, packed and shipped to Liberia for mission work in the nation where Dr. Harley spent a lifetime, establishing a major center at Ganta and five jungle clinics.

Mr. Hopkins was born in Draper, N.C., and his parents live in Spray, where he attended school. From high school he entered into missionary radio and aviation courses at Moody Bible Institute, Chicago, Ill., and then served in Brazil during 1964-66 for Missionary Aviation Fellowship. He is now a flight instructor at the Fellowship headquarters, Fullerton, Calif.

The Board of Missions for the Western North Carolina Conference was in charge of the June 18 ceremony in Charlotte. Dr. Horace McSwain of Statesville, is executive secretary; and Dr. J. Clay Madison, pastor to West Market Street Methodist Church in Greensboro, is Board president.

The memorial for Dr. Harley also includes a \$50,000 George W. Harley Memorial Social Center at Ganta, Liberia, equipment for the five clinics, initial drug inventory, literacy and evangelism materials, radio equipment, airfield improvements and transportation costs for three years.

Dr. Harley was a native of western North Carolina where his father was a clergyman



Dear Girls and Boys:

The book of Acts tells how the disciples, Peter and John, continued the work of Jesus as they went about helping people in need. One man who needed help asked them for money and the disciples replied, "Silver and gold we do not have but what we do have we give to you; in the name of Jesus of Nazareth arise and walk." Often we think that because we do not have great sums of money we cannot do much to help others. It is often much better to help people learn to help themselves.

Some of you may have heard the story of John Frederick Oberlin who served as pastor in a small village in the mountains of France many years ago. He went to the village as a very young man. He found the people to be unbelievably poor. The school teacher knew less than the children, and the village was completely run down. The young minister soon saw that more than preaching was needed. The people needed to learn how to improve their life in every way, but John knew that they would resent an outsider telling them what to do. He thought of another way.

The young minister got new and better seed potatoes, planted them and then let the people see how well they grew and how they tasted. He established good schools, and the people were proud of the way their children could read. He taught them to build houses and roads by working right along with them. As the people came to love and respect this great man, they came to love and honor the God he served.

John Oberlin did not have money to give the mountain people, but he did give of his time and talents. You may not have money to give to help others but during this summer you will have many opportunities to share your time and talents.

Aunt Cay

NOT ASHAMED TO WORK

When Mr. Bernard offered him a job weeding at the golf course every Saturday morning, Allen was almost speechless for joy. Of course he would accept it! Of course he could arrange to be there at eight thirty every Saturday morning! Of course he could work straight through until noon! Now that he had a chance to earn some money

he would have that new bicycle in no time. He quickened his pace and started whistling a tune.

Allen stopped abruptly. The Highland Golf Course was where Dwight Nelson went every Saturday. But then he went to play golf not to pull weeds. It was no disgrace to pull weeds but Dwight was about the last person Allen wanted to know about it.

Dwight lived in the big brick house with rolling lawns. His father was the mayor. Everyone wanted to be his special friend for he was such a good fellow. He didn't seem to chum with anyone in particular. He was always busy with other things. Two weeks ago the class went on a hike but Dwight couldn't go because he spent Saturday morning at the golf course.

Allen spent the next two days debating whether or not he should call Mr. Bernard and tell him to get someone else to do the weeding. He just couldn't let Dwight see him doing such work. But each time the bicycle in the Sporting Goods window flashed through his mind.

"Park your bike in the rack behind the clubhouse," Mr. Bernard called as Allen arrived at the golf course on Saturday morning. Allen stood near the rack a minute, admiring a brand-new bike parked there with several others. It was just like the one in Benson's window.

"We'll weed on the other side of the footbridge," Mr. Bernard was saying. "You'll find my helper over there. Tell him you are the new fellow I told him about. He will show you what to do. I will be coming along later."

It was a beautiful spring morning. Allen threw back his head and took a deep breath. It would be fun to work outdoors on a morning like this. Suddenly, he thought of Dwight. He glanced over his shoulder quickly. It was too early but he had better be on the lookout. If he saw Dwight first, he could probably keep Dwight from seeing him. Then he stopped abruptly. Dwight was standing not more than six feet away, with a broad grin on his tanned face.

"Hi, Allen," he said in a friendly way. "I didn't know you were the new weeder."

Allen's face turned red. "Well, I-that-is—"

"If I had known it," Dwight went on, not noticing Allen's confusion, "we

could have come out together. At least we can go home together—or are you just working until noon?"

"I'm—I'm just working until noon," he stammered.

"That's too bad," Dwight said. "I work all day Saturday."

"You work here?" Allen almost shouted the words.

"Every other day after school and all day Saturday. That is how I earned the money for my new bicycle. Did you see it up there? Isn't it a beauty?"

"Yes," said Allen rather dazed. "Yes, I saw it. It is a beauty. Just like the one I want — like the one in Benson's window."

"Too bad you aren't working all day," Dwight said. "You could ride it home tonight."

"Maybe I could work all day," Allen said eagerly. "Do you think Mr. Bernard would want me to?"

"I know he would," Dwight assured him. "Two of the fellows did not show up and we are behind in our work this week. I guess Mr. Bernard wants you to weed with me. He always has two of us work together. You can watch me a few minutes and then start over there."

Allen watched. "I surely have a lot to learn," he thought, "I have been afraid that Dwight would see me working, and all the time he was out here working. I guess that's what makes him such a swell fellow. He works hard and he is not ashamed of it."

(Adapted from a story by Idalee Vonk)

BOOKS OF THE BIBLE

Some of the books of the Bible are the names of places to which letters were written. Can you name them?

R
C
G
P
C
T

Some of the books were written by Paul to fellow workers. Do you know who they are?

T
T
P

RIDDLES

What nut lives on a sandy shore?

Beechnut.

What nut is a girls name? Hazelnut.

What nut is a stone fence? Walnut.

What nut is a large strong box?

Chestnut.

What nut cures bad boys? Hickory nut.

ANSWERS TO LAST WEEK

Isaiah; Jeremiah; Amos; Micah; Matthew; Mark; Luke; John; James; Peter; John; Jude; Joshua; Ezra; Job; Nehemiah; Daniel; Jonah; Esther; Ruth

Sunday School Lesson

FOR JULY 2

BY RAYMOND A. SMITH

The Church Reaches Out

Background Scripture: Acts 13

Lesson Scripture: Acts 13:1-3, 42-49

We now enter the third quarter of the year. We shall continue the study of the Acts through September. The general theme for the study is "The Expansion of Christianity." The second half of the book of Acts, which shall now claim our attention, is sometimes referred to as "The Acts of Paul," the first part of the book having been devoted largely to Peter. But, as we pointed out earlier, there is a sense in which the whole book can be described as "The Acts of the Holy Spirit."

An illustration of the above-mentioned is seen at the very beginning of our lesson scripture at verse 2, where we read: "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then they laid hands upon them and sent them off."

This act of "the laying on of hands" is still used in the Church, as anyone who has been an ordination service knows. It would be wrong, however, for us to think Paul regarded this formal act of the laying on of hands as giving him the authority he needed to be an apostle. In Galatians 2:8 he says: "For God, whose action made Peter an apostle to the Jews, also made me an apostle to the Gentiles" (New English Bible). Other passages could be cited which underline this same attitude of Paul's.

In the second part of the lesson Scripture we are given a glimpse of Paul and Barnabas preaching in another city by the same name as the one from which they set out, namely, Antioch of Pisidia, about three hundred miles to the northwest of Syrian Antioch. Here they found a favorable response at first. So favorable, in fact, that the people wanted them to come back the following sabbath. At this second meeting, however, they began to encounter opposition from those who were opposed to bringing Gentiles into the circle of faith. When this happened Paul and Barnabas told them: "We felt it our duty to speak the Message of God to you first, but since you spurn it and evidently do not think yourselves fit for eternal life, watch now as we turn to the Gentiles! Indeed the Lord has commanded us so to do in the words 'I have set thee or a light to the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth'" (Phillips Translation).

Notice that the quotation is from Isaiah 49:6 which represents a prophet's ideal of what the mission of Judaism should be. However, the people of that time had never really accepted this broader view of their mission. Consequently, these two missionaries, Paul and Barnabas, continued to find opposition in synagogues wherever they went.

Dr. Ferris, in the Interpreter's Bible,

makes four points concerning the mission of Paul and Barnabas. First, the mission arose out of a definite conviction of its value in the church at Antioch. It was not planned "on paper" first, as so many of our modern projects are. For any movement to succeed the people at the "grass roots" must be convinced of its value. This is as true today as it ever was. Resolutions passed by a few people "at the top" will not succeed unless people in the local churches are convinced of their truth and value. This fact has been well expressed in the saying: "Nothing is ever real until it is local."

Second, the men chosen were well fitted for their task. Paul, the leader, had a Jewish background, knew the Greek language, and was a Roman citizen. As we move through this quarter's lessons we shall see how all these qualifications helped him to be the great missionary that he was.

In the third place, as Dr. Ferris reminds us, Paul had the church behind him. He was representing a movement in history that could not be stopped. It takes more than one man, even though he be a genius, to make a cause succeed.

Finally, the venture had the Spirit of God in it. It was part of a plan that God's grace should be made available to all men, no matter what their race, creed or language should be. Perhaps as these two men entered upon this most important mission they remembered the truth expressed by Jesus himself when he said: "Have no fear, little flock; for your Father has chosen to give you the Kingdom" (Luke 12:32).

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Boards Plan Vietnam Emphasis

Criticism of U. S. policy in Vietnam, plus support for the right to dissent, were the keynotes as two Methodist boards launched a six-months' emphasis on Vietnam in Washington, D. C., June 5. Sixty participants from across the United States took part in the briefing.

A summer leadership training and materials development will precede an effort this fall to have groups in every Methodist church discuss the issues of the nation's current military stance in Vietnam. One of the climactic points will be October 22, observed by many denominations as World Order Sunday.

The emphasis aims to provide information on which debate can be based, to raise the basic questions for discussion, to develop courses of action for Methodists and possibly to create a movement among Methodists calling for re-evaluation of national policy.

The sponsoring agencies are the Boards of Missions and of Christian Social Concerns, both of which have called for negotiations to end the Vietnam fighting and for the U. S. to stress redevelopment in Southeast Asia.

How to avoid another Vietnam, which was called "a tragic result of some aspects of current U. S. foreign policy," was one of the day's prime questions.

Another was how to "increase understanding and acceptance of responsibility in regard to the right to dissent and conscientious

objection." The view was expressed that the nation is in danger of moving into "another period of McCarthyism" and the suppression of dissenting voices.

While one of the aims of the emphasis is to provide "objective, accurate and understandable information," rather than trying to "tell ten million Methodists what to do or think, most of the information they get now is on the other side from the boards' position," according to the Rev. Dr. A. Dudley Ward, general secretary of the concerns board.

The new arena of conflict in the Middle East kept appearing in the discussions, but the projected program does not involve it directly.

Already under way as part of the emphasis are presentations in most annual conferences and training programs for local leadership through the conference and regional schools of missions.

Among proposals which emerged from the group's discussion were these:

Increased exercise of dissent, support for Congress members in trouble with their voters because of unpopular stands, encouragement for local church boards to study and take stands on the issues, cooperative projects with other demonstrations, recruitment of college professors on sabbaticals to help in the education of churchmen, establishment of roving "peace teams," providing communication with Congressmen and State Department representatives.

Final plans will be made by a committee representing the two sponsoring boards.

World Affairs Institute Planned

"Vietnam in Perspective" will be the program topic at the Fourteenth Annual Southeastern World Affairs Institute to be held at Blue Ridge Assembly, Black Mountain, from July 14 through July 16.

The institute is open to businessmen, editors, lawyers, ministers, teachers, students, and other persons interested in world affairs. Among the seventeen sponsoring organizations are Duke University World Rule of Law Research Center, North Carolina Council of Churches, North Carolina Conference Board of Christian Social Concerns, N. C. Methodist Student Movement and the Western North Carolina Conference.

Dr. Robert Lee Humber of Greenville is general chairman of the institute. The sessions will begin with registration at 10:00 on Friday and will adjourn after lunch on Sunday. Addresses will include one on the historical, social and economic background of Vietnam by Dr. John B. McConaughy, professor of political science at the University of South Carolina. A representative of the U. S. State Department will state the Administration's position on Vietnam, while Tran Van Dinh, a Vietnamese journalist, will give an Asian view of his country.

Other faculty members are Peter Cooper, associate professor of sociology and political science at Catawba College; Dr. Dorothy Hutchinson of the Woman's International League for Peace and Freedom; Daniel G. Partan, associate professor at Boston University School of Law; Rabbi Joseph Asher of Greensboro; and Dr. Samuel R. Levering, leader in the Religious Society of Friends.

METHODIST NEWS ROUND-UP

GROSS HONORED

The name of Rev. John O. Gross, Nashville, Tenn., retired top executive of the Division of Higher Education of The Methodist Church's General Board of Education, has been included in the Hall of Distinguished Alumni of the University of Kentucky.

★

CARDINAL SPEAKS AT CONFERENCE

Cardinal-designate John P. Cody of Chicago, Ill., became what is believed to be the first Roman Catholic archbishop in the United States to address a Methodist annual conference when he spoke at the opening session of the Rock River Annual Conference June 4 in DeKalb, Ill.

SPROUL RECEIVES GRANT

The director of student and alumni affairs at Scarritt College in Nashville, Tenn., the Rev. J. Renfro Sproul, is one of 25 persons to receive a Danforth Campus Ministry Grant for 1967-68 from the Danforth Foundation, St. Louis, Mo. Mr. Sproul will enter the doctoral program in ethics at Vanderbilt University in September.

★

SCHOOLS RECEIVE GRANTS

Twenty Methodist-related schools are among the 352 institutions awarded matching grants by the National Science Foundation for purchase of equipment for undergraduate scientific instruction.

Emory University, Duke University and Southern Methodist University were included among the Methodist-related schools receiving the grants.

★

BISHOP HAGEN SECONDS APPEAL ON MIDDLE EAST

An appeal by Pope Paul VI to Israel and Jordan to make Jerusalem an open city has been seconded by the president of the World Methodist Council, Bishop Odd Hagen of Stockholm, Sweden.

"I definitely agree with the statement made by the Pope that we as churchmen ought to pray for peace in that part of the world and second the appeal he made to Israel and Jordan to make Jerusalem an open city for peace," Bishop Hagen said in an interview in Madison, N. J. June 6. In the United States to address several annual conference sessions, he spoke at the WNC Conference on June 8.

The World Methodist Council president called also for strengthening the United Nations, asserting that "if the churches and all people of goodwill could bring moral strength to the UN it would be so much stronger."

★

MISS. CHURCHMEN ASK FOR RACE RELATIONS COMMISSION

Methodist Bishop Edward J. Pendergrass and the Episcopal and Roman Catholic bishops of Mississippi have asked for the establishment of a statewide commission composed of both Negro and white citizens to help change the "confused condition of race relations" in the state.

Noting that no effective means of com-

munication between the Negro and white communities exists, the bishops said that "there is instead a tendency toward greater polarization along racial lines."

The three spiritual leaders suggested that the statewide commission be augmented by similar units at the local level. Signing the statement in addition to Bishop Pendergrass were Bishop John Maury Allin of the Episcopal Diocese of Miss. and the Most Rev. Joseph B. Brunini, apostolic administrator of the Roman Catholic Diocese of Natchez-Jackson.

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Robert Paine: First Methodist Bishop in North Carolina

By GRADY L. E. CARROLL

Robert Paine has the distinction of being the first native of North Carolina to become a Methodist bishop. The future leader was born in Person County on November 12, 1799, one month prior to the death of George Washington. As a young man he did effective work in the Tennessee Conference which he entered in 1818, filling prominent appointments, until his election to the presidency of La Grange College, Alabama. He remained at this institution until his election as bishop in 1846. He had been a member of five General Conferences and was active in giving forward movement to the Church South.

Paine was chairman of the committee of nine which reported the paper referring to the separation of the Church, was a prominent member of the Louisville Convention in 1845. As an episcopal leader, in supervising the general interest of the Church, he traveled extensively, as did the pioneer bishops.

Bishop Paine claims another distinction. With Bishop Holland N. McTyeire, he ordained the first two Negro bishops in 1870, at the formation of the Colored Methodist Episcopal Church. This took place at Jackson, Tennessee. The African Methodist Church had been organized in 1816 with Richard Allen as its first bishop. A biographical sketch of Allen has been published in recent years.

Bishop Paine wrote a biography of William McKendree, entitled *The Life and Times of Bishop McKendree*. It was published in two volumes in Nashville in 1869. McKendree had been chosen the fourth bishop and the first native-born American bishop, born in Virginia. These volumes were valuable in recent years in the preparation of the three-volume set, *The Journal and Letters of Francis Asbury* (1958) with the late Dr. Elmer T. Clark as Editor.

He was the fourth bishop of the Methodist Episcopal Church South. He was ordained in 1846 with Bishop William Capers (1790-1855). His residence was Aberdeen, Mississippi.

My references have been A. B. Hyde's *The Story of Methodism* (pp. 408-409); W. H. Daniels' *History of Methodism* and W. W. Sweet's *Methodism in American History* (passim).

The Lights Come on Again

By ROSCOE BROWN FISHER

My friend and I were traveling in the Great Smoky Mountain National Park in western North Carolina. "That's the famous 'Junaluska Cross' over there," he said, as he showed me a distinctive light some distance away. High on Mission Point the



huge cross seemed to broadcast its silent message.

We pulled into a lookout and cut off the motor . . . and sat silently in the stillness of the night. We studied the silhouetted outline of the cross against the mountain farther west.

As we waited, my friend told me this story: After the fixture was illuminated with seventy-seven lights, the engineers and firemen on the Southern Railroad grew accustomed to watch for the light from the cross as the train rounded the mountainous curves.

When the season closed and a week had gone by with the cross unlighted, there came a petition from the engineers and firemen on the Southern Railroad asking that the cross please be lighted again. It reminded them they said, "of the noble things of life, loyalty and fidelity to duty and was a silent reminder of love of home and country and the sacrificial nature of their work."

So the lights were turned on again . . . and every night, summer and winter, . . . shines upon the mountain skies, and light the lake and the valley below.

Mr. Fisher is the minister of Badin Presbyterian Church, Badin, N. C.

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Let's Take Time to Live



This picture was snapped almost within the shadow of Stuart Auditorium, Lake Junaluska, while the Western North Carolina Annual Conference was in session. The sound of speeches, reports and debates was clearly audible to David Pusey, the son of Rev. and Mrs. Norman H. Pusey, as he fished. But he was part of another world. His world was made up of the sounds and sights of nature: wavelets lapping at the shore; the breeze sighing through the trees; the morning haze rising to mingle with the sunshine; a cork dancing on the water, a boy's immense expectation anticipating another fish to match the one he had already caught.

All of us are also a part of his world — or at least we had better be. There is a time to speak, and there is a time to listen while nature tells her ancient story; a time to be active and busy, and a time to be still and relaxed; a time to spend and be spent, and a time to draw upon the infinite resources of our heavenly Father who has crafted a world of beauty and designed it for our enjoyment.

Carolina Briefs

• The Annual Independence Day service will be held at First Methodist Church, Salisbury, Sunday evening, July 2, at 8 o'clock with Senator Sam J. Ervin, Jr., as speaker.

¶ The Rev. and Mrs. M. L. DeHart, Jr., announce the birth of a son, Jonathan Paul, June 9, at James Walker Memorial Hospital, Wilmington. Mr. DeHart is pastor of Camp Methodist Church, Shallotte.

¶ Rev. and Mrs. E. Marvin Hoyle wish to express through the Advocate their thanks to so many friends for their expressions of sympathy in the sudden passing of their son, Frank. The Hoyles are retired and live at Weaverville, N. C.

¶ The Franklin Methodist Church Official Board has named Rev. C. C. Murray as "minister emeritus" of the church. In this capacity he joins Rev. J. H. Brendall. The Murrys retired at Annual Conference and are making their home in Franklin.

¶ Dr. H. Eugene Peacock, pastor of the First Methodist Church, Charlotte, preached in the Chapel at Duke University on Sunday morning, June 25. Dr. James Hull, Chairman of the Dept. of Religion at Greensboro College, was the guest minister at First Methodist in the absence of Dr. Peacock.

¶ "Three to the Moon," the story of Project Apollo and how man will reach the moon in the next few years, is being offered 24 times a week now through Sept. 11 at the Morehead Planetarium, UNC, Chapel Hill. The show is presented daily at 11 a.m., 3 and 8:30 p.m.; Saturdays at 11 a.m., 1, 3, 4, and 8:30 p.m.; and Sundays at 2, 3, 4, and 8:30 p.m.

¶ The young people of Shiloh Church, Burlington District, conducted the worship service last Sunday morning, in the absence of the pastor, Rev. S. J. Starnes, who was attending the International Civitan Convention in Hot Springs, Ark. Taking part were Charles Moore, presiding; Polly Durham, reading the Scripture; Ervie Lewis, leading the morning prayer; Sammy Lewis, bringing the message. Serving as ushers were Douglas Barber and Rance Gerringer.

Littleton College Memorial Association Meeting Set July 8

Some 100 alumnae, descendants of alumnae and friends of the former Littleton Female College are expected to attend the annual meeting of the Littleton College Memorial Association at North Carolina Wesleyan College on Saturday, July 8.

Littleton College was a private Methodist school in existence from 1882 until 1919 and during most of its existence was owned and operated by the Reverend James Manly Rhodes.

Mrs. Elizabeth W. Wilborn, Staff Historian in the Historic Sites Division of the

State Department of Archives and History, will be the featured speaker for the morning program. Mrs. Nina McCall Ruffner of Arlington, Virginia, of the Class of 1912, will give a special tribute to the memory of the late Professor Sallie Potter Betts, long-time member of the Department of English at Littleton College and "Associate Lady Principal." Miss Betts later taught at Louisburg College, following the fire which destroyed Littleton College in January, 1919.

Mrs. Delle McGowan Crissman of Rocky Mount, Class of 1914, president of the Association, will preside during the luncheon session in the college cafeteria. Mrs. Lula McCall Usher of Arlington, Virginia, of the Class of 1912, secretary, and Miss Mary Shotwell of Oxford, of the Class of 1902, will give reports at this session.

Members of the Association are currently involved in a drive to secure funds to establish an outdoor memorial reading room adjoining the southeast corner of the new library at North Carolina Wesleyan College, the adopted alma mater of the Littleton College alumnae. The brick-paved patio will be enclosed by a latticed brick wall with a sundial in the center. Plans also call for two marble benches and a memorial plaque on the library wall. A garden border will be cultivated around the inside wall. Contributions to this project should be sent to Miss Shotwell at 409 Raleigh Road, Oxford, North Carolina.

Members of the Association and their guests will conclude a day of reminiscing and fellowship on July 8 with a tea honoring their officers in the home of President and Mrs. Thomas A. Collins.

Ministers' Wives Honored

The Ministers' Wives of the Marion District honored the new ministers' wives at an informal tea, Saturday, June 24, from 2:30 to 4:00 in the Aldersgate Room, First Methodist Church, Morganton. Gifts from various industries and brochures from the five counties which make up the Marion District were presented to each.

Mrs. Glenn Lackey, district superintendent's wife, served punch and was an honored guest with the seventeen newcomers to the district.

Those honored were: Mrs. George Carnwright, Mrs. J. W. Crawley, Mrs. G. A. Upton, Mrs. Robert Wolfe, Mrs. Wayne Hoyle, Mrs. Roy Lockridge, Mrs. Jim Coleman.

Mrs. G. B. Tomlinson, Mrs. P. E. Nordstrom, Mrs. W. N. Blanton, Jr., Mrs. T. A. Summey, Jr., Mrs. R. W. Hurley, Mrs. Don Bridger, Mrs. Don Ellis, Mrs. Clay Morgan, Mrs. Elton Strickland, and Mrs. T. H. Swofford.

No Advocate Next Week

In conformity with long standing policy, the North Carolina Christian Advocate will not publish next week. This issue contains Sunday school material for two weeks. Our next issue will come out on July 13.

Switches from Business To Pulpit

Three years ago Bill McCutcheon was a successful, prosperous businessman, vice president of the Coca-Cola Bottling Co. in Shreveport, La., and father of four children.

On June 12 Mr. McCutcheon joined one thousand Emory University graduates in formal academic exercises when he received his bachelor of divinity degree from Emory's Candler School of Theology. The next morning he turned the key on his home in Clarkston, Ga., packed his family in the car and began the trip back to Shreveport.

In a few days he'll be associate pastor of Shreveport's First Methodist Church which he and his family once attended.

Now 42, Mr. McCutcheon represents an interesting development. Theology schools across the country are seeing successful businessmen join their classes, changing careers to the ministry.

An engineering graduate at Georgia Tech, Mr. McCutcheon explains why he did it.

"The problems we have are not problems of production. We can produce all the goods we need. Our problems are the problems of getting along, of having the right relationship to each other and to God. People have material goods and advantages up to their necks and are still frustrated with life. What is the answer? I found it in God."

Mr. McCutcheon doesn't find it unusual that he gave up a business career and brought his family to Emory while he spent three years getting a ministerial degree.

To get the degree he has carried a full class load, and has handled two other jobs on the side, serving as pastor of Friendship Methodist Church in Fayette County south of Atlanta and as purchasing expediter at the Engineering Experiment Station at Georgia Tech.

How do you manage such a load? Apparently there is nothing to it. "Just keep things on an even keel and plan your time," he says. He does admit that it will be a pleasure to have just one job.

"What I did is not unusual," he says. "I have a friend in Shreveport who is giving up his business to come to Candler to be a minister and he'll have a son entering Emory as a freshman at the same time. His sacrifice is greater than mine was."

A few days ago there was another graduation in the McCutcheon family. William Scott, 17, the oldest child, was graduated from Clarkston High School. The other children are Carole 15, Doug 13, and Dick 12.

"It's been harder on my family than on me but we are pretty well adjusted to it now. But every family has to adjust. Working with the Coca-Cola Company we lived in a lot of places; including Brazil. Each move was an adjustment."

"It is difficult to say how you feel. We tend to use words or expressions we've read that don't really say quite what we mean. All I can say is I wish I had done it a lot earlier."

◆ ◆ ◆

A part of kindness consists in loving people more than they deserve.

Joseph Joubert

Dr. Carl King Is Honored at Dinner

Dr. Carl King, the man largely responsible for the modern Christian education system in the Western North Carolina Methodist Conference, was honored by friends and Conference leaders during a special dinner June 15 in Charlotte.

The praises for the man who has given more than three decades of his ministry to the Methodist educational system, coming from friends and colleagues, were descriptions of a life of dedication to the church.

With Dr. King was his wife, Mary, and their two sons.

Dr. King will retire June 30 from the executive secretary post for the Conference Board of Education, which he has served since 1934. He is being succeeded by the Rev. Robert H. Stamey, former president of Seward College and a pastor, like Dr. King, of the Conference.

The speakers included Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Methodist Area; Mayor Stanford R. Brookshire, of the City of Charlotte; Dr. W. A. Kale of the Duke University Divinity School at Durham; and Edwin C. Ford, member of the executive committee of the Board of Education from Shelby.

S. Herbert Hitch of Charlotte, president of the Board of Education, presided; and prayers were given by Dr. Cecil G. Hefner, superintendent of the Statesville District; and Dr. Frank B. Jordan, pastor of Broad Street Methodist Church in Statesville, where the Kings have their membership.

Bishop Hunt, in praising Dr. King's leadership, said, "There have been a few giants in Methodist education: John Q. Schisler, Paul B. Kern, Walter Towner and John O. Ross, and in the judgment of many of us, Carl King belongs to this galaxy, and we would have to say with affection and admiration that Mary King belongs there also."

Dr. Kale, acting dean of the Divinity School of Duke University, lauded Dr. King's work in behalf of Christian higher education.

"His was one of the clearest voices which supported the creation several years ago of the College Sustaining Fund," Dr. Kale said. "Other struggles through which the church has moved under Carl King's leadership were those related to the Methodist Student Movement, the development of the conference camping program, including the purchase and operation of Camp Tekoa, the launching of the European Youth Caravans, the re-definition and re-interpretation of Christian education in a period of theological and sociological ferment, and the inter-estimation of the new Methodist curriculum for children."

Mayor Brookshire told of personal relationships with Dr. King, including the fact that he served "twelve to fifteen years on the Conference Board of Education with Dr. King." He presented Dr. King with a key to the City of Charlotte.

Mr. Ford presented the Kings with a



Discussing a long and fruitful career in Christian education are (from left) Dr. W. A. Kale, S. Herbert Hitch, Dr. Carl H. King, Mrs. King and Mayor Stanford R. Brookshire

gift of a purse of money on behalf of the Board of Education.

"We are glad Carl King said 'yes' to The Methodist Church, and to the call of the Western North Carolina Conference to serve as our leader in the field of Christian education," Mr. Ford said. "If we have a strong Conference — and you and I believe that we do — Carl King deserves more credit for its strength than any other one person; for we cannot in any way measure the impact of programs which he has developed and promoted."

"Mary's unending support of and work with the young people have been blessings to them and to us," Mr. Ford continued. "And she has given her ability to every

facet of church life — from the work of the local women to her present position as a member of one of the major boards of The Methodist Church."

In responding, Dr. King said he felt "exceedingly fortunate to receive my appointment under Bishop Kern, and to retire under Bishop Hunt, who was a life-long friend of Bishop Kern. I have also appreciated working under the other bishops who have headed this Area."

"I've never retired before," Dr. King said with a twinkle in his eye, "and I don't know whether I'm doing this right or not" as he praised the many men and women who have been his friends and colleagues during his educational career.

Marker Unveiled at Whitaker's Chapel Homecoming on June 18

Several hundred people attended the Third Annual Homecoming at historic Whitaker's Chapel, six miles east of Enfield, on Sunday, June 18. Dr. Thomas A. Collins, President of North Carolina Wesleyan College, was the guest speaker for the service. Floral arrangements had been placed in the sanctuary in memory of the late Reverend Roland Clinton Stubbins who was pastor of the chapel in 1918-1919 and again from 1924-1927. These flowers were placed by Mrs. D. Alex. Hunt, Mrs. Myra F. Mann, Miss Selma Fleming and Mrs. James W. Lewis. Dr. Ralph Hardee Rives read a resume of the life and services of the Reverend Mr. Stubbins which will appear in the *Encyclopedia of World Methodism*.

Following the morning worship service, the congregation gathered at the front of the chapel for the unveiling of a bronze marker recently erected there in memory of J. Waldo Whitaker, prominent Methodist benefactor and philanthropist, who personally restored the chapel in 1965. The marker was unveiled by Robert A. Whitaker, Jr., great-nephew of Mr. Whitaker. Dr. Rives read a biographical sketch of Mr. Whitaker's life which will also appear in the *Encyclopedia of World Methodism*.

The Historic Sites Division of the North Carolina Department of Archives and History erected a special highway marker at Whitaker's Chapel in 1965 which also notes the historical significance of the church which dates from 1740.

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EDITORIALS



An Example Set, A Principle Affirmed

We have just read of the election of Dr. Eugene Smathers as moderator of the United Presbyterian Church in the USA. The new moderator has been pastor of a small church in Crossville, in the hills of Tennessee, for the last 35 years. The members of his congregation number 75—that is right, seventy-five. He won the election over Dr. William H. Hudnut, Jr. who presently heads the \$50 Million Campaign of his denomination. In the balloting, Smathers got 462 votes while his opponent received 359. The latter then generously moved to make the election unanimous.

What happened? Obviously the delegates were not merely voting for Dr. Eugene Smathers. They were voting for a principle, for a point of view. They were voting for the idea that all true and dedicated ministry is of equal merit in the sight of God. They were affirming that among those called to preach there is no royalty and commoner, no first class or second class position in the ministry.

We believe that the affirmation of this principle is vital for the esprit de corps, for the morale of the ministry. But more importantly, we believe that it is in line with the teachings of Christ. The formation of class distinctions, of levels of position, within our ministry is alien to the spirit of our calling. When such creeps in, as it inevitably seems to, it does not partake of Christ, but of another spirit.

To our brethren in the Methodist ministry, we urge an eternal vigilance at this point. Let us each one look to his own spirit, to his own attitude. Let us refuse to evaluate ourselves or our brethren on the basis of the largeness of our congregations or the smallness of our circuits.

We in the Methodist ministry tend to judge ourselves and our fellow pastors too much in terms of outward signs of success. As a consequence we sometimes—sometimes—think of our pastorates as successive steps to ever larger churches. The reality of the situation, with an able, dedicated young pastor, may well be that each successive pastorate takes him to a larger church. There is nothing wrong with this happening within the framework of our appointive system. But there is everything

wrong when pastors look upon the whole process as a competitive game of musical chairs.

We must go to ever greater efforts individually and collectively to change the idea that success is to be measured in terms of size of church and fatness of salary. The concept is pernicious. It takes the minister's eye off the main thing. It mutes his prophetic utterance. It can make a coward of him and it can kill his spirit.

Every ambitious young man, minister or not, wants to make a success of his lifework. In our ministry, we tend to do a monstrous thing to the young pastor: we tend to make him deny the very dreams and ideals for which he came into the ministry in the first place. What a price we demand for fulfillment of our stereotyped image of success!

The General Assembly of the United Presbyterian Church in the USA has rendered us a signal service by the example it has set. Perhaps this will bring us back to a fairer evaluation of our fellow pastors, and to a deeper appreciation of those who labor on in hard places; who seem always to be passed over by the glamorous pastorates; who labor on year after year in inconspicuous places simply because they have chosen to put service above "success."

For Laymen Only

This is for you laymen who heard your new pastor preach last Sunday for the first time. May we offer two or three timid hints on how to treat him and his family?

First, give them time to learn your names. You probably have a face they can't forget; but your name—that's different. Remember that all of you of the congregation only have two or four or five new names to learn. But your pastor and his family have anywhere from a couple of hundred to a couple of thousand.

So for the first several weeks, when you see your pastor, start the conversation by saying, "This is Joe Smith." This will help him to associate names and faces more closely.

Then, don't establish a judgment about him too quickly. An evaluation based on one or two or three experiences may not be fair or accurate. Moreover, don't compare him with his predecessor. You will probably be doing one or both an injustice. Preachers come in great variety, and no two are alike.

Don't be offended if your new pastor or his wife are different from the last ones. Don't say "Dr. Just Right did it this way" or Mrs. Nightingale was such a help to our choir."

As a final suggestion, see that arrangements are made for your pastor to have a vacation this summer. Although he has just come to you, he has undergone a whole year of steady, conscientious labor and is entitled to time off for rest and relaxation with his family.

Let the Pastoral Relations Committee or some other proper person discuss this with him. A new pastor may be reluctant to bring up the matter of vacation so soon. Therefore, laymen should take the initiative in discussing the subject with him. He'll be glad you did. And so will you.

Come to think of it, all of this might be good advice whether your pastor moved or not!

An Important Study

A study which could have far-reaching effects in the North Carolina Conference is to be carried out by the Minimum Salary Commission. It has to do with the salary structure of the annual conference.

The initiative for the study grew out of a resolution presented to the recent annual conference bearing the signature of a significant group of lay and clerical leaders. Accompanying the resolution were findings which indicated that the level of pastors' salaries was low compared to other conferences in the Southeastern Jurisdiction. The findings showed the result of careful and laborious research. While the findings do not tell the whole story, they would seem to represent a good base upon which the Commission could begin its study.

We were surprised to know that the North Carolina Conference pays no more for Minimum Salary support than any other conference in the Southeastern Jurisdiction. The large allocation of funds for this cause indicates that the conference is concerned about the problem.

In speaking about it on the conference floor, a layman pointed out that the low minimum salary was but one phase of the problem; that salaries were low all along the line. He added: "We laymen should be concerned about this. We have too many small, struggling churches; too many churches on minimum salary. But also some of our large churches are not paying the salaries they should."

We feel sure that the Commission on Minimum Salary will have the support of the entire conference as it carries out its study and prepares to make recommendations.

College Girls To Work in WNC Churches This Summer

Twelve college girls have received training for summer work in churches of the Western North Carolina Methodist Conference. The class sessions were held at Loy White Camp, Gastonia District, May 29-June 3.

Dr. Garland R. Stafford of Statesville, executive secretary of the Commission on Town and Country Work, headed the Student Summer Service Program training, assisted by church and community workers from the Conference's group ministries.

The Woman's Society of Christian Service and the Wesleyan Service Guild of the Conference co-sponsored the program. Here are the girls and their summer assignments:

Sarah Frances Edwards, 20, daughter of the Rev. Earl B. Edwards, Elizabeth City, a college sophomore religion and philosophy major. She will work at First Methodist Church, Valdese, all summer.

Susan Fortune, 20, daughter of Mr. and Mrs. Jack B. Fortune, Hickory, a college sophomore education major. She will work in the Gastonia District this summer.

Lesley Johnson, 19, daughter of the Rev. and Mrs. J. S. Johnson, Sr., of High Point, a college sophomore music major. She will work during August at Maylo and Smyre Methodist churches in Gastonia.

Deanne Little, 22, daughter of H. C. Little of Denver, a college senior major in religion and sociology. She will work at St. John's Methodist Church in Charlotte, this summer.

Patricia Norton, 19, daughter of Mr. and



Twelve college girls are to work in WNC Conference churches as a part of the Student Summer Service Program. They are (front row, left to right): Misses Doris Whitt, Lesley Johnson, Judith Sherrill, Deanne Little, Cathy Poindexter, Mary Ruth Shuler; back row, left to right, Misses Sarah Frances Edwards, Susan Fortune, Ann Plott, Patricia Norton, Jan Rufty. Not pictured, Miss Judith Ellen Norell.

Mrs. C. G. Norton, Hendersonville, a college freshman major in Christian education. She will work at First Methodist Church, Rutherfordton, all summer.

Judith Ellen Norell, 23, daughter of Thomas Long of Erie, Pa., a college senior major in religion. She will work this summer in west Lincoln County.

Ann Plott, 18, daughter of M. A. Plott of Mocksville, a college freshman major in Christian education. She will work this summer at Covenant Methodist Church in Gastonia.

Catherine Poindexter, 21, daughter of the Rev. and Mrs. R. L. Poindexter of Monroe, a college senior major in English. She is working during June at Hoyle Memorial and Lafayette Street Methodist churches in Shelby.

Jan Rufty, 18, daughter of J. Harold Rufty of Taylorsville, a college freshman major in biology. She will be working on the Helton Charge, Ashe County.

Judith Sherrill, 19, daughter of Mr. and Mrs. M. E. Sherrill of Kannapolis, a college sophomore major in religion. She will work at First Methodist Church in Mount Holly this summer.

Mary Ruth Shuler, 19, daughter of D. A. Shuler of Mocksville, a college freshman major in Christian education. She will work five weeks at Level Cross Methodist Church in Surry County.

Doris Whitt, 20, daughter of Mr. and Mrs. W. H. Whitt of Roxboro, a college sophomore major in religious education. She will work at First Methodist Church in Brevard this summer.

Dr. Stafford said the girls have been trained for work in small churches in rural areas and communities. The work they will handle includes vacation church schools, camps — day and overnight, summer seminars for youth, music and recreation.

Many of the girls, he said, are planning

careers in Christian education work in local churches, and this summer assignment gives them valuable first hand experience in the career field they have chosen.

John Wesley Camp Meeting To Begin June 29

The grounds of John Wesley Camp, near High Point, will be teeming with people during the next ten days, as the assembly observes its 25th Anniversary. Several Methodist preachers in North Carolina were instrumental in its establishment, and it has drawn much of its support over the years from Methodist pastors and laymen.

The special guest speaker for Silver Anniversary Day, July 4, is to be Bishop Earl G. Hunt, Jr., Charlotte. Others who are on the program include Dr. Warner P. Davis, a retired member of the Kentucky Conference who now lives at Wilmore, Ky.; Dr. B. C. Gamble, Atlanta, who is an evangelist and a member of the North Georgia Conference. Dr. Harry Denman is scheduled to return to the camp for his third time. A widely known song leader, Clay Milby of Valdosta, Ga. will have charge of the music. The Rev. and Mrs. Carl Brooks of the South Plainfield Friends Church, Sophia, N. C., will have charge of work with the young people for their second successive year.

The camp is located on Eastchester Drive (Highway 68) on the northern edge of High Point. Dr. John R. Church, president of the camp, states: "We eagerly look forward to the meeting this year We hope you can be with us and above all we covet an interest in your prayers, that God may honor us with His presence. Pray that this may be the best camp meeting that we have had thus far."

Preaching services are scheduled daily at 10:30 a.m., 2:30 p.m. and 7:45 p.m.

INADEQUATE PASTOR

A pastor could spend twelve hours a day, seven days a week calling on the lost and the unchurched. Or he could spend those hours calling the homes of the members, sick and inactive. Or, he might spend all those waking hours doing organizational work with the Sunday School, youth groups, meeting with the dozens of other organizations that comprise a church. Or he might spend his time ministering to the troubled, to distressed humanity, somehow managing to handle funerals, weddings, and the countless social obligations that come. Or, he might spend twelve hours a day in his study with great profit to himself and to his church. Denominational activities and meetings, and community and civic service, he must work in somewhere.

So, a pastor — any pastor — must forever remain inadequate. He can attempt to cover five fields of endeavor in part, devoting about twenty per cent of his time to each, leaving each job eighty per cent undone! Hence, the term, "inadequate pastor." Inadequate, desperately busy, always behind in his work, the preacher thinks his job is the best on earth. Pray for him and with him; he is the only member of the church who has no pastor.

— J. O. J. Taylor.

(Reprinted from bulletin of Epworth Church, Savannah.)

A Camera's Eye View of the NC Conference



Boxes, such as shown in this picture, were used to receive the ballots. The tellers passed among the delegates and each one placed his ballot in the box.

Dr. Stacy Weaver, president of Methodist College, Fayetteville, was head lay teller. He is shown waiting for the collection of the lay ballots.

Head clerical teller marks his own ballot. Dr. S. J. Starnes was caught by the camera as he sat and prepared his own ballot for the election of delegates to the General Conference. Before his retirement a year ago, he was editor of the North Carolina Christian Advocate.

Top, right: Dr. Howard P. Powell, and Rev. George Blount were among many retired pastors who were named clerical tellers. They are here tallying ballots. The object in the background is not an abacus devise for counting totals. Adding machines were used.



Top, left: The Rev. Ed Beck, who came to the General Board of Evangelism by way of stardom on the University of Kentucky basketball team showed equal dexterity in the handling of words as he gave an eloquent plea to take Christ seriously.

Top right: Walter Anderson (left) was named Layman of the Year. In recognition of the well-deserved honor, Roy Turnage (right), conference lay leader, is shown making the presentation.

Center, left: Dr. Harold Bosley, former dean of the Duke Divinity School, now pastor of Christ Methodist Church, New York, spoke with force and insight about the Vietnam situation.

Center, right: Dr. Graham Eubank, pastor of the host church, St. Paul in Goldsboro, presented to Bishop Garber a gavel made from an old pew of the church.

Bottom, left: Miss Kay Ritchie, student at UNC-Greensboro, whose home is in Raleigh, was presented and spoke as a youth representative on the Interconference Commission on College and University Religious Life.

Bottom right: Mrs. Nolan B. Harmon, wife of the bishop who may be seen in the center background, added grace and charm to the conference, as she was presented and spoke briefly.



Vote On Merger In EUB

Conference	For	Against
Total from 25 conferences previously reported	2,541	947
New York	48	1
Missouri	18	16
Ohio East	184	55
Virginia	50	65
Nebraska	123	18
Ohio Southeast	81	123
Illinois	270	49
Indiana South	203	88
Total to date	3,519	1,362
72.09% affirmative		

VOTE IN METHODIST ANNUAL CONFERENCES

Conference	EUB Merger For	EUB Merger Against	Race Relations For	Race Relations Against
In the United States — Total from 49 Conferences previously reported	13,981	2,465	12,339	2,447
Northern N. J. (correction)			35	
Oregon	197	52	170	54
Pac. N. W.	387	32	355	2
Memphis	262	4	188	10
Florida (CJ)	262	4	188	10
No. Car.-Va. (C.J.)	127	14	140	20
Baltimore	667	0	652	2
W. New York	245	1	199	0
Kansas	259	7	251	0
Kentucky	290	3	256	5
New England	219	27	222	27
N. Indiana	477	11	443	2
Ohio	816	268	708	1
South Iowa	346	1	293	0
N. Carolina	343	108	308	162
Mississippi	140	307	127	291
Virginia	913	72	713	258
Central Ill.	489	36	493	11
Southern N.J.	425	1	—	—
W. Penna.	665	41	498	0
Cal.-Nev.	430	152	492	79

Michigan	338	1	333	0
Missouri East	348	2	243	0
Rocky Mtn.	334	1	269	0
Cent. Penna.	344	3	341	2
Southwest	56	0	56	0
Miss. (CJ)	97	2	90	16
Indiana	379	4	274	0
Central N. Y.	238	7	211	0
North Iowa	412	28	392	0
New Eng.	165	3	166	0
Southern				
So. Cal.-Ariz.	725	177	847	48
Minnesota	342	12	371	5
No. East Ohio	782	13	697	1

Overseas Conferences

Argentina	99	2	—	—
Bengal	63	0	—	—
Cent. G'many	145	0	—	—
Chile	57	0	—	—
Denmark	35	0	36	0
Hyderabad	83	0	83	0
Liberia	158	0	—	—
Lucknow	86	0	—	—
N. E. G'many	40	0	—	—
N. W. G'many	58	0	—	—
South India	132	0	—	—
Switzerland	133	1	—	—
Uruguay	39	2	—	—
Mid. P'pines	105	0	105	0
Philippines	132	0	132	0
Total	27,699*	3,860	24,177	3,449
to date				

*87.67% of total vote cast

— vote on resolution not reported

Seniors Presented Bibles

The Belle Journey Church School Class recently presented a leather bound Revised Standard Version Bible to each of the graduating seniors from the church. The Bibles were given in memory of Mrs. Belle "Mom" Journey, for whom the class is named. Mrs. Edgar Ricks, class president, made the presentation to the following graduates of Southern Wayne High School at the morning worship service: Bonnie Bostick, Debbie

Boyd, Diane Coley, Jimmy Cox, Paul Garrison, III, Beth Griffin, Sue Herring, Tom King, Eddie Kornegay, Deborah Kornegay, Billy Lee, Emmett Redmon, Brenda Rowe, Carroll Turner, Doug Wilkins and Norbie Wilson.

Chapel Named for Bishop Cushman

Bishop Ralph S. Cushman was honored by the establishment in his memory of a memorial chapel by the members of the First Methodist Church, Geneva, New York, where Bishop Cushman served as pastor from 1915 to 1917 and from which parish he entered upon his distinguished work as a leader of stewardship and church renewal in his day.

The chapel was dedicated in his honor on Sunday, June 18, by Bishop W. Ralph Ward of the Syracuse Area, who presided at the dedication. The pastor of the church is Rev. Vernon L. Lee, Jr., and words of reminiscence were given by Dr. Paul Baldridge, a long-time associate and friend of Bishop Cushman.

Mrs. Ralph S. Cushman and her family were in attendance, and Dean Robert E. Cushman gave the response for the family and presented on behalf of the family a portrait of the Bishop.

NOTICE TO PASTORS

Many pastors are receiving their North Carolina Christian Advocate addressed to them not by name but as "pastor." Where moves take place, the Advocate should, in such cases, be delivered to the new pastor and not be forwarded to the new address of the former pastor. If you have moved and have not gotten your last week's Advocate, check with your postmaster, and request that he deliver the Advocate to you and not forward it.



Giving with a smile. Charles P. Bowles, (right) regional service manager for the Methodist Publishing House, has just presented to Bishop Garber a check representing that portion of publishing house profits apportioned to the pension fund of the North Carolina Conference.

Rev. Bill Quick, (right) conference director of Methodist Information, is shown conferring with the secretary, Rev. Carlton Wilson, (left).

Many delegates, both lay and clerical, spoke on various issues. Standing at the mike from which most of them spoke is Dr. Paul Hardin, III, lay delegate from Durham who is on the faculty of the Duke University Law School.

These boys were part of a group from The Methodist Home for Children, Raleigh who brought a message in song. Part of the message conveyed was that the job we are doing in this home for children is eminently worth while.

BUILDING CAN ALSO BE MINISTRY

How do you build the Church? One effective way which some people have been using is literally through building. Dr. Nat Harrison was a prime promoter of the idea in the Western North Carolina Conference. Under his leadership, several work teams went to Puerto Rico and engaged in building operations. The members of the teams were largely laymen. They were picked not for their educational qualifications but because of their skills in construction and in the manual trades. They were mainly laymen who were willing to take two weeks or a month off from their jobs and do a job for Christ and His church.

Several persons have gone out to Arizona and worked in the Yuma Indian mission, where John and Peggy Burton are engaged in mission work. Also youth teams have participated in ministry through building.

Rev. Bill Bobbitt led an eleven-man work team to Costa Rica in 1964. Something of what they did is shown in pictures reproduced on this page. But while they were building a cement block structure, they were also building understanding and fellowship. These are the bricks and mortar, unseen but vital, upon which the church everywhere must be structured.

The idea of this kind of mission has become solidly implanted in the minds of Methodist people in North Carolina. It is a people to people mission. It uses the soft sell of witness by deeds, of love expressed by involvement rather than by words. The possibilities in this type of ministry are tremendous. A thousand laymen, perhaps ten thousand, in North Carolina are right now qualified to participate by offering their know-how in service and the witness of their lives in love.

Missions Building Projects is the name which the Board of Missions of the Western North Carolina Conference has given to this thrust. Dr. Harrison is the honorary chairman of its steering committee. Two licensed general contractors, Gordon Wilson of Statesville and Tom Little of Wadesboro, are on the committee. Other members are Rev. Bill



The Costa Rica Building team is shown, immediately after arrival, standing beside some of the material which they later transformed into a building.

Bobbitt, Rev. Ed Cochran and Rev. Harley Dickson.

A prepared mission to Puerto Rico tentatively scheduled for last winter was postponed until a later date. This was upon the recommendation of Gordon Wilson who together with his wife, went to Puerto Rico and conferred with church leaders there.

Any project entered into is approached with extreme care and with detailed planning. This is to avoid "half-baked" efforts and premature actions.

Acting along the lines of thorough preparation, plans are now under way for a project to take place in February of 1968. This will probably involve building either a church or a parsonage on St. Croix Island in the Virgin Islands, immediately adjacent to Puerto Rico. The Wilsons have visited the scene and have found circumstances favorable.

In speaking of the project, the Rev. Harley Dickson recently stated: "The need is present; adequate camp facilities for the workers are nearby; a bus is available for transportation; and an American missionary is on hand (the Rev. John Stroud) to co-ordinate the project and interpret our work to the local church and help interpret their concern to us."

The committee is now engaged in recruitment of persons to make up the team. What type of persons are needed. Harley Dickson has spelled it out in these words: "For any significant project we need persons of both skill and Christian dedication. We cannot accomplish much with helpers alone, though these are needed too. Persons

with amateur or professional skills in carpentry, masonry, or other crafts must be recruited. And of high priority are men with supervisory talent and organizational ability. But skill alone is not enough. Those who go will actually be missionaries who represent our church and conference. And so, they must be dedicated as well as skilled."

This project is to be identified with the Christian Methodist Church, and it has been set up as a National Mission Special. Money as well as men will be needed. Materials have to be purchased and other expenses borne.

The workers themselves who volunteer



Two other members of the Costa Rica team, John Seism and Frank Watson, are joining efforts to install a concrete form.



An engineer, Joe Forrest is here shown operating a cement mixer. Not the latest thing out, but the best available.

Mrs. George W. Harley Takes Part in Plane Dedication

One of the living memorials to the great medical mission work of the late Dr. George W. Harley of North Carolina was dedicated in Charlotte on June 18 as his widow participated in the ceremony.

Mrs. Harley accepted on behalf of the people of Liberia, West Africa, a \$20,000 Cessna 180 airplane which will be used in the mission work she and her husband began in 1925 and made successful over the next 40 years. It is part of a \$100,000 memorial for Dr. Harley accepted by the Western North Carolina Conference delegates during their June 7-11 meeting at Lake Junaluska.

The ceremony of dedication was led by Bishop Earl G. Hunt, Jr., who presides over the Charlotte Area, home territory of the Asheville native whose father, the late Rev. George G. Harley, preached in many Conference churches.

While other Conference missions leaders participated in the ceremony, a young missions couple who had their start in Liberia, and who are making a world-wide name for themselves in the same field as did Dr. Harley—Dr. and Mrs. Ronald Dierwechter—watched. They are on furlough from their pioneer hospital work in Il Maten in Algeria.

Bishop Hunt said although he never personally knew Dr. Harley, "I know he was a scholar. Rarely have I encountered in my reading a person who made an impact on a country as did George Way Harley. He labored to build a school, a church, a hospital and other projects, and brought healing, love and the Gospel of Jesus Christ to a people.

"Our church in this century, or any

church, has brought forth no more distinguished, no more authentically effective missionary of the Cross than this great man," the bishop said.

"He was humble," Bishop Hunt said, "and felt deeply of the great issues of the mind and heart. He was not a man of easy, glib speech, but vigorous, sincere actions."

Mrs. Harley, who came from her Boston, Mass., home for the ceremony, said she thanked the people of the Western North Carolina Conference in the name of the people of Liberia for the memorial. "I receive this plane for Methodist education and evangelism for which my husband gave his life for the redemption of the souls of the children of that country."

Short talks were also given by Dr. Horace McSwain of Statesville, executive secretary of the Conference Board of Missions, and by Dr. J. Clay Madison of Greensboro, president of the Conference Board of Missions, who formally presented the airplane to Mrs. Harley.

Dr. Dierwechter, then a young physician, and Mrs. Dierwechter, then the former Miss Jewel Lineberger of near Statesville, and a young nurse, met at Dr. Harley's main mission station in Liberia—Ganta—and were there married. The national Methodist Board of Missions assigned them to Algeria where they have built a 35-bed hospital and have operated it for the past five years.

The airplane was flown to Charlotte, and later to New Orleans, La., for packaging for Liberia, by a native North Carolina pilot, Joe Hopkins, who is a flight instructor for Missionary Aviation Fellowship of California. He is a native of Draper and had his schooling in Spray.



Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Methodist Area, talks about Dr. George W. Harley during the dedication of an airplane for Liberia. Others in the photographs are Mrs. Harley (in striped dress, standing) Dr. J. Clay Madison (to the bishop's left) and Dr. Horace McSwain (to Dr. Madison's left).

must make arrangements for their own travel costs. Often local churches give assistance in defraying these necessary expenses.

How about it? As you have read about his project coming in February, 1968, does it offer a special appeal for you? Do you have the necessary qualifications? Can you give the time? What about the financial arrangements?

This is for sure: God will call a group of people from here and there to join together in this enterprise. Perhaps one of them might be you. JCS

The Missions Building Projects Committee of the Western North Carolina Conference would like to have an active file of persons interested in being a part of a Building Team, either during February 1968 or at some other time during the year. All interested persons are asked to write NOW for more information to

Missions Building Projects
Box 749
Statesville, N. C.

Report Of National Council Meeting

The General Board of the National Council of Churches met recently in Boston and expressed itself upon some crucial contemporary issues.

On Vietnam: urged the United States to stop bombing North Vietnam and "simultaneously submit the war issue to the United Nations." Also appealed to the Vietnamese, both South and North to support U. S. peace initiatives.

On Foreign Aid: called poverty in two-thirds of the world not merely a bad material condition, but "a moral outrage". Urged increased Marshall Plan giving and more emphasis on cooperative giving with other nations, through the United Nations.

On Morality in Congress: urged a uniform ethical code to be applied to all members regardless of race or other factors.

On Crime Control and Public Morality: Endorsed the President's efforts. Urged support of public order, and honest and just enforcement of laws without respect of persons. Struck at the "white collar crimes" of expense-account padding, rent gouging, loan sharking as well as the more traditional crimes.

On Protestant-Catholic Relations: Heard a paper by Dr. John E. McCaw, Disciples Church minister, which toyed with the possibility of a "unified American church, possibly Roman Catholic". General Secretary Edwin Epsy noted a "healthy concern" on both sides to enter into dialogue and share ideas and experiences.

Other pronouncements and actions:

1) favored reforms in Social Security legislation; 2) approved support for private national educational TV; 3) set up guidelines for the Council's use of governmental resources; 4) urged churches to set up counseling services for draftees; 5) supported Federal rent supplement program; 6) previewed Methodism's new film "The Churches and Alcohol Problems".

Religion on the Current Scene

MCCRACKEN TO BE RADIO PREACHER

Starting on Sunday, July 2, the "National Radio Pulpit" will bring to the air Dr. Robert J. McCracken for a 13-week series. McCracken is minister emeritus of Riverside Church in New York City.

SMATHERS ELECTED MODERATOR

The General Assembly of the United Presbyterian Church in the USA recently elected Dr. Eugene Smathers as moderator. Fifty-nine years of age, Dr. Smathers has been pastor of a 75 member congregation at Crossville, Tenn. for the past 35 years. He won the election over Dr. William H. Hudnut, Jr. who heads the church's \$50 Million Campaign. Smathers expressed mystification about his election but promised "to convey to those who labor in difficult and often unrewarding ministries the concern of the whole church."

REFUGEE PROBLEM IN MIDDLE EAST

Even while the gears of military conflict were grinding in the Middle East, Church World Service representatives were turning the wheels of relief for refugees. It is expected that the already large body of Arab refugees in Jordan, Syria and Israel will be greatly increased. Church World Service, through which the Methodist Church works, has representatives on the scene. Among anticipated needs are medical supplies, foodstuffs (especially milk), blankets, clothing and tents. Need for a minimum \$1 million worth is anticipated.

LUTHERANS PLAN 450th ANNIVERSARY

Lutherans all over the world are this year observing the 450th Anniversary of the Protestant Reformation. One project in the observance is the publication of seven books on Luther and his times. The first volume, entitled *The Church of the Lutheran Reformation* has just come off the press. The author is Conrad Bergendoff, former president of Augustana College and Seminary, Rock Island, Ill. The book tells of the growth and spread of Lutheranism from a handful of Luther's co-workers in 1517 to a global movement of over 70 million people in 1967.

♦ ♦ ♦

Hallsboro Parsonage Constructed

Construction is well underway on the new parsonage of Hallsboro Methodist Church and should be completed in August.

The Rev. Clyde G. McCarver, superintendent of the Wilmington District, led the groundbreaking service on April 16, assisted by the pastor, Rev. C. B. Hicks. The new brick veneer parsonage, located on a lot donated by the Wyche family, will cost approximately \$15,000.

Chairman of the building committee is Homer Ray, and Mrs. C. M. Collins is treasurer of the committee.

Ministers' Wives of N. C. Conference Have Luncheon

With words of greeting from the president, Mrs. J. A. Auman, the Third Annual Luncheon of the Association of Ministers' Wives of the North Carolina Annual Conference was called to order in Goldsboro at the Goldsboro Country Club on June 14.

The group sang the Doxology, accompanied by Mrs. B. F. Meacham, after which the Collect was prayed in unison. A delicious buffet luncheon was served.

Mrs. G. S. Eubank welcomed the group to Goldsboro and thanked Mrs. Leon Russell, the district superintendent's wife, and the other wives of the area who helped in preparing for the occasion. Mrs. A. F. Fisher responded graciously on behalf of the Association.

Mrs. Auman introduced Mrs. Paul N. Garber. She then recognized all wives whose husbands had recently come into our Conference. In addition, she welcomed Mrs. George Megill whose husband is serving as a missionary in Brazil. Brides were introduced and welcomed into the group.

Mrs. Ralph Epps, chairman of the Nominating Committee, read the proposed slate of officers which was as follows: Mrs. R. L. Nicks, president; Mrs. A. F. Fisher, vice president; Mrs. S. G. Boone, secretary and treasurer. All were unanimously elected for the years 1967-1969.

Mrs. Nicks, the new president, then introduced the program which highlighted the luncheon—two members of the association, Mrs. Walter McDonald who sang selections from Rogers and Hammerstein's "Sound Of Music," and Mrs. Cecil Robbins who accompanied her at the piano. This talent was enjoyed by the entire group.

The meeting was adjourned by the singing of "Blest Be The Tie."



SCOUT EARNS AWARD

The God and Country Scout Award was presented to Kenneth Whitley on Sunday, May 21, at the Worship hour. Pictured above is Kenneth with his parents, Mr. and Mrs. Donald Whitley, and the pastor, E. D. Page (left). The Whitelys are members of Pleasant Grove Methodist Church, Charlotte.

IN MEMORIAM

MRS. LUCY LUTZ DIXON

Mrs. Lucy Lutz Dixon, accepted her membership in the great Society above on March 5, 1967. We, the members of the Woman's Society of Christian Service of Kadesh Methodist Church, Belwood, North Carolina wish to pay tribute and respect to the memory of a loyal and active member of the Society and Church. Our Society and Church have felt her loss most keenly.

We are recording a copy of this memoria in the minutes of our Society, sending a copy to the family and a copy to the North Carolina Christian Advocate for publication.

Respectfully,
Mrs. Tony Gilbert, President
Mrs. J. W. Brackett, Secretary

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THE REVEREND M. Y. SELF

We the members of the Official Board of the Methodist Church, Littleton, N. C., wish to pay tribute to the memory of the Rev. Marvin Y. Self. His death on May 13, 1967 was a great sorrow and loss to our church and community.

Mr. Self's long and dedicated ministry in the North Carolina Conference was a blessing to a host of people. We felt particularly honored when he chose to spend his retirement years in our community. Here he continued in faithful service of his Lord, and manifested active interest and concern in all phases of the Church's program. We shall remember him, and be thankful that he walked among us.

Respectfully,
C. W. Egerton, Jr., Chairman

★

WILLIAM CHRISTIAN MARTIN

Mr. Martin not only served the Methodist Church as District Superintendent, pastor of numerous churches, but as a teacher of the Lena Barbour Class where we learned to know and love him.

We, as a class, hold every teacher in high esteem; however, Mr. Martin holds a special place in our hearts. He brought us many messages of inspiration during the years he was our leader. It was with deep regret we gave him up as a teacher, as age and failing health began to take its toll, but our loss was tempered with the knowledge he would still "supply." This he did ably and willingly as the years passed by. Only a few weeks prior to his death, he taught with his usual vigor and enthusiasm. It was a special privilege to have known him. Truly he could have said, "I have fought the good fight, I have finished the race, I have kept the faith." (Timothy 4:6)

We will not say goodbye but—"Wait for us on high with our Father and friends who have gone on before. We will be with you, in God's measurement of time, in a few moments."

Written for the Lena Barbour Class by

Ernestine Butler
Clayton, N. C.

♦ ♦ ♦

Little do men perceive what solitude is, and how far it extendeth. For a crowd is not company, and faces are but a gallery of pictures and talk but a tinkling cymbal, where there is no love. —Sir Francis Bacon
Essays: Friendship

Twelve Churches Cooperate in West Lincoln Kindergarten

If you've been around the congregations of Reeps Grove, Macedonia, Laurel Hill, Hebron, David's Chapel, Bethel, Crowell, Bethlehem, Bess Chapel, Palm Tree, Russell's Chapel or Zion Methodist Churches, you've probably heard someone talk about "our kindergarten."

There aren't that many kindergartens among these churches, however. In fact, there's just one—at Reeps Grove Church. But it belongs to all the congregations listed.

"I was amazed as to how quickly they began to talk in terms of 'our kindergarten,'" said the Rev. Garland Young, as he described the first year experiment of the West Lincoln Cooperative Kindergarten.

The Rev. Mr. Young is chairman of the Group Ministry which began the kindergarten. Other ministers include the Rev. A. L. Kesler, the Rev. Bruce Norwood, the Rev. Ben Steele and the Rev. Norman Beck.

"I think this kindergarten is going to be one of the tremendous unifying agents in our Group Ministry," the Rev. Mr. Young said. "Much of the equipment we are using was made on a volunteer basis and G. L. (Shine) Goodson of Lincolnton donated the lumber."

The kindergarten began in September of 1966. There is hope a second kindergarten can be opened within another year to serve the Cleveland County area. The kindergarten has more than 15 children, mostly from mothers who work. The children attend five days a week and most are five years old.

Teachers are Mrs. Donald Houser and Mrs. Glenn Lawndale. This is the first church-related kindergarten in Lincoln County.

Help to get the kindergarten started came from Miss Louise Robinson of Statesville, director of children's work for the Western North Carolina Conference, and



Children in the West Lincoln Cooperative Kindergarten are happily mixing a concoction, with the assistance of their teachers.

PHOTO BY LINCOLN TIMES-NEWS

Miss Mary Hardin, church and community worker for the Group Ministry. Financial help has come from the Gastonia District Mission Society and the Duke Endowment.

The churches have gained their feeling of the kindergarten being "ours" from various donations of equipment and funds. This possibly is the first kindergarten ever held by a Group Ministry in the Western North Carolina Conference.

The kindergarten is operated by a board of directors which includes the clergymen named and a layman from each congregation. The board meets four times a year.

Board members are the named ministers with the Rev. Mr. Young, chairman, and the Rev. Mr. Beck, vice-chairman. Mrs. John Hill is secretary, and Dean Reep is treasurer. Other members are Mrs. Stowe

Carpenter, Mrs. Nell Heavner, Mrs. E. I. Sain, Mrs. Inez Hartman, Mrs. Margaret Martin, Miss Helen Jonas, Bobby Hoyle, and Otho Johnson.

The daily schedule for the four- and five-year-old children includes: together time, group experiences, free activity period, clean-up, toileting and hand-washing, setting tables, snack, rest, outdoor play, music-rhythms-games-dramatic play, songs-stories, science, language-arts, number concepts and teacher evaluation of day and planning for the next day.

Helping Hands Extended to Kings

The Rev. Wade Goldston, Chaplain and Professor of Religion at Louisburg College, will be the guest minister at Ahsoskie Methodist Church each Sunday during the summer. He also will be available to any who desire his services for weddings, ministry to the sick or any other personal service.

The Rev. Kimsey King, pastor of Ahsoskie Church, continues to improve. The persistent fever of the past several weeks is receding and full recovery from the virus infection is expected. He remains hospitalized in N. C. Memorial Hospital, Chapel Hill.

Members of Aldersgate Church in Chapel Hill, a former pastorate of Mr. King's are taking turns helping care for the four King children, who went to Chapel Hill to be with their parents when school was recessed.

As announced at Annual Conference in Goldsboro, the congregation of Edenton Street Methodist Church, Raleigh, has started a King Special Account and has collected a sizable amount of money for the family. Anyone who would like to contribute to this account may send a check to Edenton Street Church.

Mr. King was reappointed to Ahsoskie for 1967-68, and he, Mrs. King and the family hope to be home before long.

MOUNT PLEASANT PARSONAGE

Construction of the new parsonage of Mount Pleasant Methodist Church, Route 4, Thomasville, was completed in October, 1966, and open house was held in April. Valued at \$23,000, it contains a living room, family room, three bedrooms, one and a half baths, kitchen, utility room and carport. Serving on the Building Committee were: Allen Leonard, chairman; Mrs. Kirby Pitts, Kenneth and Clayton Hayworth and Don Green. Members of the Finance Committee were: J. C. Hayworth, chairman; Mrs. Jim Conrad, Mrs. Clyde Hilton, Grover Leonard and Robert Hodgins. On the Furnishings Committee were: Mrs. Howard Carver, chairman; Donald Hilton, Mrs. Roy Hilton, Mrs. Don Green and Mrs. Ardis Payne.





Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

WNC WOMEN PLEDGE TO MISSIONS

The Woman's Society of Christian Service of the Western North Carolina Conference pledged \$322,750 to missions for the coming year at the Annual Meeting held at Lake Junaluska June 13-15.

Mrs. E. D. Chandler, Conference treasurer, led the service, with Mrs. Leslie Barnhardt, Conference president, and Mrs. Carl Worthy, Wesleyan Service Guild secretary, assisting. The thirteen district presidents and their treasurers participated.

The colorful ceremony began as the Junaluska choir entered in processional followed by the district officers, each carrying the flag of a nation of the world. All wore choir robes, each group a different color.

By districts the pledges were: Albemarle, \$12,000; Asheville, \$22,200; Charlotte, \$38,000; Gastonia, \$20,000; Greensboro, \$32,000; High Point, \$24,500; Marion, \$13,500; North Wilkesboro, \$10,700; Salisbury, \$24,000; Statesville, \$20,700; Thomasville, \$14,500; Waynesville, \$11,000; and Winston-Salem, \$35,000.

The Wesleyan Service Guild pledged \$44,650, to make the total of almost \$323,000.

PRESIDENT SPEAKS

Mrs. Leslie Barnhardt of Charlotte, president of the Conference, spoke on, "Steps to Greater Oneness," in her message at the opening session. She used the theme of the meeting, "Christian Unity," and the design on the program cover as "steps that women may take for greater oneness."

These steps begin in local congregations, then to the community, across racial lines, to the World Methodist Church and the Church Universal with its spire holding the cross aloft. She added, "You will notice that each step is undergirded with a deep, strong riser-renewal, outreach, witness, service, unity. ONLY five steps, but what giant steps—from local congregations to the Church Universal."

Mrs. Barnhardt added, "Methodist women are called to a dual responsibility to shore-up these steps to achieve greater oneness. We have a responsibility as church members and as members of the Woman's Society of Christian Service or the Wesleyan Service Guild. Fortunately for us, double responsibility never fails to offer more than double opportunities . . . And opportunities came knocking in ever increasing abundance for the women of the Western North Carolina Conference."

She continued, "Opportunities disguised in variegated patterns of programs, studies, worship, fellowship, leadership development . . . and transformed into purposeful

actions. Actions such as extending the outreach of Society or Guild to meet community need by operating a child care center while mothers attend a technical school to learn new skills, or by making a singular witness across racial lines—working together, planning, preparing, promoting, presenting the first Inter-Conference School of Christian Mission in North Carolina; by graphically interpreting the possibilities for strengthening service through channels of the World Methodist Church to meet human needs and translating this new awareness into increased funds pledged for missions around the world."

HERE AND THERE

The Annual Report of the 27th Annual Meeting of the Woman's Society was dedicated to Miss Mary Floyd and Miss Mary Bethea, both deaconesses at Pfeiffer College, Misenheimer, in appreciation for their wonderful years of outstanding service in many phases of the work.

Mrs. J. P. Nesbitt of Asheville was elected secretary of Spiritual Life Cultivation of the Conference society to fill the unexpired term of Mrs. C. G. Norton of Hendersonville. Mrs. Nesbitt has been the secretary of this work in the Asheville District. Mrs. Norton is serving as pastor of two churches at Edneyville and presented her resignation to devote full time to her pastoral duties.

The Conference Woman's Society voted to give 400 new Methodist Hymnals to the Junaluska Assembly for use in the auditorium. The hymnals had been ordered in time for Annual Conference.

Bishop and Mrs. Earl G. Hunt, Jr., of Charlotte were honored by the Conference Woman's Society. An honorary membership was presented to each by Mrs. Barnhardt, who gave the pin to Mrs. Hunt and the emblem mounted on a tie clasp to Bishop Hunt.

The love offering given by the women at communion services amounted to \$6,595 on the last morning of the meeting. This offering was given in honor of the work of Mrs. Ralph Ward in Taiwan and Hong Kong. The recorded voice of Mrs. Ward was used on the program as she expressed her gratitude for the honor.

A special tribute was given to Mrs. Paul Feezor, president of the Thomasville District and to the women of her district for their outstanding graciousness in serving as hostesses for the Annual Meeting. The hostesses entertained at a reception honoring Mrs. Glenn E. Laskey, national president, and at an informal party for the members of the executive committee in a pre-conference session. The hostess district had the

largest delegation attending the Annual meeting.

There were 969 delegates and visitors registered at the meeting.



N. C. Conference

MRS. H. W. DOUB

HOOKERTON-RAINBOW CHARGE

Our congratulations go to the Greenville District for the splendid attendance they had at the Spiritual Life Retreat, held recently at Louisburg College.

We would like to tell you about the 29 women who attended from the Hookerton-Rainbow Charge. When so many of our Women's Societies were not represented at all, we asked them how they were able to get so many to attend. One of their members said it was due largely to the fine type of leadership and the efforts of several outstanding women to keep this high goal constantly before them. One of these was the wife of their pastor, Mrs. E. L. Earnhardt, who just would not let any one say "no" when asked to attend. Then there was, as always, the fine leadership of the district president, Mrs. Donald Edman, the great influence of Mrs. C. H. Boyd, Wesleyan Service Guild Jurisdiction Secretary and the Spiritual Life Cultivation Secretary of the district, Mrs. L. H. Turner. Also we know that Miss Susie Dixon, Hookerton Woman's Society president, and her sister, Mrs. H. S. Taylor, Sr., and Mrs. W. E. Sugg, president of the Rainbow Woman's Society, gave much of their great influence and help in this recruitment.

We are sorry that the picture of this group did not turn out well, but want to give you the list of those attending. From Hookerton, Mrs. H. S. Taylor, Sr., Miss Susie Dixon, Mrs. Lyman Carraway, Mrs. Alton Ginn, Mrs. Chan Slater, Mrs. Willie Morris, Mrs. Bill Joyner, Mrs. Jesse Taylor, Mrs. Bruce Williams, Mrs. Linwood Vause, Mrs. John Worthington, Mrs. Sallie Mae Carraway, Mrs. Asa Haddock, Mrs. H. S. Taylor, Jr., Mrs. Earl Albritton, Mrs. C. H. Albritton, Jr., Mrs. Herman Morris and Mrs. E. L. Earnhardt. From the Rainbow Charge, Mrs. W. E. Sugg, Mrs. Bill Albritton, Mrs. Samuel Pridgen, Mrs. Felix J. Moore, Mrs. Harry Sugg, Mrs. Harvey L. Sugg, Mrs. Willie Gray, Mrs. Henry Dixon, Mrs. Bruce Sugg and Mrs. E. L. Earnhardt (who is a member of both societies, since her husband Rev. E. L. Earnhardt is the pastor of this charge.)

What a beautiful example of Christian cooperation and what a wealth of Spiritual Uplift these women will take back to their other members who could not attend. What a wonderful example for those who perhaps did not try as hard as they might have to keep this feast of God's love and enrichment uplifted before their societies. May each society in the North Carolina Conference begin right now to at least have one car full attending this Retreat next year.

SYMPATHY EXPRESSED

The deepest sympathy and love of all the women in our conference, goes out to Mrs. Harold Braswell, of Whitakers, in the recent passing of her husband Harold.

Louise has served so long and so well in many offices in our conference; first in her local society, then for four years as president of her district, and then as Conference Secretary of Missionary Education and Service for four years. May our Heavenly Father be very near to her in her sorrow.

CHANGE OF ADDRESS

The address of Mrs. E. B. Fisher, Registrar for the School of Christian Mission, has been changed to: Mrs. E. B. Fisher, 503 Tarleton, Burlington, N. C. 27215.

Two N. C. Girls Part of Team

Miss Joan Goforth of Rutherfordton and Miss Shelia Ballard of Charlotte will serve more than a year as members of the national Methodist Youth Fund/World Mission Team. For six weeks this summer Miss Goforth will work with the Neighborhood House in Calexico, Calif., and Miss Ballard with the Florida Christian Migrant Ministry in Orlando, Fla.

The Methodist Youth Fund/World Mission Team will consist of 41 members who will form a nucleus of interpreters of the Christian world mission to youth and adults of The Methodist Church and the Evangelical United Brethren Church.

The members, divided into 11 smaller teams, will observe and participate for six weeks during the summer in the programs of community centers and day camps, town and country projects, inner city churches, and other mission projects in several states. Then from September, 1967, through August, 1968, they will spend weekends interpreting the Christian world mission in the light of their summer service experience. In doing this, they will serve voluntarily in their own regions at least one weekend a month with conference, district, or local youth groups.

The Methodist Youth Fund/World Mission Team project, now in its third year, is sponsored by the Methodist Youth Fund and the Methodist Interboard Committee on Missionary Education.



GOD AND COUNTRY AWARD

This was the scene during presentation of the God and Country Award on Sunday, June 11, at Whitakers Methodist Church to Lawrence Michael Hagwood. Left to right are Mrs. L. B. Hagwood, recipient's mother; the Rev. Julian M. Aldridge Jr., the pastor; young Hagwood and his father L. B. Hagwood. Mr. Hagwood is Scoutmaster of the troop.

Methodists Giving to National and World Programs Listed

Methodists gave \$35,230,243 during the 1966-67 fiscal year to carry on the national and world-wide programs of their denomination.

According to the Rev. Dr. Don A. Cooke, general treasurer of The Methodist Church, the total for the fiscal year ending May 31 is \$397,488 less than a year ago, or a decrease of 1.12 per cent.

Included in the total is \$17,635,290 for World Service, the church's basic benevolence fund, and \$743,806 for the relief of suffering in the India food shortage. The latter fund now stands at \$1,169,651 during a two-year collection period.

The \$17,635,290 for World Service is approximately 98 per cent of the annual goal of \$18,000,000 and is a decrease of about \$24,000 over a year ago. In the report as a whole, increases were shown in six categories of regular benevolence and administrative funds and decreases were reported in seven categories of benevolence funds.

In making the report Dr. Cooke noted that the totals are for only the national and world-wide programs of Methodism and do not include sums given for local church or annual conference expenses and programs. This grand total of all Methodist giving will not be available for some months yet.

The complete benevolence report shows:

World Service — \$17,635,290, down .13 per cent
 World Missions Advance Specials — \$7,855,637, down 1.59 per cent
 National Missions Advance Specials — \$1,882,867, down 2.99 per cent
 Overseas Relief Advance Specials — \$798,434, up 6.57 per cent
 One Great Hour of Sharing — \$731,877, down 4.85 per cent
 Fellowship of Suffering and Service — \$869,232, down 4.42 per cent
 Television-Radio Ministry — \$300,911, down 3.41 per cent
 World Service Specials — \$118,389, up 16.33 per cent
 Temporary General Aid — \$284,228, up 3.16 per cent
 Racial Witness Relief — \$6,705, down 64.48 per cent
 Emergency Help for India — \$743,806 (\$425,844 reported a year ago in first month of collections)

The complete administrative funds report shows:

Episcopal Fund — \$2,376,285, up 3.33 per cent
 General Administration — \$1,050,794, up .79 per cent
 Interdenominational Cooperation — \$575,782, up .98 per cent

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

July 3- 7: Methodist Consultation on Evangelism in Youth Ministry, Nashville, Tenn.
 July 6: Executive Comm., Board of Education, Nashville, Tenn.
 July 25: National Association of Methodist Two-Year Colleges, Nashville, Tenn.

LAKE JUNALUSKA ASSEMBLY

June 28-30: Methodist-Roman Catholic Conversations
 July 3- 6: Southern Regional Conference on Christian Social Concerns
 July 5- 9: Southeastern Regional Family Life Conference
 July 9-14: Southeastern Jurisdictional Ministers Conference
 July 13-20: Regional MYF Workshop
 July 17-20: Junaluska Bible Conference
 July 18-20: Southeastern Jurisdictional Historical Society
 July 20-26: Southeastern Jurisdictional Missionary Conference
 July 20-26: Youth and Missions Conference
 July 21-23: Commission on Missions
 July 27-30: Southeastern Jurisdictional Laymen's Conference
 July 30-Aug. 11: Leadership and Laboratory Schools
 July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
 July 31-Aug. 11: Ecumenical Theological Refresher Course
 Aug. 1- 3: Southeastern Jurisdictional Workshop on Hospitals and Homes
 Aug. 9-13: Southwide Lawyers and Physicians Conference
 Aug. 11-14: Conference on a New Day in Christian Education
 Aug. 13-18: Candler Camp Meeting
 Aug. 13-18: Conference on Evangelism
 Aug. 13-18: Spiritual Life Conference
 Aug. 14-18: Church Business Managers Conference
 Aug. 18-20: Commissions on Membership and Evangelism
 Aug. 21-26: MSM Students
 Aug. 28-29: Regional Methodist Public Relations Consultation
 Aug. 28-Sept. 2: Senior Citizens Conference



MRS. CATHRINE VICK

Dear Girls and Boys:

Have you turned on your television in the last few weeks to see your favorite program and been disappointed to find a program in which men from various nations have been discussing the conditions in our world? These are leaders from many nations who are trying to solve some problems which have created war among peoples. They are meeting in sessions at the United Nations to find peaceful ways of solving our problems. They are trying to find solutions that will give all men the rights and freedoms which we know God intends all men to have.

Jesus came to live among men to show them how to have a better life and how to live together in the world in peace. He said, "I am come that you might have abundant life." He showed us that the best way to live with others is to love them and share with them all the good things God has given us. As each of us learns to love and share with those about us, we will grow so that we learn to love all men on earth and share God's gifts with them. Let us pray each day that God's will may be done on earth.

AUNT GAY

RAT-A-TAT-TAT

Queer sounds were coming from down in the orchard lot. Jerry's Uncle Jim began listening, from the back porch where he had been sorting apples for market.

"Rat-a-tat-tat! Rat-a-tat-tat! Forward, march!" he heard.

"A parade," smiled Jerry's Uncle Jim. "I mustn't miss that." So he fastened the top on the last barrel of apples, put aside his hammer and started for the orchard lot. Soon he saw that the voices belonged to Jerry, and Phyllis, his playmate. The Serano boys from the next farm were also there. He could see little Carl Yoder, too, who lived with the Prices, up the valley road.

"Here, get in step, Carl," Jerry was saying. "You won't make a good soldier if you don't learn to keep in step."

"Yas," whimpered little Carl; "but my legs, they not long like the others."

"Well, you just gotta learn to keep up with the rest."

"Me, I like da parade," said Mickey Serano; "I like da rat-atat-tat of da drum. But I no like da fight."

"Me neither," said his brother. "Pa

says good Americans don't fight. And Pa is an American now."

Just then Jerry's Uncle Jim came from under one of the low-hanging apple-trees. He had heard what the boys were saying.

"Hello," he said. "What's this, a parade?"

"Yes, Uncle Jim," replied Captain Jerry. "We're all soldiers. But the boys don't want to fight. They're not good soldiers."

"My Pa says good Americans don't fight," insisted Mickey.

"And your father is exactly right," replied Uncle Jim; "your father is a good soldier."

Five pairs of eyes opened wide at this statement.

"Aw, how can he be?" urged Jerry.

"You were a soldier, Mr. Jim," said Phyllis. "Tell us about how you learned to fight."

"Sit down here," commanded Uncle Jim. "There. Did you know that the best kind of soldier don't fight real battles? Oh, sometimes it has been necessary because everyone didn't understand; but the very best soldier is the soldier of peace. And everyone, men, women, boys and girls, can be that. It takes just as hard training, for it means learning to love all your neighbors, both those here and those in countries over the sea."

Jerry looked at Carl, who grinned back at him. Carl came from far-away Germany. Then he looked at the Serano boys, who smiled wide, white-toothed smiles. They had come from sunny Italy.

"We da gooda friends," Mickey said, nodding his head emphatically. "Jerry and Phyllis bring me da puzzle when my leg she get hurt."

"And Carl taught us how to ski last winter," Phyllis put in.

"Just so," said Uncle Jim. "You are all good friends. Why not the same with all the boys and girls, all over the world?"

"Then when we grow up we shall still be friends," said Jerry; "and we wouldn't want to fight."

"No," said Uncle Jim "and what a happy world this would be."

"Then there wouldn't be parades?" asked Carl.

"Yes," said Uncle Jim, "for the soldiers of peace would want to parade. When their drums sounded down the streets, people would say, 'Come, see the parade! The soldiers of peace are coming

down the street; it is the friendly parade!'"

Mickey's eyes glistened. "Me — I try," he said. "I like da rat-a-tat-tat of da drums. But I no like dat fight!"

Often after that, Uncle Jim would hear the happy sound of the little tin drum as it said, "Rat-a-tat-tat! Here come the soldiers of peace!"

Selected

BOOKS OF THE BIBLE

Some of the books of the Bible are about a certain subject. Can you name them?

1. The beginning of the world and of history.
2. The "going out from Egypt."
3. The Hebrew priests.
4. The counting of the people.
5. Lists of the laws of the people.

Some books tell of a kind of writing. Name them.

1. A court record of kings.
2. The words of a man addressed to God.
3. A great body of wisdom literature.
4. A song of love.

WHAT DOES MY ANIMAL LIKE?

This is a fun game you can play with your friends. The leader begins by choosing an animal (for instance a horse) and says "I like my horse with an H because he is . . ." The next player gives a reason, beginning with an H, like happy. The second player adds another word beginning with H. When a player cannot supply a word describing the horse, he drops out. The play continues until only one player remains. He is the leader who will start a new game by choosing another animal. Each descriptive word must begin with the same letter as the name of the chosen animal. You may not use words you have made up. Get your thinking cap on and see how many words you can think of.

RIDDLES

I am filled every morning and emptied every night; except once a year when I am filled at night and emptied in the morning. What am I?

A Stocking

What is everybody in the world doing at the same time? Growing older.

How many times can 18 be subtracted from 180? Only once, because any later subtractions would not be from 180, but from a smaller number.

ANSWERS FOR LAST WEEK

Romans; Corinthians; Galatians, Philipians, Colossians; Thessolonians; Timothy; Titus; Philemon.

Sunday School Lesson

FOR JULY 9

BY RAYMOND A. SMITH

Men With Good News

Background Scripture: Acts 14
Lesson Scripture: Acts 14:8-18

In this lesson we continue the story of the mission carried on by Paul and Barnabas in the area to the northeast of Antioch, here the church that sponsored the mission was located. The main action in this story took place at Lystra, a town in the general region of Lyaconia, now a part of Turkey.

Their presence in this place is explained in Acts 14:1-8, which tells of their leaving the nearby town of Iconium where strong opposition of the Jews developed and made their departure necessary. It was then that they proceeded to Lystra. The story opens with the account of the healing of the cripple there. The element of faith is prominent in this miracle, for the account says: Paul, looking intently at him and *seeing he had faith to be made well*, said "Stand upright on your feet". And he sprang up and walked.

This incident provoked a most interesting, indeed disturbing, response from those who witnessed it. The crowd was at once ready to regard the apostles as gods, saying: "The gods have come down to us in the form of men." Barnabas, they identified as Zeus, the chief god of the Greeks. Paul was thought to be Hermes, traditional messenger of the gods, because he did most of the talking. Some Bible students think this story suggests something of the appearance of Barnabas, since Zeus was often, or usually, portrayed in sculpture as one with a full beard.

This belief, on the part of the crowd, that Paul and Barnabas were gods, went so far that there was actually an attempt to offer a sacrifice in their honor. At this point, Paul who was evidently much disturbed at the turn of events, began to speak: "Men, why are you doing this?" he asked, "We are also men of like nature with you, and bring you good news, that you should turn from these vain things to a living God who made heaven and earth." He then went on to declare that the God that he (Paul) worshiped was the one whom, in a sense, they already knew something about. This was because God had provided the benefits of the natural world that they had been enjoying all their lives.

It has been pointed out that Paul, in this sermon, said nothing about Christ, his birth, teachings, life, death or resurrection. But, as Ferris (see Interpreter's Bible) has explained, these men had first to be broken away from their primitive notion of God before they could appreciate the full Gospel. They evidently tried to give the apostles divine status because they could do things mortals could not do (the healing of the cripple being an example of this). In other words, they considered proof of divinity to lie in the power to do the extraordinary and the unusual. That this tendency

still exists in the human race is seen several ways. For example, many people elevate science to the realm of the divine because it has given mankind so many wonderful comforts and conveniences. When so regarded, we speak of "Scientism" and its devotees. Likewise there are worshipers of governmental power. These think that the government can solve all the problems of human society by passing laws and providing funds. Finally, we see this same weakness in those who worship public personalities such as athletes, actors, military leaders and others. According to press dispatches the masses of Egyptians refused to accept Nasser's resignation, crying out: "You are our Father, our Leader, do not desert us now."

Paul made the point to his pagan audience that it was *not* their idols that had given them benefits. Rather it was God, Creator of heaven and earth, the great unseen power behind the forces of nature that was responsible for their blessings.

Reading further in Acts 14, we may see how Paul and Barnabas continued to encounter opposition from those who didn't agree with them. They were exposed to insults and beatings, in one case so severe that Paul was left for dead. When finally they came back to their home church at Antioch to relate the details of their missionary journey we read that they reminded the people who had sent them out that the spread of the Gospel was fraught with many dangers and difficulties. "They returned to Antioch strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the Kingdom of God."

So it was in the time of the apostles. So it still is today. We are not promised ease and peace in this life. We are promised only glory. That is the "good news" Paul and Barnabas proclaimed.

★

FOR JULY 16

God Makes No Distinctions

Background Scripture: Acts 15
Lesson Scripture: Acts 15: 1-11

The 15th chapter of Acts is one of the most important writings in the New Testament. This is because (1) it is the first of many church councils recorded in Christian history and (2) it marks the point at which the Church made a definite break with the mother-religion, Judaism, and set out upon its course through history as a separate religion.

There has been much discussion as to whether or not the council at Jerusalem, recorded in Acts 15, is the same one referred to in Paul's letter to the Galatians (see Galatians 2: 1-16). If the reader will take time to read the Galatians account the problem will become immediately apparent. In the Acts account there is no hint of a "knock-down-and-drag-out" fight. On the contrary, the proceedings are predominantly peaceful. But in the Galatians account it appears that Paul was really angry with the opposition, and names Peters as one of the offenders.

Without going into an extended discussion of the differences in these accounts.

the main issue seems to be clear. It was this: Can a Gentile come into the Church without first becoming a Jew? There were those who thought that any candidate for membership in the Church should first be circumcised, should observe the Jewish rules regarding eating certain foods, and should keep away from social contacts with Gentiles.

Now to us who live in the 20th century such an attitude may appear to be very narrow-minded. However, it is only fair to note that the Jewish Christians thought of the new movement begun by Jesus' followers as a continuation of their own faith. They could look back eighteen centuries to the time of Abraham, thirteen centuries to the giving of the Law by Moses, to the subsequent prophets and wisdom teachers and to hundreds of thousands of fellow-Jews who had lived and died by the faith. Moreover, "the yoke of the Law" was, for most of them, not a burden, but a delight (see Psalms, chapter 1). How could Paul and others seem to regard all this so lightly? It must have seemed to the members of the Jerusalem church that Paul and Barnabas were about to "sell out" to the Gentiles. They (the Jewish wing of the Church) might even have quoted Jesus: "Do not suppose that I have come to abolish the Law and the prophets; I did not come to abolish but to complete" (Matthew 5:17).

But in spite of what seems to be a good case for the conservatives, as seen above, it was evident that the newly-born Christian church could never impose upon the Gentiles all the ritual requirements of Judaism. The "liberals" could have quoted the words of Jesus: "No one puts new wine into old wineskins; if he does, the wine will burst the skins, then wine and skins are both lost. Fresh skins for new wine" (Mark 2:22 NEB). The time had come when traditions of the mother-religion could not be used, in their complete form, by the growing church. As we have pointed out in these columns many times before, the quarrel Jesus had with the religious establishment of His time was not with the broad traditions of Judaism. With most of these He was in perfect agreement. But He taught that the *interpretation* of the Law that was popular in his time by-passed the *original intention* of the Law by surrounding it with the sort of interpretations Jesus regarded as, in effect, making void the real meaning of it.

The world we live in is one that is not much impressed with the importance of ritualistic details in any religion. But it does respect sacrifice and service to others. Paul and Barnabas were "men who risked their lives for the sake of our Lord Jesus Christ" (Acts 15:26). This is the kind of leadership that will be recognized.

There is an old proverb that runs like this: "The wild geese do not rise when the leader *calls*, but when the leader *rises*." Perhaps the world will heed the call of the Church, not when the church merely *calls*, but when it rises to its real mission as a servant church --- "the servant Church of a servant Lord."

◇ ◇ ◇

There is no exercise better for the heart than reaching down and lifting people up.

John Andrew Holmer

Methodist News Round-up

METHODIST BISHOP TO HEAD RIAL

Bishop Prince A. Taylor, episcopal head of the New Jersey Area has been elected chairman of the board of directors of Religion in American Life, Inc. (RIAL). This organization seeks to enhance religious commitment of Christians and Jews in cooperation with national mass advertising programs.



LAY ACTIVITIES WORKER TO STUDY AT SEMINARY

Charles M. Sorenson, who has been on the staff of the General Board of Lay Activities for the past six years, has resigned and will study at Garrett Theological Seminary. He will also serve as minister of administration in the Wilmette (Ill.) Parish Methodist Church.



KOREAN UNIVERSITY SPONSORS ASIA-WIDE PROGRAM FOR WOMEN

Ewha Woman's University, Seoul, Korea has just announced the establishment of an Asian Cultural Center for Women. The purpose of the Center is "to promote better relations among Asian women . . . through education, study and training." The 8,000 student university will offer five programs to start with, calculated to meet the needs of faculty, graduate students, undergraduate students, housewives and mothers.



CHAPLAIN DIES IN VIETNAM

Army Chaplain Ambrosio S. Grandea, 34, died June 13 in the Philippines of wounds sustained in Vietnam.

Chaplain (Maj.) Grandea, member of Baltimore Methodist Conference, succumbed in an Air Force hospital, not far from Corregidor where he was born. He was the first Methodist chaplain to die in Vietnam.

He was wounded in the legs June 4 while conducting religious services in the field at Chu Lai, where he served with the 25th Division.

The body was returned for services June 20 at Ft. Meade and for burial in Arlington National Cemetery.



Sedge Garden Opens New Sanctuary

The formal opening and cornerstone laying services for the new sanctuary and classrooms of Sedge Garden Methodist Church, Kernersville, were held on June 25 at the morning worship services. Open house was observed from 2 to 5 in the afternoon.

The pastor, the Rev. D. Leon Stubbs, was assisted in the service by Dr. Julian A. Lindsey, superintendent of the Winston-Salem District.

Built at a cost of \$300,000, the sanctuary has a divided chancel, wall-to-wall carpet-

ing, built-in cushioned pews and is air conditioned. It has a seating capacity of 700 persons.

The building committee was Ray C. Cates, chairman; Fred Campbell, Edwin Swaim, Stacy Kirkman and Roger Hastings.

The Twenty-year Long Range Building Plan proposal was submitted in September 1964 under the leadership of the Rev. H. Claude Young, Jr. The next unit to be built will probably be the Fellowship Hall, with adjoining offices, conference room, parlor, choir room and library.

'Billy's Back in Britain'

"Billy's Back . . . in Britain." These crisp words appear on buses, billboards, notice boards, and in subways, all over England proclaiming the return of American Evangelist Billy Graham.

The evangelist is in London to launch the All Britain Crusade from Earls Court Arena to 25 major cities throughout the British Isles by closed circuit television. The nine-night Crusade, which began June 23, is expected to be the most penetrating evangelistic outreach in Mr. Graham's 20 years of crusading.

The national effort this year is the fourth major Crusade in London beginning only one year after his successful Greater London Crusade that drew more than 900,000 people during the month of June.

Asked why he was returning to England so soon after his Crusade here just 12 months ago, he replied:

"This Crusade is the largest undertaking of its kind that we have engaged in, but it is really a continuation of our achievements of last year.

"If a spiritual awakening takes place in Britain, and there is evidence that it could

be on the way, it would have a profound effect on the whole world. And we need it now.

"We must avoid over-confidence; we have to work as hard as ever before."

Not only will the Crusade services be projected by television relay, but also by the Post Office sound through the hospital radio network. Approximately 15,000 patients in nearly 200 of England's hospitals homes for the elderly, and institutions for the blind will have the opportunity to participate in the Earls Court meetings through the use of bedside headphones. This is the first time an evangelistic service has been carried on the network on such a broad scale.

The final Crusade service is scheduled for July 1.

OPPORTUNITIES

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NORTH CAROLINA Christian Advocate

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Greensboro, N. C., July 13, 1967

Number 27



Oldest Lay Speaker Recognized

Bishop Paul N. Garber is shown presenting on behalf of the Board of Lay Activities an Honorary Lay Speakers Certificate to Mr. Eugene B. Caffee of Granby, N. C. Mr. Caffee is 90 years of age and doubtless the oldest of over 1,000 lay speakers in the North Carolina Conference. He has been a lay speaker since 1954 and a member of the Mt. Zion Church on the Currituck Charge since 1900. He is presently living at the Retirement Home in Durham and was accompanied to the conference by Dr. Joseph F. Coble, (shown at right), who is Superintendent of the Home.

Each year since 1954 Bishop Garber consecrates hundreds of lay speakers in the North Carolina Conference during the February Lay Rallies for service in the Lenten No-Silent-Pulpit Program.

In both the North Carolina and the Western North Carolina Conference lay speakers are rendering an outstanding service as they have filled pulpits that otherwise would have been silent and assisted pastors in numerous other ways.

* CAROLINA BRIEFS *

Last Rites Held For Dr. Carl King

Approximately 150 ministers gathered at Broad Street Methodist Church, Statesville to participate in final memorial honors for Dr. Carl H. King in a 2 o'clock service on June 29. Bishop Earl G. Hunt, Jr. officiated assisted by Dr. Frank B. Jordan, Broad Street pastor, and Dr. C. C. Herbert, Jr. pastor of First Methodist Church, Gastonia. Graveside services took place at the cemetery of his home church, Hickory Grove Methodist at Charlotte, with Dr. Emmett K. McLarty, Jr. in charge.

The 69-year-old Methodist educator who had made a good recovery from a heart attack about three years ago, was stricken on June 27 while on a visit to Statesville for consultation with Rev. Robert H. Stamey, his successor in the position of Executive Secretary of the Western North Carolina Board of Education. Dr. King had lain down for a brief rest during the lunch hour and slipped away without any evidence of struggle.

Serving for many years on the General Board of Education, Dr. King had directed the educational program of the Western North Carolina Conference for the last 33 years. During that time, when the church was passing through many transitions and changes, he gave wise and valuable leadership.

The funeral service was dominated by an atmosphere of triumph rather than tragedy as Bishop Hunt spoke of the past achievements of one who bore many of the marks of greatness. He mentioned three outstanding characteristics which gained for Carl King the affection and admiration of those who knew him: his singlemindedness of purpose; his sense of personal integrity; and his dedicated churchmanship.

Among surviving relatives are his wife, Mary Eskridge King and two sons, Carl H. King, Jr. of Asheville and William E. King of Rocky Mount.

♦ ♦ ♦

IN APPRECIATION OF CARL H. KING

Who kept the Campus Ministry on his conscience;

Who served longer than anyone else on the Interconference Commission on College and University Religious Life;

Who belonged to its Executive Committee from its inception;

Who attended faithfully ours and other meetings on behalf of a more effective ministry to those in college and university communities;

Who always could be counted in the column of progress in Christian higher education, evaluating both old and new ideas with equal clarity;

We, the Executive Committee of the Interconference Commission on College and University Religious Life of The Methodist Church in North Carolina, meeting at Greensboro College, Greensboro, N. C., July 3, 1967, make this resolution. Copies are to be carried in our minutes, sent to Mrs. King, and published in the North Carolina Christian Advocate.

James G. Huggin
Chairman
W. M. Wells, Jr.
State Director
(for the Committee)

† Rev. Ted Hoffmann, minister of the Methodist Home in Charlotte, preached at St. John's Methodist Church, Charlotte, on Sunday morning, July 9.

† Mrs. Mabel Smith, the mother of Mrs. Horwood P. Myers, passed away on June 16. The Rev. Mr. and Mrs. Myers are at Central Methodist Church in Concord.

¶ Myers Park Methodist Church, Charlotte, and Sardis Presbyterian Church are co-sponsors of a Sunday morning worship service at the Ponderosa Family Camp at Myrtle Beach, S. C.

† Woodleaf Methodist Church, Woodleaf, will have homecoming services on Sunday, Aug. 6. All former pastors and friends are invited to attend. A picnic lunch will be served after the 11 o'clock worship service. Rev. W. H. Benfield is pastor at Woodleaf.

† Ground-breaking for the new sanctuary and education building of Pleasant Garden Methodist Church was held on Sunday, July 2. Dr. J. G. Winkler, Greensboro district superintendent, was present for the ground-breaking and preached at the morning worship service.

† Dr. Fred Paschall preached at the 10 o'clock worship service of Moore's Grove Methodist Church, Hendersonville, and at the 11 o'clock service of Balfour Methodist Church, on July 2. Dr. Paschall is a retired member of the WNC Conference, now residing in Hendersonville.

¶ A reception honoring Rev. and Mrs. Robert J. Ralls and Rev. and Mrs. C. Harley Dickson was held at First Methodist Church, Waynesville, on Sunday afternoon, July 2. Mr. Ralls was appointed pastor of First Church at Annual Conference, and Mr. Dickson is the newly appointed superintendent of the Waynesville District.

† Mrs. C. R. Hollowell, wife of the pastor of the Goshen-Keener Charge, was presented a life membership pin on July 2 by the Woman's Societies of Christian Service of the two churches. The presentation was made by Mrs. James Floyd of the Keener Church and Mrs. James Weeks, president of the Goshen WSCS. Mrs. Kirby Sanderson, immediate past president of the Goshen WSCS, also received a life membership pin.

† All eight Methodist churches of the Kannapolis area have been participating in union services on Sunday evenings during the summer. Trinity Methodist Church will be host for the services from June 25 through July 23. The Rev. George W. Thompson, minister of Christ Methodist Church, Greensboro, will preach on July 16, and the Rev. Dr. James G. Huggin of Wesley Memorial, High Point, will be the preacher on July 23. Other speakers have included Dr. E. K. McLarty, president of Brevard College; Dr. C. C. Herbert, Jr., minister of First Church, Gastonia, and Rev. O. N. Hutchinson, Jr., of Ardmore Church, Winston-Salem.

† Rev. Courtney Ross, the pastor of Love's Methodist Church, Walkertown, will be the leader for a Bible Study to be held at Central Methodist Church, Mt. Airy, from Sunday, July 16, through Wednesday, July 19. Supper will be served each night at 6:30 p.m. followed by a period of recreation. The study will be attended by Methodist young people from the 13 charges in the area.

¶ Members of the WSCS and WSG of Fair Grove Methodist Church, Thomasville, entertained with a tea honoring the Rev. and Mrs. George Starr on Sunday afternoon, June 18, at the home of Mr. and Mrs. William Bowser. Mrs. Chleo Fritts, church treasurer, presented to the Starrs from the church membership a pair of silver candlesticks and a monetary gift of love to show appreciation for their four-year pastorate. Approximately 175 guests attended.

¶ The Chancel Drama Group of East Carolina College, under the sponsorship of the Campus Ministerial Association, will present two religious dramas in the Fellowship Hall of Jarvis Memorial Church, Greenville, on Tuesday evening, July 18, at 8 o'clock. The first of the plays is "He Came Seeing" by Mary Hamlin; the second is "The Sandbox" by Edward Albee. The Chancel Drama Group also presented the plays at St. James Episcopal Church, Wilmington, on July 6.

† Dr. Ronald Dierwechter, a medical missionary on furlough from Algeria, will speak at Memorial Methodist Church, Charlotte, on July 16 at the worship service. *Together* magazine featured Dr. Dierwechter in an article entitled, "Do-It-Yourself Doctor," in the June issue. Dr. Charles E. Ratliff, Davidson College professor who spent three years teaching in Forman Christian College in Pakistan, preached at Memorial Church on July 9. The minister, Rev. C. Jack Caudill is on vacation.

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Church Women United Holding Ecumenical Assembly

More than 2,000 church women representing many Christian faiths, including Roman Catholic and Eastern Orthodox, are meeting at Purdue University July 13 to 16. This meeting is being sponsored by Church Women United, which is related to the National Council of Churches. It will hear presentations on critical social and economic issues of the day, and will seek to pin-point those issues which are of greatest concern and which can best be tackled by church women in their local communities.

In business sessions the women will elect new officers and 125 members to the Board of Managers for the coming three-year period. Women from all 50 states and from about 50 foreign countries are expected to attend.

Two South African Theologians Win Suit

When Prof. Adrianus D. Pont of the Uni. of Pretoria in South Africa wrote a series of articles in a church journal accusing certain fellow churchmen of seeking the overthrow of "the existing order" in South Africa, he was sued for libel by Dr. Albert S. Geyser, professor of divinity at the University of Witwatersrand and Dr. C. F. Beyers Naude, director of the Christian Institute of Southern Africa, a controversial interdenominational, multi-racial information and conference center at Braamfontein.

While Geyser and Naude were not mentioned by name, it was clear that they were the ones being "tagged." Pont's articles included attacks on churches affiliated with the World Council of Churches, the National Council of Churches in the U.S., and the British Council of Churches. He was given opportunity to apologize in print for his untrue allegations and refused. Thereupon the suit was instituted.

Geyser and Naude were awarded \$14,000 each. Pont must, in addition, pay the court costs estimated up to \$140,000. Churches which had been under attack by Pont made donations to underwrite a guarantee of the court costs. The Board of Missions of The Methodist Church contributed \$10,000 of the amount which Geyser and Naude had to put up prior to the trial. This amount will now be refunded.

In commenting upon the outcome, Dr. Tracey K. Jones, Jr., associate general secretary of the Methodist Board of Missions, and head of its World Division, stated: "the high court in South Africa has made it clear to all that a great injustice was done to Dr. Naude and Professor Geyser when accused of trying to overthrow the existing order. We are glad to have had the opportunity to help share in the defense of two world recognized Christian leaders and believe this decision will strengthen ecumenical ties Christians have throughout the world."

In a 180-page judgment handed down in the Rand Supreme Court, Mr. Justice Trollip held that references to Communism, "underground activities" and the overthrow of the existing order in South Africa contained in Professor Pont's articles were a serious libel since they could be identified with the plaintiffs.

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TV Star Speaks To MWF

By KENNETH HORN

Betty Feezer, star of The Betty Feezer Show, telecast over WBTV, Charlotte, each weekday, spoke at the annual Ministers' Wives Fellowship luncheon, held at Lake Junaluska in connection with the Western North Carolina Annual Conference. Mrs. Feezer told the 400 wives of Methodist ministers serving churches in western North Carolina that there was just so much that a minister's wife could do, even though there was probably a great deal more expected of her.

The first job, she said, was, as a woman, to be a wife. The smart wife, she admonished, will let her husband be the boss; or at least let him think he is! The second task, where it applies, is to be a mother. Only after these two tasks have been attended to, should community service be considered.

In considering community service, Mrs. Feezer, who is the mother of a thirteen-year-old daughter and two sons, eleven and seven, suggested three guidelines: first, recognize personal abilities and accept only tasks which fit the abilities; second, be sure there is some satisfaction in what is to be done; third, consider the contribution that can be made. On the basis of these guidelines, she further suggested that only one "big job" be undertaken in any one year.

Mrs. Feezer also said that the most important attitude that wives and mothers could have today is that of "staying young." She explained that this means that "you've got to know there is a younger generation, that there are other kinds of music beside that of Benny Goodman's and that it does no good to talk about 'the good old days' or 'when I was young.'" In addition to a breakdown of prejudice against race and religion, there has to be one against music and art. Although at first she disliked it, she now says, "I think op art is great." "We are often down on things we are not up on," she observed.

A member of Providence Methodist Church in Charlotte, Mrs. Feezer teaches a church school class there.

Updating Your Ecumenical Stance

Interest in the ecumenical approach has increased in North Carolina since recent announcement of the establishment of the Interpreters House at Lake Junaluska. The movement toward more brotherly relations with people of other denominations is growing. More meetings across denominational lines for worship and study are taking place.

Those who wish to understand better what ecumenism is all about will have a chance to do so by attending the Ecumenical Theological Refresher Course scheduled for July 31 to August 11 at Lake Junaluska. Dr. Carlyle Marney, who will launch the Interpreters House program next fall, is to be dean, and sponsors of the course are the Lake Junaluska Assembly and the World Methodist Council.

Among the lecturers to appear are: Elmer G. Homrighausen, Professor of Ecumenical Theology, Princeton Theological Seminary; Edward A. Maziarz, Professor of Philosophy,

Loyola University; Bruce Rahtjen, Professor of Biblical Theology, St. Paul School of Theology; and Ernest Unterkoefer, Bishop of Charleston, S. C.

Special preacher during the conference will be Oswald P. Bronson, Vice-president, Interdenominational Theological Center, Atlanta.

Registration is scheduled for the afternoon of July 31 at Lambuth Inn, where the lectures will take place. Tuition charge is \$20.00. Laymen may register. To pre-register or for further information, write Ecumenical Refresher, Box 67, Lake Junaluska, N. C. 28745.

Central Jurisdiction To Have Called Meeting, Aug. 16-18

A special meeting of the Central Jurisdictional Conference has been called to take place at Nashville, Tenn., Aug. 16-18. The main item of business will be the election of a bishop.

Important problems related to the abolition of the jurisdiction by next spring will no doubt also be discussed. Five annual conferences of the jurisdiction comprising 90,000 members—one-third of its membership—are slated for merger into their appropriate geographical jurisdiction before then, however. This would leave seven annual conferences in the Central Jurisdiction until next spring, when the jurisdiction would cease to exist.

The North Carolina-Virginia Conference of the CJ (Central Jurisdiction) is expected to be eliminated during this year, as is true of four CJ annual conferences within the territory of the South Central Jurisdiction. Matters relating to the transfer of these five conferences and to the continuance of the remaining seven until the Uniting Conference at Dallas next April will no doubt be on tap when the CJ Conference meets next month.

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In what manner do you transact your worldly business? I trust with diligence: whatever your hand findeth to do, doing it with all your might; in justice, rendering to all their due, in every circumstance of life; yea, and in mercy, doing unto every man what you would he should do unto you. This is well; but a Christian is called to go still further, to add piety to justice; to intermix prayer, especially the prayer of the heart, with all the labour of his hands.

—John Wesley



Page
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EDITORIALS



Now That Merger Is Assured

Although the full vote is not yet in, the union of the Evangelical United Brethren Church and The Methodist Church is now a mathematical certainty. The favorable vote in our church will run close to 90%. Perhaps in all of our history we have never made a major decision which has had greater approval.

This union of brethren should surely evoke rejoicing in our midst, and thanksgiving to God for His evident guidance. However, now that union is assured, we dare not, we must not, rest upon our oars. The General Conference, which now will become a uniting conference, is scheduled to meet in Dallas, April 21 to May 4. It has a monumental task ahead of it. Our elected delegates need the prayers and concern of the entire membership of these two churches as they prepare for the decisions which they will be called upon to make at Dallas.

We hope to give our readers over the next several months information about problems to be worked out and the direction in which the church seems to be moving.

Problems of Our Big Annual Conferences

With the passing of the years, our annual conferences in North Carolina have moved from small and simple organizations to big and complex ones. Thirty-five years ago the North Carolina Conference was composed of 231 pastoral appointments; now there are 526. In this interval of time the number of clerical members, including retired and on trial has jumped from 270 to 596 and the number of approved supply pastors has increased from 14 to 131 including retired.

The comparable figures for the Western North Carolina Conference are as follows: increase in pastoral appointments, from 303 to 665; increase in clerical members, including retired and on trial, from 373 to 775; increase in approved supply pastors from 19 to 170, including retired.

Thirty-five years ago, not only presiding elders made oral reports at conference, but pastors were given an opportunity to tell about their year's work. The structure of our annual conferences contains many more boards and com-

mittees. In 1931 the Journal of the North Carolina Conference contained 152 pages. The current one is a book of 520 pages.

The Western North Carolina Annual Conference held its 1931 session at Central Church, Asheville, November 11 to 15. This was exactly the same number of days as the recently adjourned annual meeting which took place at Lake Junaluska. What does this mean? Simply this: that a vastly increased amount of business, involving more than twice as many people, had to be transacted within the same amount of time. Exactly the same circumstance exists for the North Carolina Conference.

The details outlined above lead us to the conclusion that the structure and program of our conference sessions should be carefully restudied. While there have been changes going on from year to year, and especially from decade to decade, these seem scarcely to have kept pace with changing demands and circumstances.

Several questions might be relevant in connection with such a study.

What is the main business of the annual conference within the total structure of the church? What more can we do prior to annual conference in preparation for it? Can we cut down on time-consuming mechanical operations? Are special luncheons and dinners an asset or a liability? What other business or activities are non-essential or less essential? Can we make better use of modern sophisticated machines and equipment?

Here are some concrete suggestions we would offer for the consideration of those who may be concerned or responsible.

First, that the booklet of reports be placed in the hands of all delegates at least two weeks before annual conference.

Second, that within a week or ten days before the opening of annual conference each district (or two or three districts together) hold a pre-conference briefing session for clerical and lay delegates. At this time all known important business to come up at Annual Conference (also contained in the report booklet) would be explained and discussed. The annual conference itself is too large and the time too limited to enter into really profitable discussion and debate. This would compensate for what cannot be done effectively on the annual conference floor.

Third, that long lists of nominations

or other lists of names, and some other types of data, now being presented orally be mimeographed and passed out to the delegates. This should preferably be done at least a day in advance of a vote where such is required. It is more important to save time than to save paper. In this connection, the conference should provide sufficient secretarial assistance and equipment so that any staff secretary, board chairman or member of the conference who wishes copies of material typed or mimeographed can get it done right at the scene of the conference on short notice.

We hasten to add that some of the above suggestions are already being done by one or another of our annual conferences. Other suggestions may occur to our readers. We invite you to send us your proposals and ideas. We shall be glad to publish them.

Why Always Hawks or Doves?

The American people seem more and more to be choosing up sides on the Vietnam problem. Opinion is becoming polarized, as those who favor vigorous pursuit of the war square off in opposition to those at the other extreme. The hawks and doves are looking less and less like "birds of a feather."

This is not good. All of us should, as far as possible, stay on common ground. We should stress the areas where we agree. Ninety per cent of the American people would probably agree on these points:

1. Our involvement in this war is a most unhappy circumstance.

2. The destruction of life and property on both sides is deplorable and tragic, both among military and civilian personnel.

3. The more quickly a just peace can be achieved the better.

4. Whatever may be our military strategy, our nation should persevere in our efforts to bring about an end to the fighting and a beginning of peace talks with all concerned parties represented.

5. We should not pull out from Vietnam unilaterally.

6. To say that this is a war in which a great military power is pitted against a weak and insignificant people is a vast distortion. Russia and her allies are deeply and actively involved.

7. We should let our soldiers in Vietnam know beyond a doubt that we stand behind them with our prayers and our moral support as well as with material goods.

8. When we have won through to peace we must help the Vietnamese people rebuild their nation.

Check yourself on these propositions. Do you not agree with them?

Now we come to areas of disagree-

ment, which may be divided into two sections:

1. How the war should be pursued. Without going into details, we may simply say that military experts as well as armchair strategists are sharply divided on this question. We will probably remain so.

2. To what extent the pursuit of peace should be allowed to affect the prosecution of the war. People's views on this vary widely.

In these two areas, we are compelled to trust the close-up answers to those who have responsibility for forming them and carrying them out. These are our military personnel and the people in our State Department. However, we should continue to express to these persons, from the President on down, our concern with regard to the eight points of fairly common agreement, without threat or harassment. Can we wisely and fairly do more than this? It is when our emotional involvement carries us beyond the above procedures that we begin to do negative things and to make wild statements. Let us not be pushed into extreme and invalid positions.

Perhaps what we really need is fewer hawks and fewer doves and more owls!

♦ ♦ ♦

Jones Joins Hinton Center Staff

The Rev. Wayne Marshall Jones has been appointed an associate director of Hinton Rural Life Center, a Methodist institution near Hayesville.

A native of Charlotte, he is the son of Mr. and Mrs. H. Berryman Jones. Mr. Jones is a 1962 graduate of Duke University and completed his B.D. degree at Union Theological Seminary, New York City, in May, 1967. He was ordained Elder and admitted into full connection at the 1967 session of the Western North Carolina Conference of The Methodist Church.

For three years he served on the editorial staff of the Board of Missions of The Methodist Church in New York City, where his writing and photography included *A Pocketful of Change*, a booklet interpreting Methodist work in Appalachia which was widely distributed in connection with the interdenominational mission study theme, "Poverty and Affluence: Dilemma for Christians."

Hinton Rural Life Center is one of three regional centers for Methodist work in Appalachia. It is owned by the Southeastern Jurisdiction and supported through the National Division of the Board of Missions of The Methodist Church. Rev. Mr. Jones, who joined the staff as a part of the intern program of in-service training at the Center, will participate in the leadership development work of the Center and will work with churches and other institutions in the area in developing a youth ministry program.

Three-to-One Preference For New Adult Literature Expressed

An enthusiastic acceptance of the new church school curriculum materials for Methodist adults is indicated in a recent survey made by The Methodist Publishing House.

The materials, featuring the study and discussion of paperback books written especially for the new adult curriculum, will be introduced in Methodist church schools across the nation in September.

The Methodist Publishing House survey indicates a three-to-one preference for the new materials over the International Lesson Series, which has been used for many years by thousands of Methodist adult Sunday school classes. The publishing house will continue to offer the International Lesson Series, however, for those who prefer it.

About 9,000 churches with nearly half the membership of The Methodist Church were covered by the survey, which was made after these and other churches had received advance resources on the new curriculum and materials. Results were based on Estimated Needs Cards returned to the publishing house.

Announcement of the survey results was made by Thomas K. Potter, Jr., Nashville, manager of Graded Press, curriculum publishing department of The Methodist Publishing House.

Shipping of the new adult curriculum materials will begin about July 20 for the first quarter (Sept.-Oct.-Nov.) of the new curriculum, it was announced. Orders will be shipped in sequence received.

More than 38,000 Adult Advance Leadership Kits to prepare leaders for the new curriculum have been ordered for use this summer by churches in leadership training seminars and workshops.

The foundational series of the new curriculum will continue for two years, with a new unit each quarter, said the Rev. Dr. Henry M. Bullock, editor of Methodist church school publications. Entitled "Foundation Studies in Christian Faith," it has been described as the adults' "most significant educational opportunity in Methodism in this generation."

This basic series for adults of all ages is designed to lay a "firm foundation on which to build a more adequate life of service."

The eight quarterly units in the two-year basic series are, in order, (1) Man's Search for a Meaningful Faith, (2) God

With Us (The Bible as Witness to the Good News), (3) We Have This Heritage (The Church as Witness to the Good News), (4) Faith in Search of Understanding (Christian Theology as Witness to the Good News), (5) Dimensions of Decision (Christian Ethics as Witness to the Good News), (6) In Faith and Love (Significant Christian Persons as Witness to the Good News), (7) The Inner Life (Being Christian in a New Day), (8) The Christian in Today's World (Being Christian in a New Day).

Methodist adults in Sunday school classes and other educational activities will study paperback books and other resources on each of the eight units.

For those adults who prefer the International Lesson Series rather than the new curriculum materials, this series will be available in *Wesley Quarterly* (for students), *Adult Teacher* (for leaders), *Leciones Cristianas* (for Spanish-speaking Methodists), and *The International Lesson Annual*.

Other materials available for adult study and reading include three magazines — *Christian Home* for parents, *Mature Years* for older adults, and *Christian Action* for young adults—and Basic Christian Books and Advanced Study Books.

All Methodist church school publications are prepared and edited by the Editorial Division of the Methodist Board of Education and published by The Methodist Publishing House.

The new curriculum plans have been made jointly with representatives of the Evangelical United Brethren Church, with which The Methodist Church will unite next spring.


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» Views About News «

BILLY GRAHAM FOR PRESIDENT?

Billy Graham is again being urged to run for President. One request has come from a Republican delegate who promised him at least half of his state's delegation. As happened during the 1964 presidential campaign, pressure upon the famous evangelist will no doubt mount in the next months.

We hope that Dr. Graham will continue to resist such suggestions. We see little logic in a good evangelist risking the probability of becoming a poor president, even if elected.

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METHODIST NEWS ROUND-UP

METHODISTS LEAD IN SCOUTING

Latest figures reveal that The Methodist Church continues to lead in its Boy Scout program. Figures for 1966 reveal that we sponsored 15,051 units with 426,128 scouts and 136,593 adults leaders (scouters). Baptist groups were next with 8,284 units, 176,365 scouts and 60,197 scouters. The Lutherans were only slightly behind the Baptists.

★

S. C. METHODISTS TO BUILD NURSING CENTER

Plans are underway to construct a nursing home facility on a 73-acre tract within the city limits of Greenwood, S. C. Sponsored by the Board of Hospitals and Homes of the South Carolina Conference, the project will share in a \$2 million statewide campaign to be conducted next year. Of this amount \$1½ million will be earmarked for The Methodist Home in Orangeburg and the remaining \$500,000 to the Greenwood facility.

★

MAVES GOES TO NATIONAL COUNCIL POSITION

Dr. Paul B. Maves who has been professor of religious education at Drew University Theological School since 1949 has taken a position with the National Council of Churches. He will be associate director of the department of educational development in the Division of Christian Education. An ordained clergyman in The Methodist Church, Dr. Maves has written several books in the area of Christian education, mental health, and problems of older people.

★

SEVEN MORE TO VIETNAM

The force of Vietnam Christian Service workers was recently augmented by seven volunteers who left the U.S. on June 30. Among them was a registered nurse, two social workers, a home economist and three persons who will supervise refugee feeding programs. The Methodist Church is cooperating in the program through participation in Church World Service. Miss Tharon McConnell of Mooresville is among the 62 persons from the United States who are now in the field serving among personnel of Vietnam Christian Service.

★

METHODISTS IN RUSSIA

Did you know that there are Methodists in Russia? We have 12 congregations in Estonia, a province which was annexed by Russia in 1940. At that time, we had 2,000 members. By 1965 the membership had doubled. During this 25-year period the congregation in Tallin, the capital, jumped from 200 to 1,100.

Contact with Estonian Methodists was re-established three years ago when Bishop Odd Hagen of Sweden visited the former Baltic state. Since then a number of individual Methodists have visited there. In July and August a group of Finnish Methodists are scheduled to visit their Estonian Methodist brethren.

PLAQUE DEDICATED IN MEMORY OF DR. ELMER T. CLARK

A plaque in the World Methodist Building at Junaluska was dedicated in memory of the Rev. Dr. Elmer T. Clark in recognition of his service to world Methodism and Methodist history and his collection of Methodistica and Wesleyana. Dr. Clark, who died last August, has been called the guiding and planning hand who brought about the formation of the World Methodist Council, and he also provided leadership for the Association of Methodist Historical Societies.

Bishop F. Gerald Ensley, Columbus, Ohio, president of the American Section of the World Methodist Council, participated with others in the service of dedication, which was held during a meeting of the Executive Community of the American Section of the World Methodist Council June 26-27.

★

TASK FORCE OF MISSIONARY SPECIALISTS PROPOSED

A pool of 2,000 to 3,000 men and women, developed with computer aid, to make possible a task force of mission specialists ready to offer themselves for from six weeks to six years overseas, was proposed to an international missionary meeting in Greencastle, Ind., June 21.

The Rev. Dr. Tracey K. Jones, Jr., associate general secretary of the Methodist Board of Missions for its World Division said: "At the moment we are looking for specialists in a variety of fields to go to Vietnam. But where are they?"

During the next 20 years, Dr. Jones predicted, there will be growing demand for men and women to meet the kind of emergency that exists in Vietnam. Such new missionary forces will not take the place of the career missionary, he told a conference of new and furloughed Methodist and Evangelical United Brethren missionaries, but they hold great promise for world mission.

★

CAMPUS MINISTERS VOTE TO JOIN ECUMENICAL GROUP

The Methodist Church's national organization of campus ministers has voted to merge with the National Campus Ministry Association (NCMA), an ecumenical group which has members from 16 denominations.

The unanimous decision of the Association of College and University Ministers of The Methodist Church (ACUM) was made June 21 in East Lansing, Mich., where the Methodists were attending the second convocation of the NCMA.

The decision to merge came four days after Methodist college students, meeting in Chicago, had voted to phase out their national organization—the National Conference of the Methodist Student Movement—and find their "intercollegiate expression" in the new, ecumenical University Christian Movement. Final approval of the students' decision must be given by the Methodist General Conference, but no further approval is needed for the merger

of the ACUM with the NCMA. It takes effect immediately.

The National Campus Ministry Association is a kind of "professional society" of those involved in ministry in higher education. The decision of the Methodist campus ministers to merge with it does not affect in any way the structure or program of local Wesley Foundations or other Methodist campus ministry units.

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WANT TO GO TO ALASKA U.?

Alaska Methodist University is offering 50 \$670 scholarships for out-of-state students. Additional costs would be about \$1,320 plus about \$250 for books, plus transportation.

Pastors throughout the United States are being asked to assist in the selection of candidates. For a student to qualify, he must be a resident of a state other than Alaska. In addition, a church through its minister or a church committee must agree to sponsor the student and be responsible for \$660 each year as its share in the cost of his education.

The university will make part-time and summer-time work available to students if they desire such. Part-time work would provide earnings during the year of between \$670 and \$830 after taxes.

Application forms may be secured from: Admissions Office, Alaska Methodist University, Anchorage, Alaska, 99504 or from Rev. James S. Pemberton, Sr., Room 1310, 475 Riverside Dr., New York, N.Y. 10027.

★

CHRISTIANITY GROWING IN INDONESIA

Methodist mission executives and missionaries have confirmed widely-published accounts of a mass movement into the Christian faith in Indonesia and add that for Methodism, there have been increases in membership, attendance and the number of congregations.

In southern Sumatra, for example, there is an increase in new members and new congregations in the autonomous Methodist Church of Indonesia. It has grown by more than 20 per cent since gaining autonomy in 1964 and membership now stands at 24,000 full and preparatory members. In North Sumatra, a reported 15,000 new members have come into the Karo Batak Church, which is receiving assistance from both Indonesian and American Methodism and the Evangelical United Brethren Church.

In Indonesia as a whole, Roman Catholic and Protestant churches have won an estimated 250,000 converts since the Sukarno regime fell 20 months ago. The country has 3,500,000 Christians already, and the largest Protestant population of any Asian country.

WRITERS

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► Issues and Opinions ◀

On Vietnam

As Thomas Jefferson once said: "The God who gave us life gave us liberty." . . . Most of the nations of the free world seem to have forgotten their pledges made at the conclusion of World War II. Because of that there are those who refer to this country as a self-appointed policeman, arrogating to itself the duty and responsibility of policing the world. They seem to forget what we are trying to do, over and above everything else, is to prevent a Third World War. Our responsible national leadership knows that that cannot be done by sitting idly by and hoping that others will do and perform for us what we should do and perform for ourselves.

We know that four times during the past fifty years totalitarian governments have been encouraged to misconceive and misinterpret the real attitude and policy of the American people. This resulted from too many of our injudicious and inconsiderate people expressing purely nationalistic views without proper regard for international obligations. The tragic results have been two World Wars and Korea and Vietnam. Even if we wanted to pull our sacerdotal robes closely about ourselves and "pass by on the other side", we would not be permitted to do so. This little planet on which we live is now too closely interconnected for such so-called luxury. The ocean barriers we used to boast of as affording our protection are no longer there. It took from 1917 to 1941 to learn that sober truth.

Our American policy has been formulated by the wisest of our statesmen. It has been hammered out on the anvil of experience. We have no cause to doubt either their humanity or patriotism. As David Lawrence sometime ago so truthfully said: "The truths that American foreign policy has been consistent under Republican as well as Democratic administrations.

"America's action to protect the free people of South Vietnam is based on what the U. S. did in the Middle East ten years ago and in Greece and Turkey twenty years ago." Quoting further: "Throughout the world, demonstrations are being held at the instigation of the Moscow Government. The propaganda is being conducted by Communist agents through organizations whose members for the most part are misled and do not know that they are indirectly being tied in with the Communist drive to break down American determination and weaken our position in world affairs."

Indeed, our people who ask, "why are we in Vietnam?" either have never learned or have too readily forgotten (1) our legal and moral commitments to the people of South Vietnam, (2) our efforts to prevent a world-wide Communist take-over by containing the war within its present boundaries, (3) our unwillingness to wait until the conflagration has touched our own shores before trying to get the fire brigade in action, and (4) that it is our Christian duty to help keep from the hands of those who would be free the shackles of slavery.

I ask my preacher friends, and our laymen of like minds, by what theological concepts (yes, even by what teachings of the humble Nazarene himself) do you try to justify a repudiation of the injunction that "we who are strong should bear the infirmities of the weak?" Only a little more than one-quarter (appreciably less than one-third) of the world's population now bow the knee to Christ; yet life is still dear to those who bow to some god or to none at all. Their cry for a measure of freedom is still a cry from brother to brother under the Fatherhood of God. In no philosophy, religion or ethic worthy of the name are we taught to disregard the cry of the distressed.

We seem to have forgotten that the Karl Marx who laid down the principles and ideologies for the Communist world is the same Karl Marx who wrote: "There is no God. When Communists deny God, they simultaneously deny every virtue and every value that originates with God. There are no moral absolutes. The Ten Commandments and The Sermon on the Mount are invalid."

Again we hear reverberating from the freedom hall of that old Richmond Church that penetrating and then absorbing question propounded by Patrick Henry nearly two hundred years ago, "Is life so dear or

peace so sweet as to be purchased at the price of chains and slavery?" And down the corridor of time some of us still hear that immortal answer, "Forbid it, Almighty God!"

Yes, we are in Vietnam for good moral reasons as well as in the interest of our own preservation. And I can think of no good reason why we should expect the Lord Himself to do for us anything we can do for ourselves.

LUTHER HAMILTON
Morehead City

◇ ◇ ◇

Weaver College Day To Be Aug. 6

Weaver College Alumni will meet on the grounds of Weaverville Methodist Church on Sunday, Aug. 6, for "Weaver College Day."

The activities will commence with the 11:00 service. A picnic dinner on the grounds will be held at 12:30 followed by a general alumni meeting.

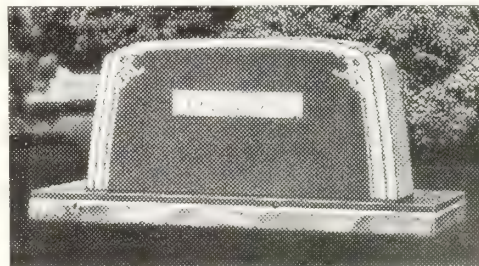
Plans to erect a bell tower to house the tradition-laden Weaver College bell, now stored at Brevard College, will be discussed. In addition, a scholarship program at Brevard, sponsored by the Weaver College Alumni will be announced.

Weaver College, founded in 1872, was merged with Rutherford College in 1934 to form Brevard College.

"We hope to see all alumni of Weaver College at this important meeting," stated Dr. E. K. McLarty, Jr., president of Brevard.

The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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A Prophetic Pulpit

By PAUL HARDIN III

(Summary for the North Carolina Christian Advocate of remarks made under above title by Paul Hardin III, June 13, 1967, before the North Carolina Annual Conference meeting in Goldsboro.)

Tonight, since this audience has more ministers than laymen, and a good number of both, I'd like to deal with a topic which ought to be of immense concern to us all—the Pulpit.

My text is Mark 16:15. "And he said to them, 'Go into all the world and preach the Gospel to the whole Creation.'"

There was more to the early church, to be sure, than preaching; and there is more than that to the church today. However, Christ's final earthly admonition to the apostles was to preach the word, and, at least in the Protestant tradition, preaching has been of central importance down through the years.

Laymen and ministers probably do not talk together about preaching as much as they should. We laymen pass on perfunctory compliments and occasional criticisms as we greet our preachers after worship services, and we gossip with one another about the preaching of our ministers. But do we ever express to our pastors—in advance—the needs that we feel and that we hope they will try to meet from the pulpit?

I'd like to try that tonight, in a very modest spirit. Modest because I am not telling preachers how to preach or undertaking to speak for all laymen in expressing certain needs. I do believe that many laymen will agree with me that we need help in the certain areas which I shall mention, that we will get that help from the pulpits of our churches or we won't get it at all, and that we may fairly ask our preachers to deal with these vital themes.

First, preach the Gospel. We need to hear doctrine from our pulpits. That is

always central, but our need today is a special need because the theological kettle is boiling. You preachers can't ignore it because we laymen are reading all about it in the popular press.

What is this most recent wave of "liberal" theological expression? Is it simply a needed corrective to pietistic fundamentalism? Is it simply heresy? Or is it *simply* neither but in large part both?

Here we need grounding in orthodox Christian doctrine. You ministers, from your seminary training, have a background against which to judge what is nowadays being said. Lead us boldly from the pulpit to examine the "new" and the "old."

But as you help us probe, remind us that *finally* faith is *proclaimed*, not intellectually constructed. And remind us also that the church is not the church if we run away from all the mystical majesty of the Gospel—if we neglect what Bishop Hunt has called the "Gospel's essential supernatural affirmations."

So, preach the Gospel.

Second, preach personal morality.

Here, again, in the so-called new morality we may be confronting a needed corrective. We are invited to give up blind obedience to specific rules of conduct laid down by others. We are told to adopt a situational ethic, to make responsible ethical decisions on the basis of the total circumstances that we face at a given moment, keeping uppermost in our minds the basic commandment of love. That makes sense.

Yet, are there dangers, on the one hand, of taking this new morality too far; on the other, of not taking it far enough?

As a lawyer I would argue that the business is carried too far by those who reject automatically all rules of conduct such as those set out in the New Testament or the Methodist Discipline. Rules at least represent whatever wisdom and experience their authors brought to bear on problems similar to ones which we now face. If it is wrong to follow them without testing them, is it not equally wrong to reject them without testing them? I like to hear Methodist preachers rear back now and then and give spirited support to such ethical "rules" as marital fidelity and abstinence from the use of alcoholic beverages. These principles find support in reason as well as authority. A good case can be made that they accord with the commandment of love. So, let's beware of taking the new morality too far.

Yet, in another sense, do we not fail frequently to pursue the new morality far enough? We are so fascinated by its methodology that we spend all of our time talking about that and are too lazy or timid to put it to work. We—that is, the ministers and lay leaders of the church—must apply our ethical formulas, make some *decisions*, take some *stands*, not only for our own lives, but also to give guidance

to our young people. If a ninth-grader is trying to decide whether or not to use marijuana or LSD, does the church serve him adequately by referring him to the general rule that we should love our neighbor? Our young people want help with specific problems. They can come nearer getting it from Ann Landers than they can from many of us.

Our whole society looks to the church for ethical leadership. I recently read an article in which Reinhold Niebuhr found religion's chief worldly office the promotion of the sanctity of human love, the permanence and fidelity of marriage.

So, preach personal morality.

Third, preach a social gospel.

Jesus illustrated the commandment of love by the parable of the Good Samaritan. The Samaritan did not merely stop, pat the wounded man on the back, assure him of his love, pass on, and remember him in his prayers. He stopped and bound up his wounds, took him to a place where he could receive proper care, and left money to pay for that care.

Christian love compels us to do something about the evils which beset our fellow man, whether those evils be the result of poverty, illness, crime, war, or racial or religious discrimination.

I read a prediction some months ago that The Methodist Church would slow down this year in its drive to remove racial structures in its organization. The reason given was that a recent Gallup poll indicated most Americans feel the civil rights movement has moved too far too fast. Well, bless my soul! Does The Methodist Church take its cues from Gallup polls or from the Christian Gospel? If even the voice of Christian love and tolerance was needed, it is precisely now when other voices shout "Black Power" or "White Backlash." The Christian doctrine of the brotherhood of man under the fatherhood of God predated the civil rights movement by some centuries.

There is more to a social gospel than race relations. For example, we need to bring to our ministry in urban slums the same spirit and many of the same techniques which we have used effectively in foreign missions. In Africa, Asia, and Latin America, we have realized that we must help meet basic needs of food, shelter, education, and medical care, in addition to preaching the word. Yet, at home, we have shown a marked tendency to become a middle class church and a reluctance to soil our hands by helping our own deprived citizens meet their basic needs.

Preach a social gospel. We need it.

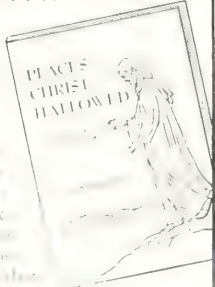
Fourth and finally—a theme much on my mind because of where we now are and what we are doing here—preach the connectional church.

You ministers who attend each Annual Conference and deal with district superintendents between times, must find it hard to realize how oblivious most laymen

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are to the connectional Methodist Church. Try to recall how much trouble you have had selling conference benevolences and world service at budget time. Could part of the trouble be a failure to preach the mission of the connectional church throughout the year?

This Annual Conference is dealing with the continued gradual elimination of racial separateness in the administrative structure of Methodism. We have just approved the proposed merger of The Methodist Church with the Evangelical United Brethren. There are matters of the connectional church as well as important matters of the spirit. Preach such matters to us. Turn our attention out away from ourselves and our local problems to the needs and opportunities of a greater Christian fellowship.

If I have seemed to talk more to ministers than to laymen tonight, let me remind my fellow laymen of one thing. We all know of instances in which our preachers have been criticized by laymen for sounding the themes we have discussed tonight. These themes make us uncomfortable: preaching the Gospel makes us think and reminds us of doubts that plague even the most faithful Christians from time to time; preaching personal morality stings because all of us are human and sometimes act selfishly rather than lovingly; preaching a social gospel and the connectional church disturbs our prejudices and makes us squirm with guilt over our indifference to the needs of others.

I think I really was talking to us laymen all the time. By and large our preachers do preach these great themes, frequently in the face of criticism. Power to them! I believe that every layman here, when he but stops to think, realizes that if we do not have a free pulpit, a dynamic and prophetic pulpit, we don't have much of a church.

"And he said to them, 'Go into all the world and preach the Gospel to the whole Creation.'"

◇ ◇ ◇

Methodist-EUB Union Approved

Union of The Methodist Church and the Evangelical United Brethren Church has received final approval.

Announcement of the union was made on June 30 by Bishop Donald H. Tippet, San Francisco, president of the Council of Bishops of The Methodist Church, and Bishop Reuben H. Mueller, Indianapolis, Ind., president of the Board of Bishops of the EUB Church.

The new denomination, to be known as The United Methodist Church, will be constituted formally at a Uniting Conference of the two participating denominations in Dallas, Texas, April 21-May 4, 1968.

Approval of the plan of union for the two denominations was given in November by simultaneous sessions of the churches' General Conferences, but the action required ratification by two-thirds of the aggregate vote in the annual conferences of each denomination.

This margin became a statistical cer-



Dr. Harry Haines, general secretary of the Methodist Committee for Overseas Relief, is shown with Melvin B. Myers as a plane chartered by Church World Service was being loaded in an emergency shipment to Amman, Jordan for victims of the recent Mideast fighting.

Fresh Tragedy Challenges Christians Anew

Wherever war breaks out, there is always displacement of people, destruction of homes, hunger and suffering. The outbreak of fighting in the Middle East has brought this condition to tens of thousands of people, many of whom were in refugee camps in regions near the Jordan River.

The Methodist Church, through Church World Service, is cooperating to bring help to these unhappy people. The efficiency

and alertness of CWS is indicated by the fact that a first shipment of 20,000 pounds of food, clothing and tents was shipped in by air on June 27.

On June 28 a second shipment consisting of 62 tons of food and 11 tons of blankets and bedding left Athens, Greece for Beirut, Lebanon, from whence it will go by truck to Amman, Jordan. All of this is a part of the two million in aid which the World Council of Churches has appealed to the churches to contribute. Of this amount, Church World Service is calling on its member denominations in America to raise \$1 million in cash and relief materials.

Compassion is the word, and "the good Samaritan" is the role which the people of Christ are called upon to fill in connection with this fresh tragedy.

tainty June 26 with the vote of the Ohio Sandusky Conference of the EUB Church which brought the affirmative vote in that denomination to 3,714, or 70 per cent of the 5,304 votes cast. One EUB conference is yet to vote—the Tennessee Conference which will meet July 11-13—but its voting strength is approximately 50 and even if all ballots were negative it would not change the outcome.

The present Methodist vote stands at 29,009 for union and 4,174 against, an 87.3 per cent affirmative. All Methodist conferences in the United States and 15 in other countries have voted. There are still 27 overseas conferences to be heard from, but their total potential strength, even if all votes are thrown against union, will not materially affect the affirmative vote.

Total membership in the new United Methodist Church will be approximately 11,000,000, about 10,250,000 from The Methodist Church and 750,000 from the Evangelical United Brethren Church. The two churches have a common Wesleyan background and theology and very similar church polity and administration.

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Scandinavian Caravan Report

The WNC Scandinavian Youth Caravan arrived at Turku, Finland, on June 29 after a pleasant overnight boat trip from Stockholm, Sweden. We were met by Rev. Thor Blomberg, who was counselor of the 1966 Caravan to the USA. After a delicious dinner we were enjoying fellowship with our new friends when the cable arrived telling about Dr. Carl King's sudden death. The team and their Finnish friends knelt at the altar of the Swedish Methodist Church in Turku, where we remembered Mrs. King and her family in prayer, as we also gave thanks for Dr. King's life and ministry.

After driving to Tampere, Finland, we learned more about the project which has been especially near to the heart of Bishop Harmon, Bishop Hunt and our Board of Missions. Dr. Horace McSwain had told me to mention to them that all of our money would soon be available. When I brought greetings to the congregation and told them about the money, Pastor Alva Rajamaa responded with heartfelt thanks and with special appreciation to Mr. William Stokes of Reidsville. Pastor and Mrs. Rajamaa are radiant Christians. They have lost five of their eight children by death and have had their home taken away twice by the Russians during the war. Even so, the spirit of Christ shines through them and their work.

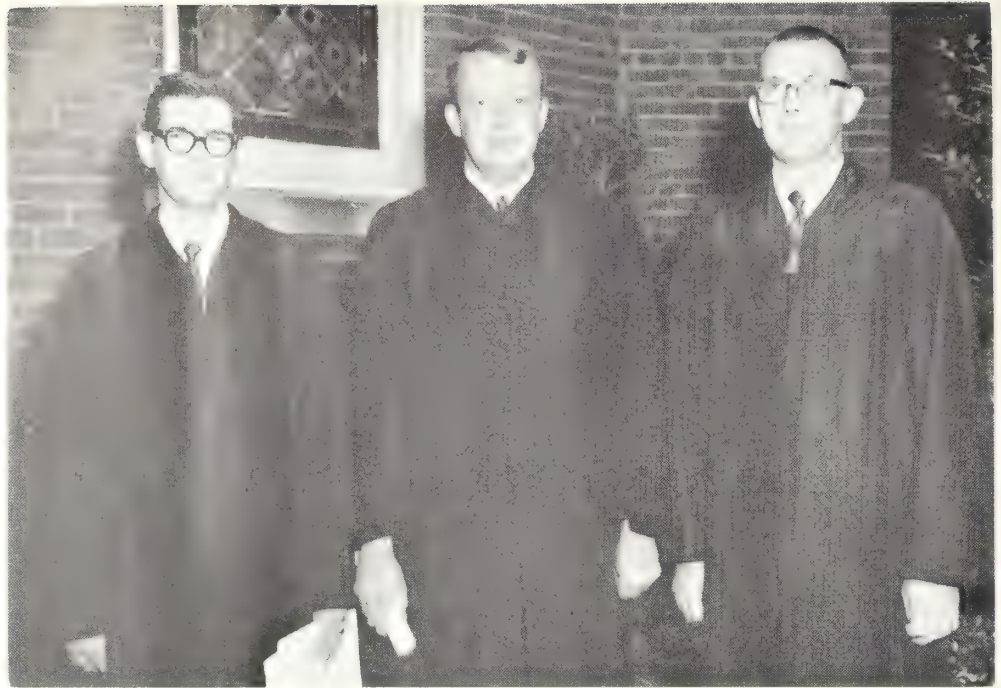
The city required the congregation to relocate. They are crowded in very inadequate quarters. But with the assistance from the WNC Conference they soon will begin construction on their new plant.

So in the midst of our sorrow at the death of Dr. King, we rejoiced in sharing new life and growing faith with these consecrated Methodists at Tampere, Finland.

REV. G. G. ADAMS, JR.



At this time, we, the 1967 Caravan to Scandinavia, are preparing for a night's sleep in the Methodist Church at Tampere. We arrived in Finland this morning, having spent all night aboard a steamer from Stockholm. We spent the morning sight-seeing in Turku and came to Tampere by car after lunch, but not before receiving the news of the passing of our beloved Dr. Carl King. We were all shocked and saddened by this news. We remember his wonderful nature and his warm friendship, but we especially revere and honor him for the great work that he has done for and



CERTIFIED AS CHRISTIAN EDUCATION WORKERS

During the Consecration Service for Ministers and Directors of Christian Education at the recent session of the North Carolina Annual Conference these three young men were certified as follows: from the left, the Rev. William Kirk McNeil, Minister of Education, transferred to Western North Carolina Conference, First Methodist Church, Gastonia; Mr. Richard Jerome Williams, Director of Christian Education, Centenary Methodist Church, Smithfield; the Rev. Fred Falls, Jr., Minister of Christian Education, Front Street Methodist Church, Burlington.

within the Church, and especially in Methodism. Yet we caravaners hold a special remembrance for him, for it was he who first began our caravan exchange program with the Scandinavian Methodists, and for this we are most thankful.

We flew into Norway on June 14, after a late flight from New York the day before. Flying from the north we passed over snow-capped mountains—a beautiful sight indeed! Our first week was spent there in Norway, where we visited in Stavanger, Kristiansand, and Oslo. Such gorgeous country we had never seen! We found the people friendly and interesting, and we found ourselves hating to leave them.

But as we must on a caravan, we had to journey on; and our second week found us in Sweden. We spent one night in Stockholm before traveling to the Oieborg Methodist Youth Center at Furndal, where we were to spend four nights. We were greeted by cold and rainy weather, but this gradually cleared off. The most meaningful part of our stay at Oieborg was our taking part in the Midsummer Celebration, when the sun sets for about two hours before rising again. We cut birch and picked flowers for the Maypole, we danced around the pole during the celebration, then we all spent the evening bundled in all the clothes we could put on, climbing to the top of a mountain to watch the sunset and sunrise. This was a beautiful experience for us all—one that told us for sure that one doesn't have to be in the 11 o'clock worship service on Sunday morning or with people who speak only his language to worship God and glorify Him for His great creation.

We have had so many wonderful ex-

periences—meeting people, living in hotels, homes and now churches. Some of us have renewed friendships with Scandinavian caravaners, whom we met when they visited in our state and conference, and it has been good to share our caravan experiences with them as they did with us.

There is no way to tell you everything we have done or all the experiences we have had in the past two weeks. But there is one thing of which we have become very conscious and we want to share with you; and that is that all men are brothers in Christ. We don't speak Norwegian, Swedish, Finnish or Danish, but we all are united and bound closely in God's care. It is as men realize this and join one another in the work for the Kingdom of God that we become universal in our belief and faith; and it is as we share our lives with others, as we on the caravan are doing now, that the love of God which has been so freely given to man can be known and spread throughout the world.

We bring you greetings from our Methodist friends in Scandinavia.

Our love to you,
STARR BARNHARDT

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IN MEMORIAM

FURMAN R. AUMAN

When Furman R. Auman moved from the Why Not Community near Seagrove, North Carolina to High Point, one of his first concerns was to have his church membership transferred to First Methodist (then Methodist Protestant) Church. From October 5, 1923 until his death on June 1, 1967 there was no member more loyal or more consecrated to his God and his church.

His first official duty was to serve for many years as assistant treasurer to the long-time treasurer of the church, the late Captain A. M. Rankin. In 1933, he was elected as secretary of the Quarterly Conference (then a four-time-a-year conference); this office he filled for thirty years, resigning in 1963. Only death, illness or an urgent emergency ever kept him from a meeting; and his records always received commendation from his District Superintendent.

He served as a steward for several terms, and worked on the campaign for the building of the educational building erected in 1962. In 1947 he was elected to the Board of Trustees and served as chairman of this board until his death.

Furman Auman loved his church and was one whom his pastor could depend on to be in his place whenever physically possible and to support to his utmost all phases of the church program.

Representing the Trustees of First Methodist Church, we wish to pay tribute to a true citizen of God's Kingdom, a worthy member of his church, a loyal supporter of Christian activities within the community, a true friend and a man devoted to his family.

Mrs. S. S. Coe
S. E. Hauser
Robert B. Rankin

♦ ♦ ♦

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• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference district or subdistrict level.

MEETINGS OF WIDER INTEREST

- July 14-16: World Affairs Institute, Blue Ridge Assembly, Black Mountain
- July 25: National Association of Methodist Two-Year Colleges, Nashville, Tenn.
- Aug. 9-16: Biennial Convocation of National Fellowship of Methodist Musicians, Oberlin Conservatory, Oberlin, Ohio
- Aug. 20-26: National Conference of Methodist Youth Fellowship, Pacific School of Religion, Berkeley, Calif.

LAKE JUNALUSKA ASSEMBLY

- July 13-20: Regional MYF Workshop
- July 17-20: Junaluska Bible Conference
- July 18-20: Southeastern Jurisdictional Historical Society
- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1-3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- July 14 : Elizabeth City District Board of Lay Activities Staff Meeting, 7 p.m.
- July 16 : Hertford, 8 p.m., New Adult Literature Workshop
- July 17 : Mebane, 8 p.m., New Adult Literature Workshop
- July 17 : Queen Street Church, Kinston, 8 p.m., New Adult Literature Workshop
- July 17 : First Church, Wilson, 8 p.m., New Adult Literature Workshop
- July 17-28: Duke Divinity School Summer Clinics
- July 18 : Red Springs, 8 p.m., New Adult Literature Workshop
- July 18 : First Church, Washington, 8 p.m., New Adult Literature Workshop
- July 18 : First Church, Rocky Mount, 8 p.m., New Adult Literature Workshop
- July 18 : Elizabeth City District Picnic and Pastors' Meeting
- July 19 : Haymount Church, Fayetteville, 8 p.m., New Adult Literature Workshop
- July 19 : First Church, Roanoke Rapids, 8 p.m., New Adult Literature Workshop
- July 19 : Methodist Foundation, Inc., Methodist Building, Raleigh
- July 20 : Front Street Church, Burlington, 8 p.m., New Adult Literature Workshop
- July 20 : Divine Street Church, Dunn, 3 p.m., New Adult Literature Workshop
- July 21 : Inter Board Coordinating Council
- July 23 : Mt. Olivet, Manteo, 8 p.m., New Adult Literature Workshop
- July 23 : Greenville District Board of Lay Activities, 5 p.m.
- July 24 : Pittsboro, 8 p.m., New Adult Literature Workshop
- July 24 : First Church, Henderson, 8 p.m., New Adult Literature Workshop
- July 24-28: M.Y.F. Annual Conference Session, Methodist College, Fayetteville
- July 25 : Edenton Street Church, Raleigh, 8 p.m., New Adult Literature Workshop
- July 25 : Belhaven, 8 p.m., New Adult Literature Workshop

WESTERN NORTH CAROLINA CONFERENCE

- July 25 : First Call, Conference Builders Club
- July 31 : Committee on Publishing Interests (tentative)
- Aug. 6 : Thomasville District Evangelistic Rally, Lexington, First Church, 3 p.m.
- Aug. 6-8: WNCC Youth Council Meeting, Misenheimer, Pfeiffer College
- Aug. 14 : Waynesville District Builders Club Rally, Sylva, First Church, 7:00 p.m.
- Aug. 17 : Marion District Layman's Stewardship Rally, Morganton, First Church, 7:30 p.m.
- Aug. 21 : Albemarle District Builders Club Rally, Albemarle, Central Church, 7:30
- Aug. 22 : Statesville District Builders Club Rally, Hickory, First Church, 7 p.m.
- Aug. 24 : Marion District Builders Club Rally, Marion, First Church, 7 p.m.
- Aug. 24 : Salisbury District Builders Club Rally, Kannapolis, Trinity Church, 7 p.m.



Woman's Activities



N. C. Conference

Mrs. H. W. Doub

SCHOOL OF CHRISTIAN MISSION

"Christ and the Faiths of Men" will be the unified theme of the School of Christian Mission of the North Carolina Conference, which will be held at Methodist College, Fayetteville, in August. There will be two sessions; a weekend of study on Aug. 5 and 6, and a week of study from Aug. 7 through Aug. 11.

The School will be open to Methodists in all areas of responsibility within the church for the promotion of mission study and cultivation. Every local church and district is urged to send representatives from all related groups.

Dean and chairman of the School is Mrs. John W. Crawford of Raleigh. Other officers of the 1967 School Committee are the Rev. Rufus Stark, associate dean; coordinators, Mrs. H. A. Davis and Mrs. D. K. Fry; registrar, Mrs. E. B. Fisher; treasurer and business manager, Mrs. C. D. Barclift; and weekend study chairman, Mrs. Joseph Smith.

Sponsoring agencies are the Board of Missions, Board of Christian Social Concerns, Board of Education, Board of Evangelism, Board of Lay Activities, Eastern District of the North Carolina-Virginia Conference, Woman's Society of Christian Service and the Wesleyan Service Guild.

Elective studies under the unified theme will be: Japan, Ecumenicity, and Man and Community. The basis for the plenary sessions will be "That the World May Be-



MRS. JOHN W. CRAWFORD
Dean and Chairman



MRS. JOSEPH SMITH
Weekend Study Chairman



MRS. D. K. FRY
Coordinator

lieve," a book written especially for the two-year church-wide study on ecumenism by Dr. Albert C. Outler, an eminent Methodist theologian.

Group leaders include Miss Miriam Brattain, director of Department and Schools of Christian Mission, Woman's Division, New York; Rev. Ralph Fleming, pastor of Westover Methodist Church, Raleigh; Dr. Flemmie Kittrell, Howard University, Washington, D. C.; Mrs. Thomas S. Newbold, vice-president of Southeastern Jurisdiction, WSCS; Rev. H. Arthur Phillips, Jr., associate pastor of Edenton Street Methodist Church, Raleigh; Rev. J. Robert Regan, Jr., pastor of Redeemer Methodist Church, Reston, Va.; Rev. James I. Warren, pastor of Saint James Methodist Church, Raleigh; and Dr. William C. Walser, asso-

ciate director of Education for Mission and Studies, National Council of Churches, New York.

Miss Brattain, Dr. Kittrell, Mrs. Newbold, Mr. Phillips and Mr. Regan will take part in both sessions.

For the Weekend of Study, registration will begin on Saturday, Aug. 5, at 9:00 a.m. Registration cards should be sent to Miss Virginia Jones, 300 E. Chatham Street, Cary by July 25.

For the Aug. 7-11 session, registration cards should be mailed to Mrs. E. B. Fisher, 503 Tarleton Ave., Burlington, 27215. Registration will begin at 9:00 on Monday morning, and the study will close with lunch on Friday.



MRS. H. A. DAVIS
Coordinator



W. N. C. Conference

Mrs. John C. Wright

WESLEYAN SERVICE GUILD WEEKEND

Mrs. H. M. Russell of Morristown, Tenn., president of the Woman's Society of Christian Service of the Southeastern Jurisdiction, was the featured speaker at the Annual Wesleyan Service Guild Weekend at Lake Junaluska June 16-18.

She chose as her topic, "Our Role in Ecumenicity," saying in part, "A great ecumenical movement has been growing across the world—and this is the will of God—it is the Holy Spirit blowing on the world. Christians are more alike than unlike. In the ecumenical movement *all* are recognized as fellow Christians."

She added, "The things that unite us are more important than the things that divide us. As Methodists we seek to look beyond us and see the plan that is in the future—the United Methodist Church. We can talk about ecumenicity, we can study about it, but unless we let Christian unity dwell in our hearts, it will be like cut flowers."

The climax of the Saturday morning session was a symposium on, "My Encounter With Ecumenicity at Work," with three speakers giving their experience in widely separated areas of the world when people of many religions worked together in unity.

Miss Helen Rosser, who was for 37 years a missionary in Korea, described her life

during a three-year internment in a prison camp in China. Larry Sink, a missionary to Algeria, described work in that African nation. Miss Lucy Gist, director of Bethlehem Center in Charlotte, told of the work of many denominations at the Center.

In Miss Rosser's talk she told of the death march when 900 war prisoners had to walk hundreds of miles to their place of internment. She told of their daily food allowance of 600 calories per day, the crowded quarters in which the prisoners lived and of the long sessions when some individual would be called to the commandant's quarters for brain-washing by the communists. Yet, through it all, the people of all nationalities and religions were drawn more closely together, their deep sense of need made then develop a vitally real spirit of unity.

Mr. Sink said that in Algeria there is such massive poverty that churches of many denominations sent aid to the agency there when Church World Service set up a program of aid for two million people. He said that there it is not a question of which denomination one belongs to—it is purely whether "one is Christian or non-Christian." Since there is only one doctor for every 30,000 people, the task of medical workers is tremendous.

Miss Gist said, "In view of the great challenge of today's world, we see a new world where we are small people. In developing a deeper sense of Christian unity, we see that Bethlehem Center has a tremendous role in how this can happen."

She described the work of Methodists, Baptists, Moravians, Jewish, men and women of many denominations as they work on special projects at the Center with its varied program of service to all ages.

A panel discussion on, "Christian Unity—Concern and Hope," was presented one evening with Dr. Leslie Sayre of New York, executive director of World Literacy and Christian Literature, as moderator.

Others taking part included Mrs. Jettie Morrison of Statesville, the Rev. Castro Smith of the EUB Church in Knoxville, Tenn., Father Bumann of Waynesville, Mother Margaret Potts and Sister Ethel Lundsford of Asheville.

The pledge service was led by Mrs. E. D. Chandler of Asheville, Conference treasurer. The Guilders pledged \$44,650 to missions for the coming year. By districts, the pledges were: Albemarle, \$1,600; Asheville, \$2,350; Charlotte, \$6,200; Gastonia, \$4,400; Greensboro, \$5,000; High Point, \$4,300; Marion, \$2,600; North Wilkesboro, \$1,500; Salisbury, \$2,000; Statesville, \$3,000; Thomasville, \$4,000; Waynesville, \$3,100; and Winston-Salem, \$4,250.

Special worship services added much to the Guild meeting. A lakeside service was held on Friday afternoon with Mrs. C. G. Norton of Hendersonville as speaker. An early morning communion service in Memorial Chapel on Sunday was beautiful. The regular Sunday worship service was held in the auditorium, with the Rev. Tom Haggai of High Point as speaker.

There were 350 Guilders attending the meeting. Mrs. Carl M. Worthy of Charlotte, Conference WSG secretary, presided.



A truly ecumenical panel presented a discussion on Christian unity at the Wesleyan Service Guild of the WNC Conference at Lake Junaluska. They are (seated) Mrs. Jettie Morrison of Statesville, president of the Woman's Society of the North Carolina-Virginia Conference of the Central Jurisdiction; Mrs. Carl M. Worthy of Charlotte, Conference Secretary WSG; (standing) Father Bumann of the Waynesville Catholic Church, the Rev. Castro Smith of the E.U.B. Church in Knoxville, Tenn., and Dr. Leslie Sayre of New York, executive director of World Literacy and Christian Literature of the National Council of Churches.



ASSOCIATE PASTOR

Dr. Morris L. Husted, who retired in 1962, has accepted the position as associate pastor of Duke Memorial Methodist Church in Durham. He will work with the pastor, Rev. W. B. Petteway, during the coming year. Dr. Husted came to the N. C. Conference in 1953 from the New York Conference. Since retiring, he has served as a retired supply in the Glenwood Church, Rockingham; Hebron Church, Roper, and the past two years on the Grove Chapel Charge, Burlington District. He and Mrs. Husted reside at 214 W. Markham Ave. in Durham.

WSCS Program Book Is Ready

Search for Identity in a Changing World is both the title and the theme of the 1967-68 Program Book of the Woman's Society of Christian Service and Wesleyan Service Guild, which has just come off the press.

Mrs. Hilda Lee Dail, editor of the Program Book, said:

"The theme of the book, the search for identity by both the individual and the church, has grown out of the persistent questions many women in local Societies and Guilds have asked with increasing regularity: Who am I? What relationship does my identity as a Christian have to the bewildering world in which I must try to find meaning? How does the church both fit me to face the world and provide opportunities to make a contribution toward changing it?"

The 304-page book contains 24 programs on facets of the theme, and a new feature is that 10 of the programs can be used jointly by the Society and Guild, and by Methodist Men groups, because the Methodist Board of Lay Activities is adapting 10 of the programs for use in their "Program Resources" book.

Priced at \$1, the program book may be ordered from: Service Center, Methodist Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237.

♦ ♦ ♦

To worry about tomorrow is to fail of devotion to the tasks of today, and so to spoil both days.

Copied



Dear Girls and Boys:

According to ancient legends a pot of gold is supposed to be at the end of the rainbow. There is an old story about a man who started out to find the pot of gold at the end of the rainbow. He traveled for many weary years all around the globe searching for it. Then one day he found it. And do you know, it was right in his own back yard.

Sometimes we think that our friends have more than we have and we become envious of them. We start to look in many places for what we think will make us happy. Like the man who searched for the pot of gold, we will discover that within ourselves are the elements that will produce true happiness. As we are kind, thoughtful, understanding, and loving, we will make others happy and find happiness ourselves. Look for that pot of gold in your back yard.

AUNT CAY

ON A DAY LIKE THIS

It was such a very warm day. Kenneth knew it was a warm day because everyone kept talking about it. In the kitchen mother had shooed him out in a hurry: "It's as hot as the inside of my oven in this kitchen," she said. "You run along now. When the cookies are done I'll call you." So Kenneth had settled down on the back steps which were shaded by the big maple tree. It was rather cool there. Kenneth did not feel so warm. He could hear mother opening and closing the oven door, and scraping the yellow bowl with her big wooden spoon. That meant that the cookies would soon be baked.

Near the porch was an old pump. It was low, and easy to work, and Kenneth often used it to get a cool drink. Daddy said that cooler and better water came from the pump than from any other place he knew.

"I guess I'll take a good cool drink to mother," Kenneth thought. So he pumped a glassful of sparkling cold water and carried it, without spilling a drop, to the kitchen. Mother had just popped another panful of cookies into the oven, and her face looked very shiny and hot.

"Here's a cool drink for you," Kenneth offered.

"Thank you," Mother said. "How did you know I was thirsty? Mmmm! That's

the best thing I've tasted in a long time." Mother drank every drop of the water.

"Now let me give you a clean glass to take back to the pump," she said. "You may want a drink yourself. And here's a cookie, too."

Kenneth had settled himself on the steps again, and had just finished the last crumb of the cookie—even to the fat raisin mother had put in the middle—when the big friendly policeman came walking down the street. He was swinging his club as usual, but he was not whistling today. It was too warm even to whistle. He stopped at the gate, and took off his cap while he wiped his red face with his blue-bordered handkerchief.

"It's a hot day we're having," he said, managing a smile for Kenneth.

"Yes, it is," replied Kenneth. "How would you like a glass of cold water?" Before he could answer, Kenneth was pumping the sparkling water into the glass. He took it to the policeman, who drank every drop of it.

"Well now," he said, as he smacked his lips, "that's the best thing I've tasted in many a day. There's nothing like a glass of cold water on a day like this. Thank you." And with another of his friendly smiles he was gone down the street. But this time he was whistling.

Before he could close the gate again, a big dog had squeezed himself through and stood looking at Kenneth. His mouth was open and his tongue hanging out. He looked tired and very warm.

"Poor fellow," Kenneth said. "I know what you would like. Come on and I'll show you where to get a drink of cool water."

Back at the pump Kenneth led the big dog to the old bucket that was used to catch some of the water which dripped from the pump. "There you are," he said. "You can have all you want."

The dog lapped and lapped with his tongue. He had been very thirsty and the water tasted good. When he had all he wanted, he wagged his tail a moment, and then ran down the street.

Just then Kenneth heard David, the little boy next door. He was crying about something. David was usually such a happy little boy that Kenneth went over to see what was the matter.

"Hello, David," he called. "What's the matter?"

David's hair was damp and stuck to

his forehead in moist little curls. His face was red and the tears were making small gray tracks down his cheeks.

"It's so hot!" whined David, and he went on crying.

David's sand box was in the sun. No wonder he was warm. "Come over here, David. It's cool here on my steps, and you can have a drink from the pump."

David stopped crying. He came through the gate and followed Kenneth to the pump. First, Kenneth moistened a corner of his clean handkerchief and wiped David's face; then he handed him the glass.

"You hold it, David, and I'll pump," he said.

David held the glass and Kenneth pumped it full of cool water. David did not spill a bit of it, and he had a good drink. He was smiling by the time they reached the steps, and they were just in time for some more of mother's cookies—the big sugary ones with raisins in the middle.

Mary C. Odell

ROADSIDE SCAVENGER HUNT

Are you going on a trip with your family this summer? Do you get tired riding? Here is a game that may help pass the time. Before you start on the trip have each member of the family prepare a list of four or five items that could be found as you ride along. Compile these into one master list for the hunt. Each hunter tries to find as many of these items as he can. You can set a mileage limit on this activity. Try to find such things as a blue tractor, a blown out tire, a white mule. You will think of a lot of things to put on your list. Make the game as long as you wish. You might plan several short games. I hope you have a good trip.

PICK A NUMBER

Fill in each blank with the correct number.

1. Jesus said that no one can serve masters.
2. Jesus chose disciples to learn His work.
3. A boy had loaves and fish which Jesus used to feed the multitude.
4. Jesus cleansed lepers, but only returned to thank Him.
5. One of the commandments says, "You shall labor days and do all your work."
6. A man who was paralyzed had friends who brought him to Jesus.
7. Jesus went to Jerusalem with His parents when He was years old.

ANSWERS FOR THE LAST ISSUE

Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Chronicles; Psalms; Proverbs; Song of Solomon.

Sunday School Lesson

FOR JULY 23

By RAYMOND A. SMITH

The Gospel Goes to Europe

Background Scripture: Acts 15:36 through 16:12a

Lesson Scripture: Acts 15:36-41; 16:6-12a

There are two episodes to consider in our Scripture for today. The first has to do with Paul's decision to visit again some churches he had helped to organize at an earlier date, and his break with his long-time friend and fellow-worker Barnabas. The second is the story of the founding of the church in Europe. Often it is said that the church at Philippi was the mother-church of all European churches. But many scholars believe that the church at Rome was already in existence at this time. However, for us this point is of secondary importance.

In our first selection (see Acts 15:36-41) we notice Paul and Barnabas decided it would be a good thing to visit the churches that had been established on a previous visit to see how they were doing. This suggests that churches, like plants, will not grow best without some attention. We could multiply illustrations of this principle, but take only one example: consider the growth of children in Christian character. Many think that this will happen accidentally, without any effort being made by family or church but this is not true. It demands the very best we have in time and effort. Parents who would never think of neglecting a child's health or education will often make no attempt to acquaint him with his religious heritage.

As they were making their plans for the journey Paul and Barnabas had a sharp disagreement; so severe, in fact, that it ended their cooperative work as missionaries. Barnabas wanted to take John Mark along with them but Paul, remembering that John Mark had deserted them on their first journey, definitely refused to consider it. So Barnabas took John Mark with him to Cyprus and Paul chose Silas (who is called "Silvanus" in Paul's letters) to go with him.

Quarrels are regrettable, especially when two good men are involved. In the case of these two, they both thought they were right. There often goes along with very



MOUNT HOLLY SCOUTS PRESENTED AWARDS

A personal letter of commendation from Governor Dan Moore was presented to each of the four Boy Scouts who received the God and Country Medal on June 25 at First Methodist Church, Mount Holly. Rev. James E. Rink, the pastor, who coached the boys through fifteen months of study and service, made the presentation. The God and Country Medal was pinned on the boy by the mother. Each Boy Scout, in turn, pinned a miniature of the medal on his mother and father. The boys are: left to right, Ricky Connell, son of Mr. and Mrs. Robert I. Connell (Mr. Connell is Scoutmaster); Garrie Brinkley, son of Mr. and Mrs. John Brinkley; Tommy Herms, son of Mr. and Mrs. Henry Herms; and Jeff Warren, son of Mr. and Mrs. J. J. Warren.

strong convictions a marked inability to see any side of the question but one's own. There is a certain narrowness in those who are sure they are always right. This has the advantage of being a powerful force in driving them toward their goals, but it sometimes results in friction with close associates as was the case with Paul and Barnabas.

Turning now to the second part of the Biblical material, we consider the account of the historic mission of Paul and Silas to Europe. A good map of the Roman empire is almost a must for the best understanding of this journey. Accordingly, we shall not attempt to make a verbal description of it. Suffice it to say that several of the campaigns planned at first were never carried out because, to quote the record: "The spirit of Jesus did not allow them." We may wonder what is meant by this until we recall the fact that throughout the entire book of Acts almost everything that happens is attributed to the leadership of the Holy Spirit. From our standpoint, the explanation might be found in certain obstacles (not pin-pointed in the record) caused the apostles to reconsider their plans. When this happened they believed it to be the work of an overruling Providence. This being true, they had to make adjustments.

Everyone who reads these lines can probably think of various plans in his life which had to be abandoned for one reason or another. Life is the story of a series of doors closing behind one, doors which cannot be passed through again. To many

youth such experiences seem bitter and unfair. But as we live on through life we sometimes see that there was a certain wisdom in events which we could not discern at the time. Ask the members of your class to spend a few moments in quiet thought about some of these experiences.

Paul's "vision in the night" is what we should perhaps call a dream. We all know how real dreams may seem. This one left no doubt in the mind of Paul as to what his duty was. Accordingly, he made his plans to answer the Macedonian appeal by opening up paths for the Gospel in a new part of the world.

Just as Philippi had the distinction of being a *Roman Colony*, with all the governmental privileges that went with this status, so it was written to the Christians at Philippi: "But we are a *Colony of Heaven*, and we wait for the Savior who comes from heaven, the Lord Jesus Christ, who will transform the body that belongs to our low estate till it resembles the body of his Glory, by the same power that enables him to make everything subject to himself" (Philippians 3:20, Moffatt Translation).

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"STUDY TO SHEW THYSELF APPROVED UNTO GOD . . ."—(II Timothy 2:15 KJV)

JULY 27-30

Southeastern Jurisdiction Laymen's Conference

Lake Junaluska Assembly Grounds

Theme: *"My Commitment To Christ"*

AUGUST 5-6: WEEKEND OF STUDY

AUGUST 7-11: WEEK OF STUDY

North Carolina Conference School of Christian Missions

Methodist College, Fayetteville

Purpose: To Present Areas of Mission for the Conference Year

Theme: *"Christ and the Faiths of Men"*

AUGUST 12-13

Conference Lay School of Evangelism

Methodist College, Fayetteville

(For Members of the Local Commission on Evangelism and Other Interested Persons)

AUGUST 26-27

North Carolina Conference Laymen's Retreat

Methodist College, Fayetteville

Theme: *"The Stewardship of the Laity"*

Goal: *Every Charge Represented*

SEPTEMBER 17

District Training Sessions for Local Church Officers

—Commission on Stewardship & Finance

—Pastoral Relations Committee

—Committee on Gifts and Wills

—Every Member Visitation

—Time and Ability

—Tithing Emphasis

NORTH CAROLINA CONFERENCE BOARD OF LAY ACTIVITIES

For Further Information Please Contact Your District Lay Leader
or Conference Lay Leader, Roy L. Turnage, Ayden, N. C. 28513

NORTH CAROLINA Christian Advocate

Volume 112

Greensboro, N. C., July 20, 1967

Number 28



Understanding Begins With Conversation

For three days Methodist and Roman Catholic church leaders sat around a circle together at Lake Junaluska and talked about differing viewpoints and common problems. Nobody was selling anything except goodwill and mutual respect.

Not all of the time was spent on chairs which probably

got increasingly hard as the hours passed. It must have been an exhilarating relief when the Methodist participants, headed by Bishop Gerald Ensley, took the group on a day-long outing into the high Smokies, where the magnificent scenery spoke eloquently of the majesty of God. For the full story of the meeting, turn to page 10.

Carolina Briefs

¶ Rev. Thomas J. Duncan, Jr., pastor of Erlanger Methodist Church, Lexington is this week serving as a counselor at Camp Tekoa.

¶ Rev. and Mrs. Coy L. Brown, Jr. have announced the birth of their third child, a daughter, Amanda Leigh, who was born on June 25.

¶ The Rev. W. Q. Grigg, retired member of the WNC Conference now living in Charlotte, preached at Belmont Park Methodist Church, Charlotte on last Sunday morning.

¶ A son, Thomas Stogner Earnhardt, was born on July 10 to Rev. and Mrs. Dan Earnhardt of Charlotte. Mr. Earnhardt is associate minister at First Methodist Church.

¶ Dr. Allen P. Brantley, Burlington, will fill the pulpit at Long Memorial Methodist Church, Roxboro, on Sunday morning, July 23, at 11 o'clock. The Rev. Paul Browning is pastor.

¶ Rev. Dubois Pettit, Duke Divinity School student, will hold Sunday morning services at various points on Lake Norman through Aug. 20. These services are sponsored by the Charlotte District.

¶ The Bishop's Company from California will present a program, "The World of Carl Sandburg," at Ardmore Methodist Church, Winston-Salem on Thursday night, Aug. 10.

¶ Dr. C. E. Rozzelle of Winston-Salem will preach in the revival services to be held at Tyro Methodist Church, Lexington, from Aug. 20 through 24. The Rev. W. A. Jarrett is pastor at Tyro.

¶ The Official Board and the WSCS of Hawthorne Lane Methodist Church, Charlotte, gave a reception on Sunday afternoon, July 16, honoring their new pastor and his family, Rev. and Mrs. Don Payne, Donna, Cindy and Scotty.

¶ Rev. George W. Thompson, pastor of Christ Methodist Church, Greensboro, preached at the morning worship service of Aldersgate Methodist Church, Shelby, on July 16. In the evening he preached for the Kannapolis Area Union Services in Trinity Methodist Church.

¶ Rev. and Mrs. J. J. Powell of Sylva will have open house at the First Methodist Church parsonage on Sunday, July 23, in observance of their twenty-fifth wedding anniversary. Members of the congregation and other friends are invited from 3:00 to 5:00 o'clock in the afternoon.

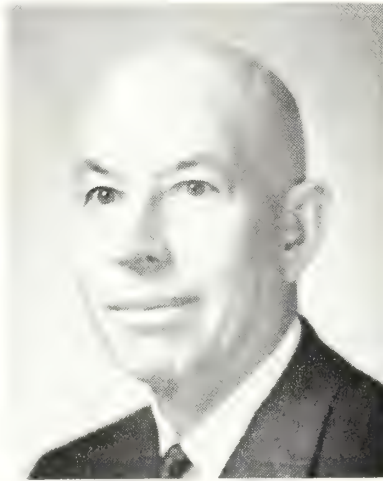
¶ The Swannanoa Valley Subdistrict observed Youth Week from July 16 to 19. New ministers in the subdistrict were used as speakers each night in the meetings which took place at the Black Mountain Methodist Church. The activities were concluded with a communion service on the closing night.

Rev. P. T. Dixon Succumbs

The Rev. P. T. Dixon, retired minister of Matthews, passed away rather suddenly on Friday, June 16.

Memorial services were held in Matthews Methodist Church on Sunday, June 18 with the pastor, the Rev. David W. Charlton, in charge, assisted by the Rev. F. R. Barber, pastor of Oak Grove Methodist Church, Charlotte. Interment was in Sharon Memorial Park, Charlotte.

Born Sept. 11, 1898 in New Bern, he attended the public schools there and later



REV. P. T. DIXON

graduated from N. C. State University. After teaching in the Craven County schools for awhile, he was admitted into the Western North Carolina Conference in 1928.

He was married to Miss Eloise Sherrill, also a teacher, and they had one child, Katherine, now Mrs. N. L. Shearouse of Winston-Salem.

After admission to the WNC Conference, he attended both Vanderbilt and Duke University. Among charges he served are Mill Spring; Brevard Street Methodist Church, Charlotte, now Memorial Methodist Church; Morven; Jamestown, Matthews and Dobson. During his ministry at Matthews, a beautiful church was built.

Mr. Dixon is survived by his wife, who will continue to live at the home in Matthews; his daughter, Mrs. Shearouse, and two grandchildren.

◆ ◆ ◆

17,000 Attend Church Meeting

A recent church meeting in Germany points up the fact that yearnings for peace, for a settlement of festering differences, is worldwide. 17,000 people registered for the week-long 13th International "Kirchentag" (church day), held at Hanover, Germany. Among the 800 people from outside of Germany were 125 persons from the United States. They represented many denominations.

This was the youngest Kirchentag on record. Over one-half of the registrants were in the age range of 17 to 35 years. In the Bible study sessions on Ephesians,

the key question was "Where can we find signs of reconciliation?" Hopeful signs were seen in the Peace Corps, the work of laymen visiting prisons in London, young Germans in Coventry and Englishmen in Dresden, agricultural experts at work in India and preachers in South America. But the nagging, unanswered question were "How about reconciliation with North Vietnam?" and "How can we possibly make personal contact with the Red Chinese?"

Bishop Hans Lilje, the founder of the Kirchentag, in an address, pointed out the strong lay emphasis in the church today. He said: "With the coming of age of the world it is no longer necessary for us to establish a place for the laity in the church. The world in which the church lives has become much more 'lay' than our traditional church jargon suggests. It asks its own questions. It does not want to act as an echo of Christian preaching or as a mirror of established Christian piety. With a strength which we can quite understand, it presses forward to ask its own questions."

Dr. Herbert Wehner, a West German government official with Cabinet rank who has responsibility to find creative ways of re-uniting East and West Germany, stated that "we must put our action under the will of God. Christians must talk to one another and forgive. If our people want to find peace with themselves and the world then they must find peace of God."

Time and again, the speakers strongly stated the importance of the ecumenical movement in the church. More than 30,000 people participated in the final ecumenical service in which high officials of the Roman Catholic and Orthodox Churches were present. The president of West Germany, himself a Roman Catholic layman, was among those who attended.

Although the conference was held in Germany and was primarily for Germans there was no doubt among the 800 English, Dutch, Swiss, South Africans, Scots, Australians and Americans, that the discussions of world peace were as pertinent as tomorrow morning's headlines.

◆ ◆ ◆

Pastors' School Has Large Enrollment at Duke

The Duke Supply Pastors' School got under way last week with a record enrollment. Among those attending for the four weeks course of study were 66 ministers from the Western North Carolina Conference and 54 from the North Carolina.

While using the facilities of Duke University, and leaning heavily upon the leadership of its divinity school as a co-sponsor, the Supply Pastors School is sponsored by the Department of Ministerial Education of The Methodist Church. Courses being offered include Studies for License to Preach, the Introductory Studies, and the Studies for the First, Second, Third, and Fourth Years. Two of the Advanced Courses of Study for Ministers on Trial are also being offered.

Dr. O. Kelly Ingram, professor and associate dean of students of the Duke

Divinity School, is director of the school. Other faculty members from Duke who are teaching in the school are: Chaplain Robert B. Claytor, James M. Efrid, W. Arthur Kale, Wesley Kort, McMurry S. Richey, Mac L. Ricketts, John J. Rudin, Gerald Smith, Harmon Smith and Donald J. Welch. The following additional persons compose the faculty: Paul Carruth, pastor of Hayes Barton Methodist Church, Raleigh; Eugene Long, professor, Randolph Macon College, Ashland, Va.; Walter McDonald, professor, Louisburg College; Max Polley, professor, Davidson College; William E. Smith, pastor North Broadway Methodist Church, Columbus, Ohio.

Student officers of the school for this year are William E. Herbert, Woodland, N. C., president; Charles N. Burgess, Columbia, S. C., vice-president; Glen Baker, Jr., Blue Grass, Va., secretary; and Bruce D. Taylor, White Oak, N. C., treasurer.

Rev. Robert M. Price Dies

A retired member of the Western North Carolina Conference, Rev. Robert M. Price, passed away on July 15 after an extended illness. Born in Rockingham County, he was 68 years of age. The Rev. Mr. Price was a veteran of the first world war, in which he was among the first persons under 21 years of age to be commissioned.

He received both the A.B. and A.M. degrees at Duke University (Trinity College), and the B.D. at the Yale Divinity School. In 1923 he was married to Miss Mary Anne Yow, who survives him. They have two children, Mrs. Anne Swaney of Greensboro and Robert M. Price, Jr. of Minneapolis, Minn.; also five grandchildren.

Mr. Price served a number of pastorates in North Carolina and in Kentucky before becoming a chaplain in the U. S. Army in 1941. He served during the years of the second world war and continued in this capacity for several years thereafter. Beginning in 1954 he served for four years as pastor at Polkton, Charlotte District, and thereafter for three years at Bethel, Waynesville District. He took the retired relationship in 1962 and had made his home in Greensboro.

Funeral services were conducted at College Place Methodist Church, Greensboro with Dr. J. Garland Winkler, District Superintendent in charge assisted by the pastor, the Rev. J. B. Hurley. Burial was at Guilford Memorial Park, Greensboro.

♦ ♦ ♦

One of the ways prayer saves time is that we gain a sense of perspective and poise that prevents us going around in circles all through the day. Prayer can save time by helping us put matters of primary importance into first place rather than letting the unimportant and trivial eat away our time.

Ernest R. Porter

♦ ♦ ♦

The imperative of Christianity is to put to the test of experimental living the moral and ethical pronouncements of the Faith.

Bernard R. Fitzgerald

The One-Day Ashram And Evangelistic Services

In this distressed and difficult world, where individuals become lonely and lost in the crowd, the church seeks new ways to bring depth and fulfillment to these persons. One of the very effective ways to do this is to combine a one-day Ashram with special evangelistic or revival services.

To the uninitiated, the Ashram is one of God's ways of bringing Jesus Christ into one's life in power and love. The Ashram Movement was begun by Dr. E. Stanley Jones many years ago. He saw in this Hindu form of retreat and study great possibilities for Christian growth and transformation. In the Hindu Ashram the Guru (the teacher) was the center. He would take his disciples into a secluded area where they learned together. In the United Christian Ashram Movement, Jesus Christ became the Guru, the teacher. He is at the center. The Ashram is church-related, to be sure, but it is Christ-centered. So those who become a part of the Ashram fellowship, whether for a day or a week, are asked, "In whom do you believe?"

Those who come to an Ashram immediately become the fellowship of the needy. The first hour is spent in what is called "the Open Heart." We are asked, "What are your needs? Why have you come?" It is explained to us that we all have needs. Therefore, we share our needs and concerns with one another, and then look to Jesus Christ in repentance and trust.

Ordinarily the Ashram Movement is not set in the traditional revival framework. Yet the spirit of the Ashram is evangelistic. However, many of the Ashrams are held for one week on a college campus or a retreat center. For this period of time we have Bible study, prayer groups, and lectures on many important biblical truths.

It was in 1964 that the Archdale Methodist Church, High Point, combined the one-day Ashram and the traditional revival services. The one-day Ashram was held on Sunday, the first day of the revival. On this day the church school began at 8:45 a.m. The youth and adult divisions met at 9:00 o'clock for registration and the explanation of the "Open Heart." Following the explanation we shared our needs. No one was excluded from the fellowship if he did not share, but we were told that he and the fellowship would be poorer if he did not. We were also reminded that God has his private office for the confessing of certain needs. The sharing period lasted until 10:30.

The congregation assembled at 11:00 for morning worship. Dr. J. T. Seamands, for twenty years a missionary to India and one of the United Ashram leaders, led us in the "Open Heart" and preached at the morning worship hour. He was also the evangelist during the remaining week of nightly services, and morning study sessions.

At noon we had a sandwich lunch together. After lunch we were divided into prayer groups. The forty-five minutes of sharing and praying together was most helpful. Following the sharing and prayer

sessions, we gathered to hear Dr. Seamands' second sermon.

The closing period was called the "Overflowing Heart." In this time together we shared new insights, new victories, and new directions that we had received during the day. This was not a time of praising the speaker, or other people, or oneself, but of giving honor and glory to Jesus Christ. This session closed at 3:00 p.m.

From Sunday through Thursday nights, we had our revival services.

In March, 1964, I conducted a one-day Ashram-evangelistic service in the Bethesda Church, Gastonia, where the Rev. Harry Long, Jr. was pastor. We followed essentially the same schedule as outlined above.

It seems to me the one-day Ashram and evangelistic services have tremendous possibilities in the renewal of the local congregation. The Holy Spirit is using many ways to lead us to the Way, and the Ashram-revival emphasis seems to be one of the ways he is doing it.

IVAN A. STEPHENS, Minister
Archdale Methodist Church
High Point.

♦ ♦ ♦

Coach Elected To National Office

The Pfeiffer basketball coach, Francis Essic, has been elected president of Civitan International. The election took place at the club's international convention in Hot Springs, Ark. on June 28.

His new job will keep the well known coach from the Pfeiffer campus for a major portion of the coming year, but arrangements have been made to take care of the situation.

The Civitans, whose creed is "Builders of Good Citizenship" have done extensive work with young people, and also in the area of mental health. Concerning his new responsibility, Essic stated: "It is a pleasure to work with men who are concerned about meeting community needs and being of service to young people, area schools, and other civic causes. . . . We expect a great year ahead in 1967-68, especially from the Civitans of the Carolinas."

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EDITORIALS

Mr. John Doe, American Christian

There he sits reading the morning newspaper, Mr. John Doe, American citizen, average church member. He casts a worried eye over the front-page headlines: Vietnam, the Middle East, and now the Congo; more and more draftees, more and more riots, larger and larger deficits, higher and higher taxes. It is time for the morning news roundup so he turns on TV and gets another dose of the same. Only this time with stark pictures of flying glass, burning cars and dripping blood.

John Doe has read it and seen it as regularly as his daily breakfast. He is beyond shock but not beyond a dull depressed feeling which leads him to say under his breath: "why did I get up this morning?" He shrugs the feeling off, takes a last gulp of coffee, and heads for the carport and the office.

At his desk he tries to shut out the horrors of that larger world and concentrate on demanding reality contained in a pile of papers. John Doe doesn't realize it, but he is one of the unsung heroes of a tortured world in revolution. If someone tried to tag him as a hero, his incredulous reaction would be "who, me?"

But look at this modern-day knight as he sits there with his unknightly midriff bulge where his chest has slipped several degrees to the south; eyes blinking through bifocals; jaw set to the task of making ends meet; mind set on keeping calm in a hysterical world.

This man has been viciously slashed at by his enemies and has been pommelled without mercy by his "friends." He has rescued the world from incineration in two wars, neither of which he started, and has played fireman in putting out innumerable grassroots fires—sometimes merely by blowing it out. Yet for every good deed, he seems to be rewarded with a chorus of nasty insinuations or outright charges of consummate wickedness.

Peoples of the world who continue to live comfortably with their time-honored prejudices jump on him for his prejudices and give him an unmerciful verbal stomping for doing the very things they themselves continue to do unblinkingly. He takes the castigations with good grace, acknowledging the imperfections of his ways and meekly declaring that he is working to improve himself. In the meantime he goes on rendering a helping hand, concerned about the hunger and poverty and ignorance in the world.

To be sure he has blundered and

erred at times. But he has had a strange knack of shrugging off the mistakes, of correcting course, and pushing on ever forward. Perhaps it is for this that many peoples in the world cannot forgive him. Caught, themselves, in the back eddies of a deadly fatalism or in the embrace of unyielding traditions, they resent his easy escape from the consequences of misdeeds. They feel that he too should stay bound in the purgatory of the condemned.

Mr. John Doe: there he sits in the midst of unparalleled power and prosperity; American commoner who prides himself on being one among a breed of commoners; Christian of many denominations; product of a meltingpot which is still on the fire. In spite of all the invective with which his presence anywhere in the world seems to be greeted, he is still the world's best hope for a sane and safe world. In spite of his "God is dead" aberrations, his fringe of hippies and sniffers, his binge on sex and alcohol, he is basically a believer in God and man. His eternal optimism grows out of his faith that man is not far on his way down a blind alley, but that he is here to fulfill a great and an open-ended destiny.

He deserves his due whether he claims it or not. Someone will say, "You have painted only half a picture." Very likely. But this is the half that usually gets left out.

A Call To Personal Holiness

When the Archbishop of York, Dr. Frederick D. Coggan, recently addressed the graduating class of General Theological Seminary, New York, he offered a challenge not too frequently thrown out. In talking about the authority by which the Christian minister carries out his task, he listed humility, the authority inherent in the message itself, professionalism, and the authority of the Holy Spirit. Then he added: "But all this without the authority of personal holiness avails little. There is no shortcut here. This is the sine quo non of ministry."

These words must have sounded strange to some in the class who were going out with the idea that "personal holiness" was an outmoded concept utterly irrelevant for mid-twentieth century man. Surely the archbishop must have known that maintaining a "Christian presence" in places of need is sufficient; that it is not the character of the man but the fact of the helping hand which alone matters; that anything which smacks of piety or moral integrity or purity of life is per se suspect.

But Dr. Coggan kept right on with his outlandish, archaic concepts. "Any

one can give a lecture, make a speech, address an assembly. But it is not so with the fulfillment of a ministry. He alone can minister who lives in the secret place of the Most High; who has learned to listen to the God who speaks; who knows the meaning of obedience; who can say not merely, 'I hold this view,' but 'I am held, grasped, by this God.' This is the final, quiet, undeniable authority—the authority of holiness."

Sounds sort of old fashioned, but honest and genuine, with a ring of truth. Of course, a clever contextualist could take that and tear it all to pieces. But we doubt if he could put it together again. And speaking of relevance, it might be appropriate to add this: if you can't improve on it, don't knock it.

Southeastern Should Host The 1972 General Conference

Word from Texas is that preparations for the General Conference at Dallas next spring are moving along on schedule. "Dallas will be ready to host three General Conferences next spring," stated Bishop W. Kenneth Pope, resident bishop of the Dallas-Fort Worth Area, recently. In mentioning "three," he was referring to the sessions of The Methodist Church, the Evangelical United Brethren Church, and then to the Uniting Conference at which union of the two denominations would be consummated.

The General Conference in Dallas will mark the first time since The Methodist Church was formed in 1939 that this top body of the church will have convened anywhere in the South. The Southeastern Jurisdiction has yet to play host to a General Conference of The Methodist Church.

Perhaps circumstances of the past might have justified our being passed over for seven quadrenniums, although we are not at all sure of this. However we have no hesitation in stating our conviction that the General Conference of 1972 should be held within the Southeastern Jurisdiction. We believe that the time is right for this; that it would be good for the church at large and good for the Southeastern Jurisdiction.

Such a conference could be held at Lake Junaluska Assembly or Atlanta or Miami Beach. Within the last several months, the latter place has most adequately accommodated the General Assembly of the National Council of Churches and the Southern Baptist Convention. Not at the same time, of course; that would take some doing. But with the obvious facilities and flexibility which Miami Beach possesses, entertaining the General Conference of the United Methodist Church should be "no sweat." With the Florida climate thrown in, the "no sweat" should apply to the guests as well as to the host.

Cannon Discusses Treasures Of Methodist Doctrine

The ecumenical movement must broaden its theological base if it is to continue to be effective, and there are "distinctly Methodist treasures of doctrine and spirituality" which should permeate the theology of the movement.

This is the view of a Methodist leader, the Rev. Dr. William R. Cannon, dean of Candler School of Theology of Emory University, Atlanta.

Dean Cannon presented a paper on "The Theological Stance of Methodism in the Ecumenical Movement" at a meeting of the Executive Committee of the American Section of the World Methodist Council, held at the World Methodist Building, Lake Junaluska, June 26-27.

"In my judgment, the primary obligation of the World Methodist Council at this time," said Dean Cannon, "is to sponsor an understanding and appreciation of Methodist theology within the ecumenical movement."

He discussed five Methodist "treasures" of doctrine and spirituality without which the ecumenical movement "will be poor indeed."

They are (1) "the personalization of the order of salvation," (2) "the doctrine of synergism, or the cooperation of God and man in the act of salvation," (3) the teaching that there is an "inextricable bond between the salvatory experience and the expression of it in the life and behavior of them who have it," (4) the doctrine of assurance, and (5) the "emphasis on sanctity."

Following are brief excerpts from Dean Cannon's paper setting forth these five Methodist beliefs which he thinks should be in the theology of the ecumenical movement:

"The first of these, the appreciative use of which is almost essential to the other doctrinal contributions which are to follow, is the personalization of the order of salvation, indeed the recapitulation of the whole of ecclesiology in terms of the religious development of each person. For example, in most other major ecclesiastical bodies salvation is depicted in institutional terms. Man is relieved of original sin by the sacrament of baptism. He accepts confirmation at the hands of the proper ecclesiastical authority, which makes him a member of the church. He is nourished spiritually as he takes the elements of bread and wine representing, according to various interpretations, the body and blood of his Saviour. He is instructed and edified by the preached word. Thus by belonging to the church and observing her offices he is made eligible for admission at the end of his earthly life into the everlasting Kingdom of God.

"To be sure, John Wesley does not deny the validity of, nor does he attempt radically to modify the use of, any one or all of the distinctly ecclesiastical offices. But he gives them a personal interpretation which in the end makes out of them tangible signs which ought to point to a spiritual reality which is different in kind from merely temporal representation. If the



TOWN AND COUNTRY WORKERS CONFER

Conferring together at the North Carolina Annual Conference in Goldsboro are four persons concerned with Town and Country Work in North Carolina. They are, left to right: Rev. Reginald W. Ponder, chairman of the N. C. Conference Commission on Town and Country Work and pastor of Englewood Church, Rocky Mount; Dr. M. Wilson Nesbitt, director of the Rural Church Work for the Duke Endowment, who spoke at the Anniversary Hour of the Commission on Town and Country Work; Dr. Garland R. Stafford, executive secretary of the Western North Carolina Conference Commission on Town and Country Work, speaker for the Methodist Rural Fellowship Breakfast, and Rev. Haywood L. Harrell, newly elected president of the N.C. Conference Methodist Rural Fellowship and pastor of the Gatesville Methodist Church, Elizabeth City District. Dr. Stafford is also the immediate past-president of the National MRF.

power comes through the sign or physical representation, well and good! If it does not, then the act itself, though properly performed, is invalid for that person.

"The second theological contribution which Methodism can make to the ecumenical movement is its doctrine of synergism, or the cooperation of God and man in the act of salvation. This, as much as any other, can provide the bridge of theological understanding between Reformation Protestantism, on the one hand, and Catholicism, both Roman and Eastern Orthodox, on the other hand.

"A third contribution which Methodist theology owes to the ecumenical movement is its teaching that there is an inextricable bond between the salvatory experience and the expression of it in the life and behavior of them who have it.

"A fourth characteristic of Methodist theology which the ecumenical movement might well consider is the doctrine of assurance.

"All that assurance means is that inwardly it is possible to feel and to enjoy what actually by the grace of God we have been made to be. Our consciousness registers the quality and depth of the religious experience which is ours through the power and indwelling of the Holy Spirit.

"The fifth contribution of Methodism to

ecumenism, and the one John Wesley would no doubt say is the most important, is the emphasis on sanctity. Among the major theologians of Protestantism Wesley stands alone in the importance he attaches to this doctrine. In fact, his concern with goodness almost lifts him out of the Reformation tradition entirely and puts him in the middle of the stream of Catholic piety. In his zeal in proclaiming holiness, he is surpassed by no other person in the entire range of Christian history, not even by Francis of Assisi or Thomas a Kempis."

Enrollment To Be Up At Duke Divinity School

A trend toward diminishing enrollment bids fair to be reversed at the Duke Divinity School this fall when a record breaking 117 new students will enter the theological school. This figure does not include seven who will transfer from other seminaries.

Thirty-six of the number are from North Carolina. Other students will come from 23 other states and two foreign countries "This year's entering class far exceeds the total admitted in any previous class in the school's history," stated Donald J. Welch, assistant to the dean. However, it is not known at this time whether or not this increase is a part of a national trend.

Youth Say Bond Is Robot

Officers for the Young Adult Council and Methodist Youth Fellowship of the Western North Carolina Conference have been elected by delegates attending a series of June assemblies at Lake Junaluska.

The Conference Board of Education events included the Young Adult Assembly, June 16-18; the Methodist Youth Fellowship Senior High Officers Workshop, June 18-24; and the Methodist Youth Fellowship Christian Witness Assembly, June 25-July 1.

The Rev. Paul Duckwall of Statesville, Conference director of youth and young adult work, was in charge.

The assemblies featured themes on man's relationships to mankind through God. Keynote speakers included Dr. Daniel C. Whitsett, pastor of First Methodist Church, Pensacola, Fla., for the Young Adult Assembly; the Rev. Mitchell Faulkner, pastor of First Methodist Church, Lexington, for the Senior High Workshop; and Dr. Julian Lindsey, superintendent of the Winston-Salem District, for the Christian Witness event.

Fictional hero James Bond took a verbal beating from the teen-agers in the Christian Witness Assembly during a presentation of the works of Ian Fleming and how his super-spy relates to life and humanity.

The teens labeled Bond a robot. As one teen said: "I feel Bond doesn't mean too much. He's a machine; has no mind of his own. He does what his nation demands. Anything he does, he does it automatically merely because his country says to do it."

The teens also criticized the characterization of Bond as always perfect in anything he does or attempts; and also the



Delegates attending the Senior High Officers' Workshop of the Methodist Youth Fellowship, Western N. C. Conference, elected these officers for the 1967-68 Conference year: (from left, front) Lane C. Hurley, president and Miss Linda Payseur, secretary; also shown is the Rev. Paul Duckwall, Conference youth director; and (rear, from left) William Reep, Miss Mary Voss, Miss Diane Greene, Miss Susan Bennett and Robert McSwain, MYF Council members.

author's failing to give Bond a sense of responsibility toward anything or anybody.

Here are the officers who will serve the young adults and the teens of the Conference for the 1967-68 church year:

Young Adult Council—Fred E. Smith, Jr., Charlotte, president; Vice presidents: James H. Luther, Charlotte; Paul W. Spoon, Greensboro; Douglas K. Phelps, Hickory;

and Jay L. Brandon, Salisbury. Mrs. David Wood, Rt. 1, Newton, is secretary-treasurer.

Areas of service (young adults)—Mrs. Charlotte Barnes, Greensboro, Christian education; Bobby G. Wood, Vale, evangelism; Mrs. Tom Jenkins, Thomasville, marriage and family; Mrs. Joseph Faircloth, Greensboro, missions; W. L. (Billy) White, Catawba, music; Miss Bea White, Brevard recreation; Mrs. N. Yates Giles, Jr., Hickory, social concerns; J. D. Panarese, Morgan, worship.

Methodist Youth Fellowship—Lane C. Hurley, Greensboro, president; Donald B. Hunt, Jamestown, vice-president; Miss Linda Payseur, Charlotte, secretary; Miss Donna Harris, Charlotte, assistant secretary. Mrs. J. E. Yountz, Statesville, treasurer.

Council members—Miss Susan Bennett, Greensboro; Miss Diane Greene, Asheville; Robert McSwain, Statesville; William Reep, Glen Alpine; and Miss Mary Voss, Winston-Salem. Assistant council members—Miss Susie Andrews, Lincolnton; Miss Patsy Conway, Kannapolis; Miss Bunny Elliott, Hickory; Miss Kitty Geouge, Marion; and Miss Jeanette Norman, East Bend.

Programs of the Board of Education are under the direction of the Rev. Robert H. Stamey of Statesville, the executive secretary.



Delegates attending the Senior High Christian Witness Assembly of the Methodist Youth Fellowship, Western N. C. Conference, elected these officers for the 1967-68 Conference year: Miss Donna Harris (front, left), assistant MYF Council secretary; Donald B. Hunt (front, right), Council vice president; and (rear, from left) Miss Bunny Elliott, Miss Kitty Geouge, Miss Susie Andrews, Miss Patsy Conway and Miss Jeanette Norman, all Council members. Also pictured (front, center) is the Rev. Mr. Duckwall.

Teens Giving Less To Church

Today's Methodist teen-agers, perhaps following in the footsteps of their parents are giving less money to the church.

For two consecutive years the Methodist Youth Fund in the Western North Carolina Methodist Conference has dropped as has per capita giving.

Mrs. J. E. Yountz of Statesville, treasurer

of the MY Fund and secretary in the Conference Board of Education, said the trend of decreased giving among youth is church-wide.

During the 1963-64 church year the teens reached a peak in the Conference, giving an average of 84 cents each to the MY Fund for \$35,011.68. Then the decline began.

The next church year the total money contributed increased slightly to \$35,673.02, but per capita giving began a decline at 81 cents.

During 1965-66 per capita giving slipped to 78 cents and total giving to \$34,298.42. This past year the per capita giving was 75 cents and total giving \$32,964.98.

To discover some reasons for the decline, Methodist Information called together Mrs. Yountz, Butch Estes, the outgoing MYF Council president; and Miss Lucretia Hurley, the outgoing secretary.

"Well, first we are setting our goals too low," said Mr. Estes. "And another thing, teen-agers aren't as interested in what is going on in, say, Africa or anywhere overseas as they are in what is happening here at home. We recently visited the Bethlehem Center and this meant something to us." (He was referring to the programs presented during the MYF meetings).

"We need more programs on projects close to us," he continued. "And we also need counselors and leaders who will challenge us rather than serve as babysitters at our meetings."

The Methodist Youth Council has lowered the MY Fund goal each of the past two years, from \$41,960 for the 1964-65 year to \$39,010 for the past year. This was done principally because goals were not being met. However, the \$41,960 goal was missed by \$6,286.08 while the past year's goal was missed by \$6,045.02, showing no advantage in lowering the goal, as Mr. Estes points out.

Mr. Estes also felt the increased demand of the public schools on the student's time in study and clubs, and the growing estrangement of the youth in church school classes has led to a breakdown of unity which could account for the decrease in giving.

Miss Hurley said the major thing lacking in young people today is a spiritual life. Unless the MYF becomes a vital part of each of our lives, then there can be no interest in the MYF program or the MY Fund."

Mrs. Yountz subscribed to the petition for more interesting programs in the MYF meetings and to the choosing of "leaders who will work with you."

Mr. Estes thought perhaps the MYFs ought to consider fund raising projects for the MY Fund pledge. He pointed to one church which had pledged ten dollars to the MY Fund and called such a pledge "shameful."

He also felt the teens would respond to the MY Fund more readily if the national Methodist Church would send sizeable amounts of each conference contribution back into the conference for projects with which the youth could either relate themselves or participate in.

► Issues and Opinions ◀

Of Annual Conference

By DAVID W. CHARLTON, JR.

Most of the reporting that we get on Annual Conference is reporting facts. I would like to give some of my personal impressions of the Annual Conference held at Lake Junaluska, June 7 through 11.

I came back from Conference with a good feeling. In the past I have come back from Conference disturbed, wrought up, and "out of sorts." When I attended my first annual conferences I was not very concerned because I did not know what was going on. I took in some movies, played some golf and killed some time. I guess in 17 years one grows a little. At any rate, I now see the Annual Conference from a different perspective. After awhile one begins to have some idea of what is taking place, one has been in it long enough to know most of the people involved and finds himself interested in the proceedings of the Annual Conference.

Much of the success of our annual conference is due to our Bishop, Earl Hunt. He brings to the conference a sense of dignity. Listening to his sermons and his informal remarks one feels that he is the "Preachers' Leader." He speaks to them and he understands their needs and the needs of the Church. When I left Annual Conference I had been strengthened by the fellowship, by some of the messages, and by the Sunday worship service and sermon. I had the feeling that something had been said to me and for me and I was ready to return to my work with a greater sense of belonging.

I also came back from conference with questions in my mind. For instance, one emphasis at the conference was the lack of numerical growth in the Church and the great concern over this. Speaking to this point the Bishop gave an enthusiastic discourse on the importance of bringing in members, not losing any, and "winning people to Christ." This leaves me a little baffled as I had just completed reading a book on "Church Renewal" where the author expressed the opinion that the Church today must die in order to really become alive. The author believes too much emphasis has been put on members and that the Church is going to have to lose a lot of members until, eventually, the Church gets down to a hard core of committed Christians. The difference in ideas here tends to place the minister in somewhat of a bind. Are we really free to insist on integrity of membership, to insist on study and commitment as prerequisites of membership? In the past, has not the Church required too little for membership? If we did begin to go in this direction perhaps the Church would not grow numerically; but is this necessarily bad?

I came home from conference wondering about our contradictory approaches to "SUCCESS"—We talk and hear about being a servant church, about being com-

mitted people. Then on the grounds of the conference we get excited about appointments, who gets the bigger churches and the big promotions, and who has been a success. Most of us are a part of this. We are all a part of the system and we want our raises and promotions along with every one else. It is just that it still bugs me a little; it bothers me that I am not really free to have any other standard. One of the books recommended by the Bishop was "Enemy In The Pew" by Daniel Walker, and I find him saying some things that are contrary to the system so evident at conference. "Indeed," says Dr. Walker, "the Churches themselves are infected with the success bug. A new building gives us status, large crowds bespeak popularity. Both as individuals and as churches we are eager to be successful in the eyes of the world. Jesus was very hard on that type of spirit. The Scribes and Pharisees were near the top of the success ladder and Jesus told the people not to be like them for they had grown corrupt in a society that favored them. He suggested that the right way to live is to take your place at the foot of the table and be the servant, scarcely attractive advice for the young man on his way up." That does not sound like conference talk, and that is not really how I feel or, as I have observed, how many preachers feel. Do we not have a double standard? Is there any solution?

I came back from conference ready and willing to follow the ideals which had been set before us: That we should come back to our Churches and share our faith with people, have something to give them. However, I find myself in the process of searching and struggling and grappling and growing, and this is the kind of thing that is difficult to share. In this growing search for faith there are no easy answers—certainly no dogmatic ones. I came home and found that in the first chapter of our new study book in the adult curriculum Dr. Robert Leslie writes, "some persons in our time are turning from significant searches for meaning because clear answers are hard to find. People are easily upset when clear cut answers are not ready when needed. We like to be certain even though the day of absolute certainty has almost disappeared." Is this not contrary to the advice given us at Annual Conference?

These are personal impressions of Conference. It was a conference that helped me and strengthened me, but at the same time it was a conference that raised questions. Perhaps that is good.

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The final decision as to what the future of a society shall be depends not on how near its organization is to perfection, but on the degrees of worthiness in its individual members.

Albert Schweitzer

Methodists in N. C. Are Building



Mt. Harmony Plans Addition

Groundbreaking services were held at Mount Harmony Methodist Church in Icard on June 25 for a new educational addition to the church. The estimated cost of the structure is \$30,000 to \$35,000. The addition was drawn by architect Tom Hutchins, Statesville. It will contain eight classrooms, restrooms, and a furnace room. The building will be constructed of masonry and partition walls will be of painted block.

Pictured are: right to left, front row: Rev. Glenn Lackey, district superintendent of the Marion District; Rev. Bob Moody, pastor of the church; Horace Berry, oldest living member of the congregation at 88 years of age who broke the ground first; Yates Fulbright, and Mrs. Eva Bates. Back row are: Hal Wilson, W. S. Perry, Walker Causby, Mrs. Louise Short, and Bill Abernathy. These people comprise the Building Committee. Each of these participated in the service of groundbreaking along with: James Little, superintendent of the church school; Rheta Fulbright, representing the youth of the church; and Mrs. Hazel Abernathy as one of the church school teachers representing the Children's Division. About 50 members of the congregation were in attendance.

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ALDERSGATE PARSONAGE COMPLETED

This new parsonage, valued at \$22,000.00, was recently completed by the congregation of Aldersgate Methodist Church in Charlotte. Mr. R. E. Stephenson served as Chairman of the building committee, and also as construction foreman while the house was being built. The new parsonage includes four bedrooms, three baths, and ample living space. The electrical wiring, and the heating-air conditioning systems were installed by members of the church. The Rev. Fred A. Carlisle, Jr. was appointed to serve Aldersgate at the 1967 session of the Annual Conference, having been preceded by the Rev. Cecil K. Myrick, who served Aldersgate from 1962 until the present.



MARY'S GROVE CHURCH BREAKS GROUND

Mary's Grove Methodist Church of the Concord-Mary's Grove Charge on the Gastonia District broke ground for their new Educational Building on May 11. The following were present for the occasion: left to right, (Front Row) Building Committee plus pastor and contractor, E. A. Bingham, Sr., Rev. H. Gwyn Clayton, pastor, Mr. Sturat, contractor, D. C. Allen, chairman; Garland Martin, Harvey Carpenter and Reid Costner. (Carroll Ledford was not present.) Second Row: Trustees, John Carpenter, Ray Willis and P. C. Huffstetler. Others: Ronny Allen, Mrs. D. C. Allen, Mrs. Dewey Barrett, Miss Denna Beattie, Mrs. Harvey Carpenter and Mrs. Lester Beattie.

GOD IS NEAR

By WAIGHTS G. HENRY JR.
President, LaGrange College

Some of the foggy writers in the field of religion have toyed with terms and laughed at concepts related to a three-story universe involving heaven, earth, and hell. They have jumped to some naive conclusions as to how others think of God as being "up yonder" or "out yonder." To support their humor they have pointed to paintings showing people in prayer looking up, and have laughed at Bible references to God as being "up in heaven."

Consider such nonsense criticism and then put it in proper focus. Anyone should know that the posture of prayer is symbolic. The worshiper, more often than not, closes his eyes to shut out distractions. He bows his head as a symbol of reverence, respect, humility, and unworthiness—or he looks up because the spiritual realm represents loftiness.

No religious person referring to God as "in heaven" really thinks that the Lord is far away and comes streaking down from nowhere out there like a hurrying bell hop to answer a call.

It was Jesus who taught men to pray by giving them what we term the Lord's Prayer. His opening words were "Our Father who art in Heaven—." Does any serious student of the life of Christ think that Jesus felt God to be far away—up yonder? His disciples often saw Jesus engaged in silent prayer which can mean only that God was felt to be close at hand.

In the Old Testament we read that God is "closer than breathing, nearer than hands or feet." Micah enjoined men to "walk humbly with God."

Where, then, does the debunker of long-cherished religious symbolism get the notion that all but he has a misconception of religious truth? The religious man does not need to have someone to remind him that God is near.

The psalmist wrote: "In all thy ways acknowledge him, and he shall direct thy paths." How much more involved can the modern existentialist get than that? It is God that truly involves men and calls them to acts of heroic human service. Indeed it is doubtful if any acts of ours can have true and lasting significance unless they are directed by God. God is both real and near. He directs the lives of those that obey Him.

This is God's universe. We must not forget it. Adlai Stevenson was criticized for using what his accuser termed flattery. Commented Stevenson: "There is nothing wrong with flattery so long as you don't inhale." Those who would banish God from the universe have inhaled an overdose of self-flattery. They think they do not need God. Without Him they could not draw their next breath. How painfully mixed up so many are these days about God and where He is and what He is doing.

Reprinted from the Wesleyan Christian Advocate

Bethlehem Methodist Church Builds Parsonage

Open house was observed recently at Bethlehem Methodist Church's new parsonage on Redland Road, Advance. For the past several years Bethlehem has been a part of the Dulins Charge, but became a station church at this year's conference, with the Rev. Paul M. Hart being appointed as pastor. He and his family moved into the new home on June 17.

Traditional in design, the eight-room parsonage is a one-story, brick veneer structure containing an entrance hall, living

room, dining room, kitchen, den, three bedrooms, and study. It is valued at \$35,000.

Serving on the Building Committee were: Joe Helsabeck, chairman; Mrs. E. A. Raybuck, secretary; Oscar Bishop, treasurer; Mrs. Gilbert Boger, Eugene Foster, James C. Howard and Mrs. Billy Matthews.

Hostesses for the open house were members of the Woman's Society of Christian Service. Members of the Building and Furnishing Committees and the church trustees assisted in entertaining the guests.



SANDY RIDGE PARSONAGE COMPLETED

The Sandy Ridge Charge, Greensboro District, has recently completed its new parsonage. Containing 1800 square feet of living area, this house has seven rooms, including three bedrooms, dining room and the pastor's study. Members of the building committee were Mrs. Harry Joyce, John Frye, John Tucker, James Mays, J. C. Dodson, Agnew Ziglar, Hunter Bullins, DeWitt Vernon and David Dodson. The Rev. W. C. Belcher is pastor.



CONCORD-MARY'S GROVE HAS NEW PARSONAGE

Construction on this new parsonage of the Concord-Mary's Grove Charge, Gastonia District, was completed last winter, and open house was held in March. Valued at \$25,000, it contains a living room, dining room, three bedrooms, study, family room, kitchen, laundry room, storage room and double carport. More than an acre of land was given by Mrs. Ray Self as the parsonage site. Serving on the building committee were: Miss Mary Lou Self, chairman; Mrs. Wade Hovis, Howard Neal, Ostelle Penner, Garland Martin, Olin Mauney and Henry Gordon. Rev. H. Gwyn Clayton is pastor.

Roman Catholics and Methodists Hold Conversations at Junaluska

Representatives of the Roman Catholic and Methodist churches ended three days of conversation at Lake Junaluska June 30 with agreement that they had taken positive strides toward a fuller understanding of each other and found "a hopeful basis of future dialogue."

"Both Christian communities saw themselves as growing together by the tendency of each community to unite the preaching of the word with the Lord's Supper," said a "summary memorandum" adopted at the conclusion of the meetings.

The conversations, held at the Methodist Assembly, were part of a series involving the Catholic Church and various other churches, and were the third between the representatives meeting at Lake Junaluska. The discussions grew out of statements on Christian unity of the Second Vatican Council.

Main topic for the sessions was "The Presence of the Holy Spirit in Individuals and in the Church." Papers on the theme were presented by the Rev. James Burns, S.J., Spokane, Wash., a member of the faculty of Gonzaga University, and the Rev. William R. Cannon, Jr., dean of Candler School of Theology at Emory University, Atlanta, Ga.

A paragraph in the "memorandum" summed up the papers in this way:

"It was found that the Catholics stressed the Lord's Table as the center of their Christian life while the Methodists stressed the preaching of the word as (their) center. But in the midst of both of these stresses, there was found genuine ecumenical grounds by the broadening of the stress found in each Christian community."

Joint Bible studies during the sessions were led by the Rev. Chester A. Pennington, senior pastor of Hennepin Avenue Methodist Church, Minneapolis, Minn., and the Rev. Rollins E. Lambert, assistant chaplain at the Catholic student center at the University of Chicago, Mass, at which the Methodists were guests, was celebrated at Memorial Chapel on the assembly grounds by the Most Rev. Joseph B. Brunini, Jackson, Miss., apostolic administrator of the Diocese of Natchez-Jackson and chairman of the Catholic delegation to the conversations.

Methodists participants, headed by Bishop F. Gerald Ensley of Columbus, Ohio, were hosts at a day-long outing in the surrounding Great Smokies and the Rev. J. Manning Potts, superintendent of the Junaluska Assembly, and Mrs. Potts were hosts at a reception honoring the participants.

The fourth session of conversations will be held Dec. 17-19 at Fordham University in New York and will consider church-related elementary and secondary schools and governmental aid as an ecumenical concern.

Catholic participants in the sessions included, in addition to Bishop Brunini, Father Lambert and Father Burns, the Rev. William Ashdown, Clarksville, Ga.; the Rev. John F. Cronin, S.S., Washington, D. C.; Sister M. Rose Eileen, Washington,



AZALEA CONSECRATES EDUCATIONAL BUILDING

A consecration service was held on Sunday, June 25, for the new educational building of Azalea Methodist Church. Dr. W. Harold Groce, superintendent of the Asheville District, led the service. He was introduced by Dr. E. H. Blackard. The new structure, located behind the old church, cost \$74,058. A sanctuary will be built later. The old structure, built in 1923, is being torn down. Azalea Methodist Church was founded in 1916 as an independent Sunday School, and became an organized Methodist Church in 1919. The present membership is 185. Eugene C. Johnston, Jr. is pastor of the church

D. C.; the Rev. Bernard F. Law, Jackson, Miss.; Dr. Daniel D. Meany, Corpus Christi, Texas; the Rev. Robert F. Quinn, C.S.P., Boston, Mass.; Mrs. Harold J. Schachern, Detroit, Mich.; Prof. William Whalen, Lafayette, Ind.; the Rev. John F. Hotchkiss, Washington, D.C., associate executive director of the Bishops' Committee for Ecumenical and Interreligious Affairs; the Rt. Rev. John Roueche, Belmont, N. C., and the Rev. Joseph F. Bumann, Waynesville, N. C.

Methodist participants included, in addition to Bishop Ensley, Dr. Pennington and Dr. Cannon, the Rev. Harold A. Bosley, New York; Miss Dorothy McConnell, New York; Bishop James K. Mathews, Boston, Mass.; the Rev. Harry V. Richardson, Atlanta, Ga.; the Rev. Eugene L. Smith, New York; Dr. Dolphus Whitten, Jr., Oklahoma City, Okla.; Bishop Roy H. Short, Louisville, Ky.; and the Rev. John Deschner, Dallas, Texas.

Former Navy Chaplain Appointed To Interpreter's House Staff

A former senior chaplain of the U.S. Naval Academy at Annapolis, Md., has been appointed director of ecumenical affairs at the recently organized "Interpreter's House" at Lake Junaluska Methodist Assembly.

The appointment of Dr. Merle N. Young, a Navy captain with 26 years service, was announced by Dr. Carlyle Marney, director of Interpreter's House, and Dr. J. Manning Potts, executive director of the assembly. Young's duties probably will be divided between arranging winter conferences for Lambuth Inn and encouraging ministers and laymen to come to the ecumenical way station, which is housed at Lambuth.

"Dr. Young is here to assist in service

of the whole church," said Marney. "He'll be dealing not only with Methodists, but also with people of other denominations. An example of this would be the recent Catholic Methodist conversations two weeks ago."

Marney, former pastor of Myer's Park Baptist Church in Charlotte, said that he is "interested in making Lake Junaluska a center of traffic and conversation and dialogue for the world church."

Young and his wife arrived at Lake Junaluska from Scotland, where he studied theology and psychology at the University of Edinburgh for a year.

He is a member of the New Jersey Conference of The Methodist Church. Graduating from John Fletcher College in Oska-loosa, Iowa, in 1932, and from Drew University in 1935, Young earned his master of theology degree at the Princeton Theology Seminary in 1939. He took a year of postgraduate work at the University of Southern California in 1948-49, and received a doctor of divinity at MacMurray College in Jacksonville, Illinois.

He received a commission upon entering the Navy in 1940 and served in the Atlantic and Pacific theaters of operations on three ships, the USS Relief, the USS Enterprise, and the USS Massachusetts.

From 1950-53 he was senior chaplain at the Naval Academy and from 1957-59 he was officer in charge of the Navy Chaplain's School at Newport, R. I.

Young served as fleet chaplain of the U.S. Atlantic Fleet until 1961, then became chaplain of the 6th Naval District in Charleston, S. C. for three years.

He was chaplain of the 11th Naval District in San Diego, Calif. from April, 1964 to May, 1966.

Young married the former Dorothy Beulah Nash in 1934. They have two married daughters.

► Among Our Colleges ◀

HIGH POINT PLANS DORMITORY

Dr. Wendell M. Patton, president of High Point College, has announced that the College Board of Trustees has authorized the construction of a woman's dormitory that will house 140 students.

The new dorm will be financed by a loan of \$445,000 from the Department of Housing and Urban Development in Washington, and \$101,000 of Golden Decade Funds.

The building will be a four-story colonial structure, divided into suites. Each suite will accommodate eight girls, with outside entrances to each suite.

It is planned to make the dormitory one of the most modern in the country, with air conditioning and carpeting throughout. It will also contain lounges, recreation areas, and an apartment for the house mother.



WESLEYAN RECEIVES BEQUEST

N. C. Wesleyan College, Rocky Mount, has received a \$16,633 unrestricted bequest from the estate of the late William Allen Davies, according to a recent announcement made by Dr. Thomas A. Collins, college president.

Davies, a life-long resident of Orange County, was a rural letter carrier for 35 years and was a progressive and successful farmer. He was active in many of the civic, political and religious activities of his community. Joining The Methodist Church early in his life, he remained a loyal and active member until his death in 1964.

In addition to the Wesleyan bequest, Davies made others to Methodist and High Point Colleges and to his home church, Union Grove Methodist Church.



Bob Gray with Coach Thad Talley, Brevard College.

BREVARD SIGNS TRACK STARS

Brevard College's Track program received a real boost with the announcement by Coach Thad Talley of the signing of several top prospects for next season.

Among the most outstanding are miler

Bob Gray of Camp Springs, Maryland, and sprinter Mike Poole of Titusville, Fla.

A three-year letterman at Crossland High School, Gray was state high school champion in the mile, two-mile, and in cross country.

Poole, a sprinter and distance runner, is being counted on by Talley to run cross country, the two-mile and 880. A three-year letterman in track, he finished 13th out of 276 in the state cross country meet.

North Carolina cinderman committed to Brevard include pole vaulter Jimmy Ward of Hendersonville and middle-distance runner Herbert Tesh of Charlotte.



GC ALUMNI FUND SETS RECORD

Three new records have been set for the third consecutive year by the Annual Alumni Fund of Greensboro College.

Contributions by GC alumni to the fund during the year ended June 30 amounted to \$43,061—\$3,000 over the goal. This compares with \$32,624 in alumni giving for the previous year, and \$19,669 for 1965.

The percentage of participation in the Alumni Fund during the year just ended was 28, compared with 26 per cent for 1966 and 22 per cent for 1965.

A substantial increase in the number of alumni contributing to the fund was also noted for the past three years.

Mrs. Jack H. Campbell of High Point was chairman of the Alumni Fund for 1966-67. The 1967-68 chairman is Mrs. B. G. Johnson of Raleigh.

Unless otherwise designated, the annual giving money is used to underwrite the GC academic program.



SCIENCE INSTITUTE AT BENNETT

Twenty-seven states are represented by the 83 high school students attending the ninth annual Summer Science Institute at Bennett College.

A National Science Foundation grant of \$21,705 made this opportunity possible for high ability 11th and 12th graders to study chemistry, biology, physics and mathematics in a college setting.



THREE RECEIVE AWARDS

Elizabeth Ann Snead, a freshman from Singapore, Linda Chandler Smith, a freshman from Arlington, Va., and Linda Lee Tysor, a freshman from Asheboro, have been awarded a National Methodist Scholarship by the Board of Education of The Methodist Church to attend High Point College this fall.

Miss Tysor is the daughter of Mr. and Mrs. Joseph Edward Tysor of 133 E. Dorsett Ave., Asheboro.

National Methodist Scholarship Awards cover tuition, and fees up to \$500 and are granted on the basis of superior academic standing, leadership ability, active churchmanship, character personality and need.

DUKE ALUMNI PUBLICATION JUDGED BEST IN NATION

The *Duke Alumni Register*, a news and features publication for alumni and supporters of Duke University, has won a national achievement award.

Newsweek Magazine and the American Alumni Council presented a \$500 prize and bronze plaque to editor Harry Jackson during the council's annual meeting recently in San Francisco.



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Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

SCHOOL OF CHRISTIAN MISSION AT PFEIFFER COLLEGE

The Second Annual Inter-Conference School of Christian Mission sponsored by the Woman's Society of Christian Service of the Western North Carolina Conference of the Southeastern Jurisdiction and the North Carolina-Virginia Conference of the Central Jurisdiction will be held at Pfeiffer College July 31 through Aug. 4.

The Wesleyan Service Guild of the same two conferences will have their Mission Study Weekend on Aug. 5-6.

Registration for the Woman's Society School will begin at 9 a.m. on Monday, July 31 and the first class session will begin at 2 p.m. that day. The sessions will be concluded on Friday at noon.

Four mission study courses will be offered this year. These courses with the texts to be used are: *Ecumenicity*, (text) "That the World May Believe," by Albert C. Outler; *Christ and the Faiths of Men*, (text) "Encounter of the Faiths," by George W. Carpenter; *Japan*, (text) "The Response of the Church in Changing Japan," by Charles H. Germany; and *Man and Community*, (text) "Paths to World Order," edited by Andrew Cordier and Kenneth Maxwell.

The leaders for the Application Groups in each of the studies include: Mrs. C. D. Thomas of Northport, Ala. and Miss Mary Floyd of Pfeiffer College in the group studying *Ecumenicity*. Mrs. Thomas was formerly treasurer of the Southeastern Jurisdiction Woman's Society and has been a leader in Conference Schools of Mission for years. Miss Floyd is professor of religion at Pfeiffer College.

The leaders of the group studying *Christ and the Faith of Men* are Mrs. William Strother, Jr. of Philadelphia, Penn. and the Rev. Orion Hutchinson, Jr. of Winston-Salem. Mrs. Strother was formerly a member of the Board of Missions of the Methodist Church and was on the World Understanding Team in 1963. The Rev. Mr. Hutchinson is pastor of Ardmore Methodist Church in Winston-Salem and has been a teacher in the School of Missions in previous years.

The Rev. Ben Sawada will be leader of the group studying Japan. He is pastor of the Methodist Church at Gulf Breeze, Fla. and was with the Board of Missions of the Methodist Church in Japan for ten years.

Mrs. Carl H. King of Statesville will be instructor for the group studying *Man and Community*. She is a member of the Board of Missions and was for four years president of the Woman's Society of the WNC Conference.

Mrs. M. J. Triplett of Cleveland, Tenn. will serve as team coordinator for the application groups. Mrs. Triplett was formerly secretary of Missionary Education and Service of the Holston Conference in the SE Jurisdiction. She has been a teacher in many Conference Schools of Christian Mission and is an accredited teacher in Leadership Training Schools.

The staff of the School is composed of six women: Mrs. Van Dillon, Jr. of Elkin, dean; Mrs. C. C. Herbert, Jr. of Gastonia, assistant dean; Mrs. L. M. Mayfield of Winston-Salem, secretary; Mrs. Garland Stafford of Statesville, business manager; Mrs. K. W. Jones of Reidsville, registrar; and Mrs. Edwin Boone of Kannapolis, room assignments.

Monday's schedule will include an hour's orientation beginning at 2 p.m., followed by application groups at 3:30 p.m. After dinner the districts will have separate meetings at 7 p.m. and a social hour is planned for 8:30 p.m.

From Tuesday through Friday noon, the schedule includes a plenary class session at 9 a.m. and application groups at 10:30 a.m. The afternoon sessions will feature leadership development from 1:30 to 3:30 p.m. followed by a study session. The evening programs will be devoted to audio-visuals, platform hour and fellowship.

The cost of the school will be \$2.50 for registration and insurance, and \$15.00 for room and board. The registration fee for day students is \$2.00, with meals served at nominal costs.

REGISTRATION BLANKS SHOULD BE SENT TO MRS. K. W. JONES, BOX 749, REIDSVILLE, N. C. 27320, as soon as possible. These blanks are found in *Conference Concerns* and in the brochures about the School of Christian Mission.

WESLEYAN SERVICE GUILD WEEKEND

Four courses will be offered at the Mission Study Weekend of the Wesleyan Service Guild opening Saturday, Aug. 5, at 9 a.m. and continuing through Sunday noon. The same subjects and texts will be used as those in the Woman's Society School.

Mrs. O. D. Thomas of Northport, Ala. will be leader of the group studying *Ecumenicity*, using the text, "That the World May Believe," by Albert Outler. Mrs. William Strother, Jr. of Philadelphia, Penn. will be teacher of the class studying, "Encounter of the Faiths," by Carpenter. The Rev. Ben Sawada of Gulf Breeze, Fla. will be leader of the study in "The Response of

the Church in Changing Japan," by Germany. Mrs. Carl H. King of Statesville will lead the discussion of, "Paths to World Order," by Cordier and Maxwell.

Mrs. M. J. Triplett will be team coordinator.

The staff of the Guild Weekend is made up of Mrs. Willis Campbell of Concord chairman, and Mrs. James Jarvis, Jr. of Concord, registrar.

Registration will be held on Friday evening. The Saturday session will begin at 10:30 a.m. with a plenary class session. At 2 p.m. the application groups will have a one-hour session and the class on leadership development will have the same time. After dinner there will be audio-visual and a social hour. Sunday morning will have two one-hour sessions of application groups and the plenary class session.

The cost of the weekend will be \$2.50 for registration and insurance, plus \$7.95 for room and board for those who arrive on Friday evening, or \$5.10 for those who arrive on Saturday morning.

REGISTRATION BLANK AND FEE SHOULD BE SENT TO MRS. JAMES JARVIS, JR., 234 SPRING ST., N.W. CONCORD, N. C. 28025.



N. C. Conference

MRS. H. W. DOUB

REGIONAL SCHOOL OF CHRISTIAN MISSION

The Regional School of Christian Mission was held on the campus of Florida Southern, Lakeland, Fla., this year. Its session from June 25-30, the school had 229 persons attending, including 19 from the North Carolina Conference, 16 from the Western N. C. Conference and several from the North Carolina-Virginia Conference.

The theme was "Gathered Into One" and the purpose of the school was to help bring "Cosmos Out of Chaos."

From the launching pads of Cape Kennedy, our astronauts soar into outer space proving their theories of the vastness of the universe.

From the shores of Florida Southern we sailed our ships of *Ecumenicity*, proclaiming the vastness of God's love for all purposes.

We are most grateful to Mrs. J. Fountain Tillman for the following:

"The intent of our Lord's Prayer 'that we may all be one' is acknowledged by most Christians. There is little objection to extensive consultation on the nature of the unity we seek. It is when Consultation moves to negotiation that voices of protest become louder. But there are those who have sensed the power of the Holy Spirit in this crucial period of history, drawing mankind together in a common witness to a universal Lord. When Christian leaders in the WCC or in COCU have shared experiences they are drawn into a new realization of the need for unity, and for a new commitment to mission. This same involvement must be felt in the local churches. Only then will there be a sincere desire for renewal, a new sense of values, and a

new realization of oneness with God and man."

Our busy schedule included a plenary session on ecumenicity from 9:30 to 10:30, with Mrs. Elbridge T. Holland as coordinator and four study groups from 10:45 to 12:15. The afternoon and evening schedule was devoted to leadership development and audio-visuals.

SIDELIGHTS ON THE SCHOOL

We heard Beverly Berry, comptroller for Woman's Division of the Board of Missions. We met Carol Herb, editor of *The Methodist Woman*.

Among other guests were Mrs. Walter Yohan, India; Mrs. Gerda B. Vinloan, Philippines; Miss Mary Finch, former missionary to Japan; Mrs. Jorge A. Gonzales and Mrs. A. E. Fuster, Cuba; Mrs. G. S. Udy, Australia, and Miss Geneva Morris, missionary to Japan.

OUR SINCERE APPRECIATION TO Bishop and Mrs. James W. Henley for the lovely reception in their beautiful home on Sunday evening. Also to the president of Florida Southern and his wife, Dr. and Mrs. Thrift, for the lovely reception held in their home on Lakeside Drive, Thursday evening.

OUR DEEPEST GRATITUDE TO the Leaders and Resource persons who gave us such valuable training in Officer Responsibility Groups.

PLAUDITS to Mr. Robert McDonald, concert pianist, in residence at Florida Southern for a most enjoyable break in our busy schedule.

OUR THANKS to our charming and attractive first aid nurse, Mrs. Ron Hall (Kay), for her help and especially her sweet smile.

ORCHIDS to our School committee and our Study Group Leaders and our Leadership Development Team.

INSPIRATION—We stood in awe and reverence before the beautiful Worship Centers. Thanks for their beauty and relevance to our theme "Ecumenicity" and gratitude to Mrs. Henry Jackson, Mrs. Judson Hodges, Mrs. Robert White and their committee.

OUR HEARTS were deeply stirred by
(Continued on page 15)

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● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference district or subdistrict level.

MEETINGS OF WIDER INTEREST

- July 25: National Association of Methodist Two-Year Colleges, Nashville, Tenn.
- Aug. 9-16: Biennial Convocation of National Fellowship of Methodist Musicians, Oberlin Conservatory, Oberlin, Ohio
- Aug. 20-26: National Conference of Methodist Youth Fellowship, Pacific School of Religion, Berkeley, Calif.
- Aug. 28-Sept. 1: Annual Conference on Religious Architecture, New York, N.Y.

LAKE JUNALUSKA ASSEMBLY

- July 20-26: Southeastern Jurisdictional Missionary Conference
- July 20-26: Youth and Missions Conference
- July 21-23: Commission on Missions
- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 11: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1-3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- July 21 : Inter Board Coordinating Council
- July 23 : Mt. Olivet, Manteo, 8 p.m., New Adult Literature Workshop
- July 23 : Greenville District Board of Lay Activities, 5 p.m.
- July 24 : Pittsboro, 8 p.m., New Adult Literature Workshop
- July 24 : First Church, Henderson, 8 p.m., New Adult Literature Workshop
- July 24-28: M.Y.F. Annual Conference Session, Methodist College, Fayetteville
- July 25 : Edenton Street Church, Raleigh, 8 p.m., New Adult Literature Workshop
- July 25 : Belhaven, 8 p.m., New Adult Literature Workshop
- July 27 : Yanceyville, 8 p.m., New Adult Literature Workshop
- July 31 : First Church, Rockingham, New Adult Literature Workshop
- Aug. 1 : Jarvis Memorial Church, Greenville, 8 p.m., New Adult Literature Workshop
- Aug. 1 : Jonesboro Heights Church, Sanford, 8 p.m., New Adult Literature Workshop
- Aug. 3 : Biscoe, 8 p.m., New Adult Literature Workshop
- Aug. 5-6: School of Christian Mission, Weekend of Study, Methodist College, Fayetteville
- Aug. 7 : Snow Hill, 8 p.m., New Adult Literature Workshop
- Aug. 7-11: School of Christian Mission, Methodist College, Fayetteville
- Aug. 8 : Carr Church, Durham, 8 p.m., New Adult Literature Workshop
- Aug. 12 : Cabinet Meeting
- Aug. 12-13: Lay School of Evangelism, Methodist College, Fayetteville
- Aug. 13-19: Senior Workshop, N. C. Wesleyan College, Rocky Mount
- Aug. 26-27: Conference Laymen's Retreat, Methodist College, Fayetteville
- Aug. 29-31: Pastors' Conference on Evangelism, Methodist College, Fayetteville

WESTERN NORTH CAROLINA CONFERENCE

- July 25 : First Call, Conference Builders Club
- July 31-Aug. 4: School of Christian Mission, Pfeiffer College, Misenheimer
- July 31 : Committee on Publishing Interests (tentative)
- Aug. 5-6: Mission Study Weekend, Wesleyan Service Guild, Pfeiffer College, Misenheimer
- Aug. 6 : Thomasville District Evangelistic Rally, Lexington, First Church, 3 p.m.
- Aug. 6-8: WNCC Youth Council Meeting, Misenheimer, Pfeiffer College
- Aug. 14 : Waynesville District Builders Club Rally, Sylva, First Church, 7:00 p.m.
- Aug. 17 : Marion District Layman's Stewardship Rally, Morganton, First Church, 7:30 p.m.
- Aug. 21 : Albemarle District Builders Club Rally, Albemarle, Central Church, 7:30
- Aug. 22 : Statesville District Builders Club Rally, Hickory, First Church, 7 p.m.
- Aug. 24 : Marion District Builders Club Rally, Marion, First Church, 7 p.m.
- Aug. 24 : Salisbury District Builders Club Rally, Kannapolis, Trinity Church, 7 p.m.



MRS. CATHERINE VICK

Dear Girls and Boys:

Recently I was at the airport to see my son off on a long trip across the ocean. I thought of how many people had cooperated to make his journey possible and how many would cooperate to make it safe and pleasant. Let us look at the plane and the people who operate it for a few minutes.

The plane is equipped with propellers, wings, engines, gas storage tank, and controls. Each has a definite job to do. Working alone, not a single one could move the plane off the ground. Working together, the plane flies as smoothly as if were a great bird floating through air. If one of the engines suddenly stops working, a strain is put on the other engines and the plane suffers in some way. All parts must work together smoothly.

The same is true of the crew. There is a pilot, a co-pilot, a purser, and a stewardess. All of these people must work in harmony to provide a safe and pleasant trip for the passengers. The pilot and co-pilot must cooperate in order to fly the plane safely. The purser must cooperate with them in order that the passengers aboard are on the right plane and get off at the proper airport. The stewardess must cooperate so that the meals are served on time and every one is ready to get off when the plane lands at the end of the flight.

At each airport along the way, there are many workers who help the pilot and co-pilot make safe landings and get the plane ready for the next part of the flight. The more cooperation there is between the workers all along the line, the safe and more pleasant the journey will be.

The same cooperation is necessary in our everyday lives in order that everyone may live life to its fullest. The more we cooperate with others, the better we live together.

AUNT CAY

THE KIND SHEPHERD AND LITTLE BABA

"One, two, three, four, five, six," counted the shepherd as his sheep hopped over the door of the pen, "seven, eight, nine, ten." He kept on counting until he reached one hundred. One hundred sheep, and they were all waiting for their shepherd to lead them out

to the hills for the day, the hills where they could find sweet green grass to nibble, and cool streams from which to drink.

Little Baba, the smallest sheep, trotted along at the shepherd's heels, as she always did. She knew that he would lead her to the choicest grass, and besides, she liked to be near him. Often when they stopped in a shady place to rest, and shepherd would rub her behind the ears. And she did like that. He would talk to her, too. Sometimes he would pour some water from the skin jar which he carried and Little Baba would drink it from his hand.

This day the shepherd was busy. The way led over rocky places, and he must be here, there, and everywhere, helping and guiding his sheep; and watching for wild animals, too, that might be hiding behind the rocks waiting for a good dinner.

At first Little Baba tried to follow the shepherd. But he moved too fast for her short legs to keep up, so she just trotted along with the flock.

Little Baba was glad when they reached the other side of the rocky place, for there they found the juiciest grass they had ever tasted. They ate and ate, while the shepherd rested in the shade of an olive tree. Now and then he would call to one of them, if it wandered too far. When Little Baba came up to him, after eating all she could hold, the shepherd rubbed her ears for her and let her rest by his side.

But when late afternoon came they had to go back over the rough hills again. The shepherd kept hurrying them and calling to them, lest it grow dark and wild animals have their feast. Little Baba tried very hard to keep up with the rest. Once she stumbled and skinned her leg on a sharp stone. The others were getting ahead of her. Though she cried, she could not make them wait.

Far ahead she could hear the shepherd calling, "H-o-o! H-o-o!" And she tried to run. At last she slipped on a rock, and went rolling down, down, until she was caught in prickly bush, by her heavy wool. She could not move. Poor Little Baba!

Down through the valley the shepherd led his sheep until at last they reached their comfortable pen. He opened the gate for them, and one by one they hopped inside, while he counted, "One, two, three"—until he

reached "ninety-nine." But that was all He looked about; not another sheep was there. So one was missing. Why, where was Little Baba? Quickly the shepherd closed the gate and, tired though he was, hurried back over the hills, calling, "H-o-o! Little Baba!"

It was almost dark. The shepherd was afraid he might not find Little Baba, so he hurried even faster, until he reached the rocky place. First he called, then he listened. Did he hear something? He thought he heard Little Baba crying faintly, so he followed the sound. At last he reached the place where she had fallen. Then he knew he heard her. So he worked his way over the loose stones until he could feel Little Baba's soft wool. Carefully, he freed her, and lifted her in his strong arms.

"Poor Little Baba," he said, as he started back over the long way with the little sheep across his shoulder. "Poor Little Baba!"

When they reached the pen, he felt all over Little Baba's body. He found some hurt places, which he tenderly washed with oil. Then he rubbed her behind the ears. "There, Little Baba," he said, "I'm so glad I found you!" And Little Baba was glad, too.

Adapted

WHO AM I?

Can you guess the identity of this man from these clues?

1. I was a great man who lived in a small town called Ophrah, situated on the west side of the Jordan in the territory of Manasseh. I was respected for my great strength and fearless courage in battle.
2. I was asked to be king, but declined. I wanted only a few gold earrings.
3. I am the one who is given credit for defeating the great army of the Midianites by going at night to their camp with three hundred of my own soldiers, who blew trumpets, shouted loudly, and flashed glaring flares.
4. My name begins with the letter G. Who am I?

JUST FOR FUN

Two small boys were playing with a wagon. They were both trying to ride at the same time, but there was little evident enjoyment. Finally, one of the youngsters turned to the other and said: "You know, one of us could have a lot more fun if you would get off."

Which burns longer a wax or tallow candle? Neither, both burn shorter.

What is the best material for kites? Flypaper.

ANSWERS FOR LAST WEEK

2; 12; 5; 2; 10; 1; 6; 4; 12.

Sunday School Lesson

FOR JULY 30

BY RAYMOND A. SMITH

Responses to the Gospel

Background Scripture: Acts 16:11-40

Lesson Scripture: Acts 16:12b-23

Beginning at verse 10 of chapter 16 the author of the book of Acts begins to use the word "we" instead of "they" in referring to the activities carried on by Paul and his fellow workers. This usage continues through verse 17, and could mean that Luke had now joined the missionary team. Another view is that Luke is inserting here some notes from a travel diary written by an unknown missionary. In any case, we know Paul had Luke with him as a companion at least part of the time.

Our lesson title "Responses to the Gospel" suggests that the main concern is to consider the incidents related here as the results that were being realized from the ministry of Paul and Silas at Philippi. That city took its name from its original founder, Philip of Macedon, father of Alexander the Great. It was, therefore, a very old city at the time of the visit by the apostles.

We are told that on the first Sabbath after they arrived in the city they made their way to "a place of prayer by the riverside." Some think this meant a synagogue, since the early evangelists made it a habit to use the synagogue a sort of "beach-head" for their campaigns in various places about the Mediterranean world. However, since there is no mention of a synagogue, it may have been simply a place where a few Jews came together on the Sabbath for mutual encouragement and for prayer.

It was here that Paul and Silas met a woman named Lydia. She was a business woman who dealt in fabrics which had been dyed purple by the use of a rare type of coloring obtained only with considerable labor from a species of shell fish. Lydia is described as one who was "a worshiper of God." This very likely meant she was a non-Jew who had been attracted to the Hebrew faith by its high doctrine of an unseen God, and its noble moral teachings. There were many such people in the ancient world and they are often referred to as "God-fearers." They went to the synagogues for religious inspiration, but most of them did not become converts to Judaism because they could not accept all the various Jewish restrictions such as food laws, circumcision, etc. This woman, Lydia, embraced the faith of the apostles and thus became one of the earliest converts in Europe.

Notice that she was "baptized with her household," which could have meant that children and servants were also included. Being a woman of unusual ability and of some prominence, her example was such as to have influenced many to follow her



POUNDING FOR THE EUBANKS

The Rev. Graham S. Eubank, his wife Maria, left, and daughter Byrd, admire the collection of produce from an old-fashioned "pounding" by the ministers of the Fayetteville District as their way of welcoming their new District Superintendent and his family.

PHOTO—CHARLES K. MCADAMS

example. She invited the apostles to make her home their headquarters, and it is quite possible that her house became the first church at Philippi. "The church in your house" was a familiar phrase at this stage of Christian history. Later, buildings for worship were constructed.

The other response to the apostles' evangelistic efforts was of quite a different character. The owners of a demented slave girl were angry with the evangelist who cured her and made her of no further value to her owners (see Acts 16:16-19). They charged that Paul and Silas were disturbing the city and introducing customs that were unacceptable to the Romans. Here we must make it clear that, while Judaism was a legally accepted religion in the empire, it was forbidden to them to make converts. Thinking Paul and Silas were violating a law, the authorities gave Paul and Silas a severe beating and then threw them into prison. Read Acts 16:25-40 for the rest of the story which tells of the earthquake shaking the walls of the prison down, the conversion of the jailer and his family and the final release of the missionaries. After calling at the home of Lydia to encourage the new converts, they went on their way.

A good question with which to close this lesson is this: What responses do we find to the gospel in our world now? There are some, like Lydia, who accept it and become strong supporters of the faith. But there are many who oppose it because it interferes with their way of life, and often with their profits. Perhaps your class could give examples of both kinds of response, that of acceptance and that of hostility, as they have observed them through their reading or through personal experience.

WOMAN'S ACTIVITIES N. C. Conference

(Continued from page 13)

the closing service on Friday morning, "We Break Bread Together," so impressively carried out in song, the breaking of bread and its heartfelt message.

We salute Florida Southern and its staff for their hospitality, and wonderful cooperation. "The end of the conference is the beginning of the conquest."

The Poet Laureate of our Regional School was also our coordinator.

A one-ness in One,
A fulness so full,
A wholeness of soul,
A depth of desire
To love and be loved by God.

A spark of quick light,
A kindling to care,
A warmth for near kin,
An ember aglow
To pierce the dark waste of men apart.

Apart from each other,
Yet sheltered and charged
One another to know.
He speaks of a oneness,
A richness to spend
In the market of mankind;
A gift to be shared
Where need and deep longing
Cry harshly, slurring and low.

A oneness in One,
A fulness so full,
A wholeness of soul,
My brother—our origin one,
The door opens, engaging,
Come! enter in.

BETTY LOU HOLLAND

What Pastors Are Saying in Church Bulletins



YOUR PRAYER LIFE

One of the greatest sermons I have heard was delivered in less than ten minutes at a retreat for ministers last year by a retired minister with over fifty years of service to the church.

During a rather warm afternoon session, speaker after speaker had talked about important programs to be carried out in our churches. After two hours of continuous sitting on metal chairs, we were hoping for a chance to stretch and relax. But the district superintendent presented one of our retired ministers to talk on the subject, "How I Became a Minister." And of course, we all knew that this brother could talk for hours on such a subject.

We were greatly relieved when he told us that he would speak briefly pointing out what he considered the vital factor leading to his entering the ministry. "After fifty years of preaching, I can tell you this easily," he said, "it was the prayers of my mother."

"My mother believed in prayer and with her praying every day that God would take my life and use me, how could I ever do anything but serve in the church?" he concluded.

If mothers and fathers prayed today like this man's mother prayed, our world would be different. Lives would be changed. Homes would be transformed from dreary abodes into happy dwellings. The church would quickly find the power to transform a world that needs changing badly.

GEORGE W. RUDISILL
Leaksville Church



LIVE ONE DAY AT A TIME

There are two days in every week about which we should not worry, two days which should be kept free from fear and apprehension.

One of these days is yesterday with its mistakes and cares, its faults and blunders, its aches and pains. Yesterday has passed forever beyond our control.

The other day we should not worry about is tomorrow with its possible adversaries, its burdens, its large promise and poor performance. Tomorrow is also beyond our immediate control.

This leaves only one day—today. Any man can fight the battles of just one day. It is only when you and I add the burdens of those two awful eternities—yesterday and tomorrow—that we break down.

It is not the experience of today that drives men mad—it is remorse or bitterness for something which happened yesterday and the dread of what tomorrow may bring.

Let us, therefore, live but one day at a time.

J. L. BARNES
Gardner Church

REGULAR CHURCH ATTENDANCE

Did you ever stop to consider that it is easier to go to church every Sunday than it is to go only occasionally?

When church going is a regular habit, there is no debate about the matter . . . it is settled in advance.

But when we allow ourselves the false luxury of going "when we feel like it," or when the minister's sermon looks especially interesting, or when we have not been up too late the night before, we have opened the door to all sorts of difficulty. For then the matter becomes something to decide. It becomes a debate.

Every week we have to thrash out the recurring problem of "to go or not to go . . . that is the question." The easier method is to settle the matter once and for all and, having settled it, to share the satisfaction of those who know the value of regular habits in all phases of living.

ERNEST R. PORTER
Edgerton Memorial, Selma



THE CHURCH HAS ALWAYS BEEN DYING

You hear critics of the church everywhere you go. They shout, "The church isn't what it should be!" But I answer, "It never was!" They accuse that the church is dying! And I answer, "It has been dying in every age, for it must die that it might be resurrected to a new life."

The abstract best actually becomes the enemy of the concrete good. Because the church does not live up to our ideal view, we refuse to be loyal to the only church we can see on earth, the one to which we belong. We are so busy seeing the mistakes of the church that we say, "Well, since it is so bad, I will have nothing to do with it!" Such persons are revealing that they are judging the world and the church by a childhood image, uncorrected by later maturity and experience. It becomes our duty to realize that the church from the beginning of time had the same problems that we have today (read Acts or Paul's letters). But there always were a few who did not let this prevent them from doing all they could. Because there have been a few mature Christians like this in every age, the church has lasted.

Instead of cursing the darkness, light a candle! The question is not "How much are others doing?" but "How much more can I do?"

J. H. BAILEY
Weldon Church



The power of truth out lasts all other powers. Truth comes from God and is therefore eternal. It can be used, but it can never be used up.

Bishop Charles F. Golden

Religion on the Current Scene



BETTER SUPPORT FOR NEGRO COLLEGES

A Ford Foundation grant to the National Council of Churches will benefit some 60 predominantly Negro colleges in the south. The grant, in the amount of \$108,000, is part of more than a million dollars which the foundation has allocated to help church related Negro colleges in the south do a more effective job.

All privately owned and operated colleges, including church related ones, are having a hard time making ends meet in a time when a top-grade education is increasingly called for. This boost for Negro colleges is therefore most welcome.

The National Council will handle the project through its newly created United Board of College Development, which will set up an office in Atlanta, Ga.



Father, Cleanse My Heart

Father, cleanse my heart with tears,
As meekly on my knees,
I bring Thee all my doubts and fears,
For Thou to set me free.

If I could but tell others,
What Thou hast done for me,
O give me strength and courage
To speak, I pray, for Thee.

E'en though I am unworthy,
Of any gift of Thine,
Thou lovest even sinful me,
And gave Thy Son, Divine.

O so great a gift for me,
And I have naught to give,
Except, O Father, just for Thee,
A thankful life to live!

MARY ELLEN CARTER
Salisbury

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR RENT: Cabin in the Mountains. For rent by day or night. All modern conveniences. Reasonable. Contact Mrs. Minnie Wilhoit, R. R. 5, Burnsville, N. C.

Wanted—Director of Religious Education or Educational Assistant. Please contact Rev. Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

WANTED—Combination Organist and Choir Director. Organ is a Twenty Rank, Holtkamp. Good Salary. Please contact the Minister, First Methodist Church, Marion, N. C. or call 697-8373.

AN EDUCATIONAL ASSISTANT with college degree and some experience, or a Director of Christian Education, is needed at church of almost 1000 members. Excellent new facilities. Write Memorial Methodist Church, 4012 Central Avenue, Charlotte, N. C. 28205

NORTH CAROLINA

christian advocate

REV CREIGHTON LAGY
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Greensboro, N. C., July 27, 1967

Number 29

The Kingdom

"Where is the Kingdom?" asked the pompous priest,
Weighted with lore, and spent with fast and feast.
The lowly Christ on his pretensions smiled,
And simply said, "In the heart of a little child."

THOMAS CURTIS CLARK

✽

A child praying reminds one anew
that "to such belongs the kingdom of
God."

This picture was made during a
Vacation Bible School. It is illustrative
of the hundreds of such schools held
across North Carolina this summer as
dedicated teachers followed Christ's
command to bring the children to Him.



* CAROLINA BRIEFS *

Black Mountain Methodist Church had a tea on Sunday afternoon, July 23, honoring its new pastor, the Rev. L. Baine Lays and his family.

The Bishop's Company will present "The World of Carl Sandburg" on Aug. 8 in the sanctuary of Skyland Methodist Church. Tickets are available from the church office.

Rev. R. L. Young, Sr., preached at First Methodist Church, Conover, on Sunday morning, July 23. Mr. Young, father of the pastor of First Church, lives in Asheville.

Open house for the new parsonage of the Shiloh Methodist Church, Lexington, will be held on Sunday afternoon, July 30, from 3:00 to 5:00. Members of the church and other friends are invited to attend.

Dr. Eugene L. Smith, executive secretary in the United States for the World Council of Churches, was guest speaker at Central Methodist Church, Albemarle, for the morning worship service on July 16.

Six members of Sedge Garden Methodist Church, Kernersville, participated in a Lay Witness Mission in Kingsport, Tenn., the weekend of July 16. They were Mr. and Mrs. William Manuel, Mrs. Gerald Sapp, Sr., Jimmy Swaim, Sue Tart and Jerry Goode.

The Rev. Kimsey King has returned home to Ahoskie from the hospital. Charles Pearce, lay leader of the Ahoskie Methodist Church, writing in the church news letter, says the congregation's prayers have been answered and that they are so very grateful for his return.

The Methodist Men of Grace Methodist Church, Charlotte, will conduct the entire service of worship on Sunday morning, July 30, during the Rev. M. V. Thumm's absence. The service will be centered on the recently voted merger of the Evangelical United Brethren Church and The Methodist Church.

Two members of the Senior High MYF of First Methodist Church, Laurinburg, attended the Youth and Missions Conference at Lake Junaluska the week of July 20-26. They are Frank Roberts and Charles McKenzie. Charles, the treasurer of the MYF, was the recipient of part of a Sanford District Scholarship.

Three new families were welcomed to Gastonia at a reception given in their honor at First Methodist Church, Gastonia, on Sunday, July 9, after the morning worship service. Those honored were Dr. and Mrs. Charles D. White and family, Rev. and Mrs. Howard Jordan, and Rev. and Mrs. Kirk McNeill. Dr. White is the new Gastonia District superintendent; Mr. Jordan is the new associate minister of First Church, and Mr. McNeill is the new minister of education. Farewells were said to Rev. and Mrs. Jerry Faulkner. Mr. Faulkner, who has served as minister of education, is to study at Scarritt in Nashville, Tenn.

Two retired members of the WNC Conference will conduct services at Lebanon Methodist Church, High Point, while the minister, Rev. George W. Bumgarner, is on vacation. The Rev. E. W. Needham of Pfafftown will conduct the eleven o'clock service on July 30, and the Rev. J. R. Duncan of High Point will have charge of the evening service. Mr. Duncan will also conduct the midweek service.

Liberty Methodist Church on the Rockwell-Liberty Charge, Salisbury District, will hold Homecoming Services on Sunday, Aug. 13, at 11:00 a.m. The Rev. W. Frank Heffner, a former pastor, now serving the Peachland Charge will bring the message. Fairview Men's Chorus of the Pine Woods-Fairview Charge will bring special music during the afternoon song session which begins at 2:00. A picnic dinner will be held on the church grounds at 12:45 p.m. All former members and pastors are especially invited. The Rev. H. M. Jamieson is pastor of Liberty Church.

Walter Sloan Corriher, father of the Rev. Douglas Corriher of the First Methodist Church, Lenoir, passed away on July 15. Funeral services were held at the Trinity Methodist Church in Jacksonville, N. C., with the Rev. Dr. John T. Maides, pastor, in charge.

The Secretary-General of the United Nations, U Thant, will speak at the Greensboro Coliseum on Sunday evening, July 30, at 7:30 o'clock. The Fourth World Conference of Friends, which is sponsoring the meeting, has invited the congregations of churches in the area to attend. Douglas V. Steere, chairman of the Friends World Committee for Consultation, will also speak.

For the next six weeks Saint James Methodist Church, Greenville, will have a worship service on Thursday evening. This will be a duplicate service of the following Sunday's worship service, with a sermon by the pastor, Rev. William Quick, or the minister of education, Rev. Frank Berry. This service is planned for members and friends of Saint James who will be away for the weekend, be on vacation or who, because of their job, are unable to be present for Sunday service.

Church Merger Plans Advanced

The joint commission on union of The Methodist Church and the Evangelical United Brethren Church held a two-day meeting in Chicago beginning on July 17. It took a big step forward in preparation for the Uniting Conference scheduled for Dallas, Texas, April 21 to May 4, 1968.

Here is a summary of its actions:

- Approved resolutions calling for creation of four quadrennial commissions by the Uniting Conference.
- Adopted in principle a new format for the Program Council.
- Received a progress report on the Ministry.
- Heard a report from the joint Council of Secretaries (or Executives) of the two churches on "Toward Guidelines for Integration of General Church Staff in the United Methodist Church."
- Completed setting up of approximately twenty committees, involving about 150 persons from the two denominations, who will help the joint commission work out various phases of the organizational structure of the church.
- Took time at a dinner meeting to celebrate the impending union.

Getting to the details of the joint commission's actions, it will recommend to the Uniting Conference that four quadrennial commissions be set up by that body to perfect the structure of the new church.

Our Cover Picture

Our cover photo of Frances Gwaltney was made during Vacation Bible School at Main Street Methodist Church, Suffolk, Va., by Preston Charles.

The first commission, called *The Creedal Statement Study Commission*, would consist of 27 persons, elected by the Uniting Conference upon nomination of the Council of Bishops. Its membership would include seven faculty members from theological schools and two ministers and two lay persons from each of the five jurisdictions. It would work on formulation of a single creedal statement for the new church.

A second commission, to be designated *The Social Principles Study Commission*, also composed of 27, would be nominated by the bishops from a panel submitted by the officers of the Commissions on Social Concerns of the two former denominations. It would study Part III (Social Principles) of the Plan of Union and bring in a recommended statement on Social Concerns to the first General Conference of the new church.

A third commission would be called *The Structure Study Commission*, and it would be asked "thoroughly to study the board and agency organizational structure of The United Methodist Church and to bring to the General Conference its recommendation for structuring of the boards and agencies of the church." This commission could hold hearings in various places in an effort "to ascertain the needs of local churches and how the witness and mission of the local church may become more relevant and effective." Of its 22 members 15 would be nominated by the bishops from a panel of not less than 30 persons not employed by any board or agency and submitted jointly by the secretaries of the two denominations; and seven persons selected by the Council of Bishops.

At least three women are to be included

(Continued on page 10)

National Council on Middle East

While a majority of the American people favor the Israeli cause in its conflict with the Arab states, the National Council of Churches has taken a stand of neutrality. In a recently issued statement, it has pointed out that there are two sides to the issue.

Moreover, it has called for the organizing of a special task force on the Middle East. Forty key representatives of churches which are members of the National Council have been called together to form such a task force. They will meet periodically to coordinate efforts toward a solution which will be just to all parties.

After its first meeting, the special task force issued the following statement of its position.

The National Council of Churches is neither pro-Arab nor pro-Israel. Its central objective is the establishment of a just and viable peace throughout the Middle East. Its deepest concern at this stage of the continuing crisis is for all those who are suffering in the existing situation. Anquished men and women, Arab and Israeli, must take priority over traditional nationalism in the Christian conscience.

The Council shares guilt and does repentance for the fact that the suffering is of long standing.

Since 1948 the Arab peoples have agonized over the fate of a million Palestinian refugees living in abject poverty. Now they bear as well the humiliation of military defeat. They must grieve over dead not yet counted. We share their grief.

The Israeli people have suffered anxiety or their national security. It is our hope that this anxiety will now be relieved and that Israel will be generous in her victory in preparation for a new day of peace and understanding in the Middle East.

The ambiguities of given historical circumstances such as the crisis in the Middle East demand the Council's commitment, not to political ideologies, but to practical ways of the rescue and repair of human relations. The work of reconciliation must be the task of everyone. This is not the time to acquiesce in unilateral action. Through the United Nations we support



NEEDY CHILDREN GET SHOES

Bishop Paul N. Garber, Resident Bishop of the North Carolina Conference, representing the ministers and members of the Methodist churches, presents a pair of new shoes to Goldsboro's mayor, The Honorable Thomas R. Robinson. In this symbolic presentation in the minister's study of St. Paul Methodist Church, the mayor represents the 47 children of Wayne County as well as the remainder of the 1,252 children of the 43 counties served by the N. C. Conference who received the gifts of new shoes this past school year. The shoes were distributed by the Blue Ridge Methodist Service Program through the Eastern Carolina Methodist Service Program.

the search for justice by collective judgment. Through the World Council of Churches we join in major efforts to finance relief of the homeless and starving. At other times, through appropriate channels, we will address ourselves to substantial ways in which we believe reconciliation can be structured into economic, political, and social institutions related to the Middle East.

What Does A Pastor Do?

The pastor teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions, and he is supposed to be a scholar.

He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty. He plans programs, appoints committees when he can get them; spends considerable time in keeping people out of each other's hair; between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chaps roars, "what a job—one day a week!"

Author Unknown

Submitted by G. PAUL PHILLIPS

Pleasant Garden Church Plans Homecoming

The 175th Anniversary Homecoming of Pleasant Garden Methodist Church, Greensboro District, will be held on Aug. 6.

Highlight of the occasion will be the visit of Bishop Earl Hunt, Jr., presiding bishop of the Western North Carolina Conference, who will preach at the eleven o'clock worship service. As far as records indicate, Bishop Hunt will be the first bishop preaching at Pleasant Garden since Bishop Asbury made two visits in 1798 and 1800.

A covered dish lunch will be spread in the school gymnasium after the morning worship service.

"A History of Methodism in Guilford County, and Pleasant Garden Methodist Church," by the Rev. C. O. Kennerly, will be available on Homecoming Day.

The pastor, the Rev. Everett H. Lowman, and the congregation extend an invitation to former members, former pastors and friends to attend.

♦ ♦ ♦

It is a good thing to have money, but check up once in awhile and make sure you haven't lost the things money can't buy.

George Horace Lorimer

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EDITORIALS



Let's Avoid Senseless Controversy

There seems to be a great "to do" these days about the old evangelism versus the new. It became a focal topic in one of the study sections of the National Council's General Assembly in Miami Beach last fall. In many meetings since, including some within The Methodist Church, the issue has come to the surface.

We hate to see church leaders choose up sides and go at it on an issue like this. For one thing, we already have enough bones of contention without digging up any new ones. Then, we suspect that the differences of opinion really grow out of a failure to make precise definition of terms. Over and above this, perhaps a few people are using the debate as an excuse for taking a crack at the more traditional, Billy Graham type of evangelism.

Everyone knows what we mean by the older type of evangelism. It stresses winning people as individuals to a personal commitment to Christ. It emphasizes the importance of a conversion experience. What then is the new evangelism? As we understand it, the so-called "new evangelism" comes very close to being "social service" growing out of social concern for the welfare of people; body, mind and spirit.

As reverently as we know how — under the circumstances — we cannot avoid saying that mature and dedicated Christian prelates look just a little silly huffing and puffing over such an ill-conceived argument. It is like getting up a debate about which parent is more important, the father or the mother! Frankly, we would refuse to be drawn into taking sides on a question like that. We feel the same way about this "old evangelism" versus "new evangelism" thing. Both are essential—only let's call the "new evangelism" by its bona fide name, which is social concern and Christian service.

To feed the hungry, minister to the sick and help the down-trodden has been and remains an essential part of the church's mission. In a very broad sense, it may be considered as an evangelistic tool in that it may help men to know and receive the good news about God's love for all men as expressed through Jesus Christ. But it has a legitimacy all its own, and does not need to pose under an assumed name.

The church cannot afford to de-emphasize either area. Men need to be called to repentance as individuals. They need to be challenged to make a

personal commitment to Christ. The church also must become ever more deeply involved in the desperate poverty and the intense suffering which vast multitudes experience today.

Rather than a polarization of these two emphases into two contending camps, there should be a recognition of the vital significance of both and of the close affinity which they bear each for the other.

Now Hear This!

Can a Presbyterian addressing a group of Baptists say anything which Methodists ought to hear? Richard C. Halverson, pastor of Fourth Presbyterian Church, Washington, D.C. recently did. What he said to the 24th annual assembly of the Conservative Baptist Association recently should be widely heard. Here it is:

"We exhort and entreat and scold and demand, and we wonder why despite all we do to evangelize, we are becoming an increasingly small minority. Individuals who may be exceedingly zealous for goodness and who may be good personal evangelists, act like the devil when they get in a community of believers. . . . We appear to the outside world as not getting along with each other, as despising one another. And we are not getting away with it. . . . We put too much emphasis on dogma and the individual witness and not enough on the community of faith. When those who couldn't care less for the church institution are exposed to true Christian fellowship, they are awakened to a new respect for it."

Sounds like good preaching to us! Now let's all say "amen!"

What Is Ecumenicity?

There are all kinds of ecumenicity. And the ecumenical spirit is to be seen in very diverse areas of church life. Recently we attended some sessions of the John Wesley Camp Meeting at High Point. This was an ecumenical event, in which representatives of many denominations mingled freely in worship and fellowship.

The city of Greensboro is to launch into a cooperative evangelistic campaign soon. Churches of various denominations are working together in the project. This is ecumenicity.

We notice that in many places throughout North Carolina groups of churches are coming together this summer for union services of worship on Sunday evenings. This is ecumenicity.

The North Carolina Council of

Churches, the Christian Action League interdenominational training schools interchurch programs in urban work, and in aid to migrant workers are all ecumenism in action. The Christian ministry on our various campuses is saturated with the spirit of ecumenicity. This summer a number of special ministries in vacation and recreation areas are being sponsored across denominational lines.

While the term ecumenical is derived from a Greek word meaning "the whole inhabited world," and while the early church use of it had to do with church-wide (world-wide) councils, it has taken on fresh meaning in recent times. Today it refers to the movement to unite all Christian churches.

However, Christians differ widely about the nature of Christian unity. Some feel that the ecumenical spirit calls for the ultimate structural, organic union of all denominations into one—or at most three or four—large church organizations. At the opposite end of the spectrum are those Christians who feel that the only true ecumenism is that spirit of oneness which believers have for all fellow believers in Christ.

Most Christians are probably more ecumenical in spirit than they ever suspect. There is that very staunch Methodist whom we recently heard say this: "Of course, I'm a strong Methodist. But I believe that a person can belong to any denomination and be a Christian." He then specifically included in "any denomination" two or three of them which Methodists of another day probably would not have been willing to include. I am not sure that man could define the term ecumenical; he might even have been suspicious of its being applied to him. But he partook of its spirit more fully than he realized.

We feel that it is an unfortunate misconception when the idea gets around that the ecumenical movement must be pretty much confined to theologians and professors, to church administrative leaders and preachers. Also, it is a mistake to suppose that ecumenism is only concerned with questions of theological differences and problems of structural organization.

To be more specific, we are deeply concerned about the wide gulf which separates the so-called "ecumeniacs" and the grass root Christian. The wide gulf is all the more deplorable because it is based not so much on essential differences as on a lack of communication.

The leaders in the ecumenical movement are talking more and more to each other, but they are not talking as much as they should to the common people within the churches. Sometimes one wonders a bit whether they really care to extend their dialogue to the masses. They would have to simplify their terminology and adopt the language of the

A Challenge of Involvement In Programs for the Aged

By JOHN T. McDOWELL

layman. It would be quite an experience to see several top flight churchmen-theologians—who had been killing themselves by degrees, including the Ph.D.—spend a weekend in ecumenical dialogue with a like number of average church members who had no formal theological training whatsoever. It might be the most enlightening experience either group had ever had.

A great many people are interested in the ecumenical movement not because they think there is a magic solution of all problems in it, but because they believe Christian brethren should love one another. As they study the Bible and understand its meanings, as they see revealed the mind of Christ, they begin to perceive that those beliefs and factors which separate Christians from one another are small compared to those which bind us together. They see further that the fact of our separateness is not trivial; that it is in truth a serious malignancy in the body of Christ and a scandalous offense in the eyes of the secular world around us.

If the faith which we claim and the Gospel which we proclaim cannot build bridges across our canyons of disagreement, then we had better seek a deeper faith and find a more potent Gospel. The times demand that we have done with lesser things; that we give up privileged, peculiar positions and come together on the common ground of an inclusive faith and a Gospel which has universal import.

We believe that if Christians will do this, they will find themselves returning to a reemphasis upon the biblical foundations. We also believe that they will be pleasantly surprised to find that all along they were closer to their "separated brethren" than they thought.

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Seventy Attend Duke Clinics

Seventy ministers have been attending the five summer clinics which are part of the Duke University Divinity School Program of Continuing Theological Education. The sessions, which began on July 17, will end on July 28.

Clinic Director M. Wilson Nesbitt said Baptist, Methodist, Presbyterian, Lutheran and Episcopalian ministers are enrolled, with some participants coming from as far as Texas, Colorado and the New England states. A number of campus and military chaplains are included in the group.

The clinics designed to supplement seminary education of ministers have been conducted by members of the Divinity School faculty and a guest lecturer, Dr. Robert A. Davis of the Methodist Board of Education, Nashville, Tenn.

A feature of the Church Planning and Development Clinic was a two-day "consultation session." Pastors, church and lay workers from a wide area of the state met with clinics leaders and those enrolled in the study group for discussions of parish programs.

If we walk a little more haltingly, we can see the landscape and its people more thoroughly. If we speak with more difficulty, we can control our tongue more directly. We *can*, with advancing years, take ourselves above the battle for prestige and power and all of its attendant pressures. We can strive to be islands of serenity in the ocean of conflict. We are really old when we depart from our ideals. So Rabbi Rudolph Rosenthal spoke at Indiana's Annual Conference on Aging. But it seemed as if an afterthought he said, "In our later days, we should make more time to walk with God"; and he quoted the words of the telescope maker: "I have dwelt too long midst the stars to be afraid of the darkness."

The inspiration I received from his message was the necessity for the development of inner strength—*now*—and there will be no fears, but preparation for the waning years.

FEAR OF GROWING OLD

Esther Stamats, Executive Assistant, American Association of Retired Persons, made a provocative statement at the same conference. "From some years," she said, "of working directly with the clergy of all faiths, I have concluded that the lack of interest in older people on the part of some of the local clergy is primarily due to the fact that many clergymen do not wish to become old themselves and do not wish to think about it at all. . . ." Personally, I would not have restricted such a statement to the clergy but to our whole youth-oriented citizenry. Particularly in this day of "Mod" fashion and miniskirt creations which are designed to give the "youthful appearance" and since even our pop drinks are only for those who "think young," who dares to look or think their own age? The point I wish to make at the outset and before discussing specific programs is the internal need of youth and our middle aged population to come to terms with life and time. To live is to age. A stayed life may be fair but is it an idling life we want? As to time, isn't it basic in our religion that life is timeless—immortal? I know it is obvious to you as it is obvious to me that the problems of the aged cannot be isolated and separated from the spent years. Summers and seasons can make glorious years. Surely it is the church that can give such meaning to life.

Mr. McDowell, director of the Forsyth County Welfare Department, Winston-Salem, delivered this speech before the North Carolina Annual Conference meeting in Goldsboro.

Ministering to the external and ministry to the internal needs I don't believe are as separated in function as we sometimes treat them. The community Project for the Aged of the Welfare Council of Metropolitan Chicago, in its report, gives this point of point of view:

"Work toward the enrichment of older people's lives is peculiarly significant as a responsibility of the church. Many older people, buffeted on many sides, exhibit in their attitude and interests the growing importance of religion in their lives. Furthermore, many older persons who are reluctant to ask for help from family agencies turn naturally to their church for guidance. . . ."

RELUCTANT TO ASK CHURCH AID

I think whether an older persons turns to the church in the time of need depends on the availability of the church's services. A study made by the Forsyth County Welfare Department of 147 older persons receiving special services revealed 134 of the group had been members of a church but only 31 were presently participating in any program of the church. Thirty-seven per cent of the church members were not visited by either members of the church or the pastor. An interesting observation, through the service program of the agency, is the *reluctance* of elderly persons to seek the services of the church. This was documented by a medical service program which provided part payment and required the recipient to seek other funds. Although the donor of the funds would provide the balance if the recipient could not obtain it, it was interesting to note the recipient's reluctance to seek the aid of the church. A reversal of their role in being a recipient rather than a contributor to the church seems to be a difficult adjustment to make. The poll that Dr. Gallup conducted to discover the secret of a long life included 402 persons over ninety-five years old. He said that he found 97% of these aged persons have religious affiliations, with 73% describing themselves as deeply religious all their lives. The remarkable thing to me was that these truly aged persons with a median age of ninety-nine years, could communicate. If they can communicate their faith wherever they are — nursing home, institution, or their own homes—they need the reassurance of the church through ministry to their spiritual and social needs. Incidentally, it could be said that with the services of the last rites they should be allowed to get their political beliefs corrected. According to the poll, 195 of the 402 old timers are Republicans and 134 Democrats. The lon-

gevity of life apparently does not help a certain party.

The needs and demands of the community of all age groups make program planning very difficult for institutions, particularly with limited staff and a limited budget. The time of public agencies and churches is already committed to on-going programs before the fiscal or the church year begins. It is a dilemma that we all face. The case that I present for time devoted to the aged is that although their problems may be similar to the junior citizens and many of the on-going programs may serve well their needs, it is the marked difference in their problems I wish to dwell upon. Most of the aged become less able physically and many become less able financially to solve their problems when their resources are on the decline. For example, when they need their family and friends the most, may be when the family is moving or friends are passing away. A very traumatic experience for the aged is when their community disappears with renewal projects and an encroaching town. At an accelerated speed, such resources as the corner grocery, the community church, and the family doctor are no longer available. Physically, such defects are appearing as lameness, poor eyesight and deafness as the resources are declining. When we ask the junior citizens to prepare for an older age and retirement, we must engage in preparing our institutions and programs to meet their needs when they arrive at this time of life. The time we know is now, as The Riverside Church of New York said, for creative involvement for older adults at the church.

PARTIES FILL NEED

On many occasions, I have had a call from the chairman or president of some church organization requesting suggestions as to services they could perform for the underprivileged or the needy. If it is at Christmas time, it is not likely they will be interested in providing services for the elderly in preference to children. If it is during the year and they are interested in the elderly, I have found usually they prefer a project that they can decide upon and complete within a meeting or two. I discussed a service program on one occasion by telephone when the meeting was in session. It seems to me if there is genuine interest in the elderly, it will require commitment to their needs. A study must be made of their problems and plans formalized for a particular church and a particular community. One of the most popular programs at the Riverside Church is "Tea, Talk, and Travel." Political and cultural discussions are very appropriate for their elderly as 78% of the elderly who live in their area are college graduates and 43% of the 78% hold advanced degrees. I know how distasteful surveys and studies are but it is important to know who are going to serve so you will know the program you need to develop. I speak from the experience of a public welfare official rather than a church layman. Our information, of course, was taken from case records which a church would not have, but we were not satisfied with records alone. It requires a home visit first and, for those



FAIR GROVE OPENS NEW SANCTUARY

The formal opening and Homecoming service were held for the new sanctuary and educational building of the Fair Grove Methodist Church on the Haw River Charge on July 9. Approximately 160 people gathered to hear the minister announce the opening of the new church for the worship of God and the service of man. The new church building is the climax of a long and steadfast dream for the congregation at Fair Grove. The old church building was constructed in 1859 and is one of the oldest churches still standing in Rockingham County. The new church was constructed at a cost of \$38,000. R. L. Peterson of Greensboro was the architect and Tippet Construction Company of Summerfield was the contractor. Joseph C. McMurtry is the pastor of the church.

who are not homebound, an invitation to a meeting that we call a "party." Personnel of a church and their laymen are comparable to what an agency and volunteers can do. In order to serve more people, a group approach must be used. A party is held in the most convenient location for the elderly to reach, which probably will not be the agency or the church. If it is at the agency, we know transportation and aides will have to be provided. A home meeting is excellent but the assistant hostess, which is the staff member or volunteer, would provide refreshments and assist with the serving. A party cannot be lasting in service but it can be purposeful. Our parties in communities have turned into regular meetings. For one group, it gave an opportunity to communicate with each other and share each other's problems. It has given them added security. Members visit each other and together they have invited speakers to advise them about Social Security benefits, housing, and recently a woman doctor was so well received that they applauded her speech. Another group has become project-minded and has made many household articles. It may be of special interest to the church of their love for hymn singing and their need to pray at the meetings.

OTHER SERVICE PROGRAMS

A home visit may be a survey but, more importantly, it is a time to be alert for need. An interesting project we engaged in one summer was to use some student volunteers and remodel an elderly woman's house. She refused to move as it was her place of birth. No loan could be obtained because she had only a lifetime right in the property. Yet, it was a cold house and she had been ill because of poor housing. Her minister was surprised to hear of the

work of the student volunteers, and as the church had many carpenters, he proceeded to enlist their help. The need sometimes has to be demonstrated to enlist the interest and help of volunteers and laymen.

The Society of Actuaries reports that the lowest mortality of ages over thirty is found among those fifteen to twenty pounds below average weight. If the longevity of the aged was determined by weight alone, we would not have been overly concerned about the diet of the elderly; however, the Forsyth County Welfare Project discovered that diet deficiency was a major problem of the aged. The halting step and weakness of the older person might be caused by a lack of proper food rather than age. It is a delicate subject to explore with the aged and determine how the need can be met rather than by institutional care. A reason for the lack of food obviously could be because of the lack of money to purchase it. Another reason could be because of the need for a special diet. Another reason could be the older person is unable to purchase and prepare food. Have you ever eaten alone for every day in the week and lost your appetite? An answer we found was a meals-on-wheels service. A foundation provided the equipment. A hospital provided the diets. Churches provided volunteers. Agencies and churches made referrals and provided funds to supplement any monies the recipient needed to purchase the food. One warm meal is provided for lunch and a cold snack for the evening meal. Yes, the food fulfilled their physical needs, but the daily home visit filled their social need at mealtime. The experience was not without value to the church members. It was an interdenominational service. It was an interracial service. It was an introduction to the disabled aged. One minister was a little more

demonstrative in his interpretation. He said it got his members "off their seats."

According to Ralph Beatty, the author of *The Senior Citizen*, "Illness, aging, and death are part of life and a healthy frame of mind toward them in sickness or health is an individual attitude, the result of many forces outside disease." I would add to his statement that an aged person can have a healthy frame of mind toward his illness but because of a lack of contact with medical services, he can be very neglected or he can become desperate if suddenly he becomes disabled and unable to get help. A telephone for an aged person who is living alone is not a luxury but a necessity for protection. The window shade, I understand, has been used as a signal to the neighbors that an aged person is bedridden. Again, we see the importance of a home visit. A home visit I am speaking about is not a contact to report on a Sunday School record. The home visit I refer to is a purposeful and useful one. For example, it can be a medical aid service. For the aged person who needs a prescription, the service will be assurance that it will be filled. For the aged person who needs transportation to a doctor's office or a clinic, the service provides the transportation and companionship at the office or clinic. What about bedding and linen and mattress covers? No community has an adequate linen closet for the sick. If appliances or dentures are needed, every community resource should be explored. The aged gives the public agencies a special problem in that you can't find success stories that will please the public and thereby obtain money for their care. What is the hope of making them employable and thereby terminating their old age assistance? It has been said in open meetings that it is impractical and a waste of money to provide dentures for the aged. Is it necessary for someone to speak about humane treatment? Is it necessary for someone to speak about relieving pain rather than about rehabilitation? We have found many services provided for the attractive, well, and financially independent aged person. A medical aide service program is very important to the absent, sick, and bedridden aged church member. Three public programs we have developed to meet this need. A medical aide service program is provided by two station wagons with attendants to transport the aged to the clinics. A denture program is provided by funds from a foundation. And, a homemaker service is provided as a basic program to assist the aged in his own home. Can you visualize a church visitor in such a working, service role? I have pondered many times about a church visitor in a practical dress or uniform, after a period of intensive orientation, visiting the sick and providing services. This thought, I admit, is quite a different approach than "the sick card," "flowers delivered by the florist," "the bowl of fruit" idea that develop in the ladies parlor or the men's Bible class.

CHURCH NOT EVEN LISTED

In the Cornell Study of Occupational Retirement, the question was asked, "Who do you think should provide for the older



LAY LEADERS RECOGNIZED

Roy Turnage, left, North Carolina Conference Lay Leader, presents tokens of appreciation to John N. Turner, Elizabeth City, center, and L. Taylor Oakes, Roanoke Rapids, upon completion of their eight years of tenure on the Conference Board of Lay Activities. Turner and Oakes have been serving as District Lay Leaders of the Elizabeth City and Rocky Mount Districts respectively. The presentations were made during the Conference Board of Lay Activities luncheon at the recent meeting of the Annual Conference.

PHOTO—CHARLES K. MCADAMS

person who has stopped working if he needs help in taking care of his problems?" The ranking of the respondents were: the Federal government first; the company he worked for second; State government third; and his family fourth. If we consider this study as a prevailing opinion of the aged, then I think we must conclude that the church is not within their expectations for services. Perhaps a search of the church's budget and program would reveal the expectations of the church to serve this particular group. It may be questionable whether there is a role for the church to play in meeting the basic needs of the aged. Private funds and funds of the church were not sufficient to meet the needs during the depression. I agree that the government has a major responsibility to provide the resources and opportunities that establishes a minimum standard of living for all the citizens. Unfortunately, there are serious gaps in governmental and community programs and the aged as a group is not adequately covered by a service program. These gaps could be opportunities though for personal services and a living testimony of the church. David prayed to God, "Cast me not off in the time of old age; forsake me not when my strength faileth" (Psalm 71:9). This may be a silent appeal of the aged to the church.

It is to the glorious years of the aged that I address you at this conference. To some, this could be a tragic time of life. To others, through the ministry of the church, it could take on a deeper meaning and I feel sure a most rewarding one to those who serve them.

East Caldwell Cooperative Ministry Has Summer Worker

Tamela Braswell, 19, daughter of Mr. and Mrs. Jack Braswell of Lenoir, will work for the next six weeks as director of summer activities for the Methodist East Caldwell Cooperative Ministry. The Cooperative organization is composed of the following Caldwell County churches: Ebenezer Methodist Church, First Methodist Church, Granite Falls, Grace Chapel Methodist Church, and Rhodhiss Methodist Church.

Miss Braswell, who is a rising sophomore at UNC at Greensboro, where she is majoring in interior design in home economics, will work primarily in activities involving youth of the four communities in which the churches are located.

The Cooperative group is sponsoring an informal youth activities week, Aug. 20-26, and a Methodist Youth Fellowship planning retreat for officers of the local churches' youth organizations. Other activities in which Miss Braswell will participate include an adult literature conference for adult Sunday School teachers, writing for the Cooperative Ministry's newsletter, *Compass*, youth visitation programs, and local MYF meetings.

Miss Braswell is a member of First Methodist Church, Lenoir, where she was president of the Methodist Youth Fellowship in 1965-66. Earlier this summer she was a counselor at Camp Tekoa near Hendersonville, the Methodist Conference sponsored camp for junior high youth.

Her headquarters for the Cooperative Ministry's summer activities program will be at First Methodist Church, Granite Falls.

The Bill Price Family Puts Beliefs Into Action

A young girl writes from Botswana to her parents in the United States, "Pray for me and for the people (of Africa)."

Her brother in his latest letter home says, "Life will never be the same again after this trip."

These two young people, though continents apart, are both having the same vital experience of meeting people of different backgrounds and culture.

Children of Mr. and Mrs. Bill Price of Burlington, Mark and Sissy believe with their parents that "making people-to-people contact is the only hope of this world."

Sissy is spending five weeks in Botswana, a small new African republic, teaching art and history to African children.

Scarritt College in cooperation with Brown University is sponsoring the trip which she and 19 other college students are making. The purpose of the trip is not only to assist the Botswana people in various services, but to give American students and faculty and Botswana leaders a chance "to learn more of each other through mutual participation in services," and "to provide an avenue of practical Christian witness through fellowship and cooperation in useful projects."

Mark has gone on a two-month study-travel seminar that will take him farther into Russia than any student group has gone before. Irkutsk, Siberia, will be the farthest point on their itinerary.

Sponsors of Mark's trip are the Division of Higher Education of the Methodist Board of Education and the School of International Service of American University.

"To gain a better understanding of the Soviet Union as it is today and to explore what constitutes relevant and constructive

response on the part of the Christian community to Marxism-Leninism" is the purpose of the trip for Mark's group of thirty-one Americans.

Both Mark and Sissy will receive six hours of college credit for their summer projects, Mark at Duke University where he will be a junior in the fall, following two years at Brevard Junior College, and Sissy at Greensboro College where she will be a sophomore.

Mr. Price, however, is not expecting the younger generation to carry the whole weight of Christian ambassadorship. He is doing his share to make Christianity more vital through communication of ideas.

A well-known Methodist layman, he is a member of the World Methodist Council and in December was elected to the General Board of the National Council of Churches. The General Board is the highest supervisory organ of the Council between General Assemblies and meets three times yearly.

As a member of the General Board, Mr. Price is one of 250 representatives of 34 Protestant denominations all working on issues which the Council knows are relevant, timely and necessary to be considered by every Christian.

"It's amazing what I have learned of the operations of the Council already," Mr. Price said. "Before I was elected to the Board I had doubts about what the Council of Churches was doing and why—the same kind of doubts I've heard other people express—but after talking with the members I can understand and appreciate what is going on.

"The main thing I had to learn and other people need to know is that the Council is

not set up to speak for the people of the church, but to the people, to the Christian conscience of the nation. One of the main complaints I hear is, 'The Council doesn't speak for me; I don't agree with its stand on that issue.'"

Mr. Price calls his work with the National Council of Churches a "terrifically exciting experience." Mark and Sissy will undoubtedly apply the same adjectives to their trips when they return in August.

The Prices, who are members of Front Street Methodist Church, Burlington, hope to share the ideas and insights gained from their varied summer activities with the Methodist people of North Carolina, and with everyone else with whom they come in contact.

It is, they feel, one way a family can contribute to world peace and understanding.

Local Musicians Are Invited to Pfeiffer Church Music Workshop

A general invitation is being extended by the Pfeiffer College Department of Music to regional church musicians to share in the fifth annual Pfeiffer Church Music Workshop at the college Aug. 7-11. Representatives from all denominations are welcomed at the workshop.

Directing the program will be Dr. Richard Brewer of the college music faculty. The 1967 program will feature a special workshop on the use of handbells in the church choir led by James B. Boles, minister of music, John Knox Presbyterian Church, Tulsa, Oklahoma.

Dr. Brewer noted that any musicians, regardless of musical training or background, would find the workshop program appealing. The five-day program will begin at 10 a.m. and adjourn around 4:15 p.m.

"We start at the place of need of the workshop members with the goal of aiding them in developing a more effective program of music in their local church.

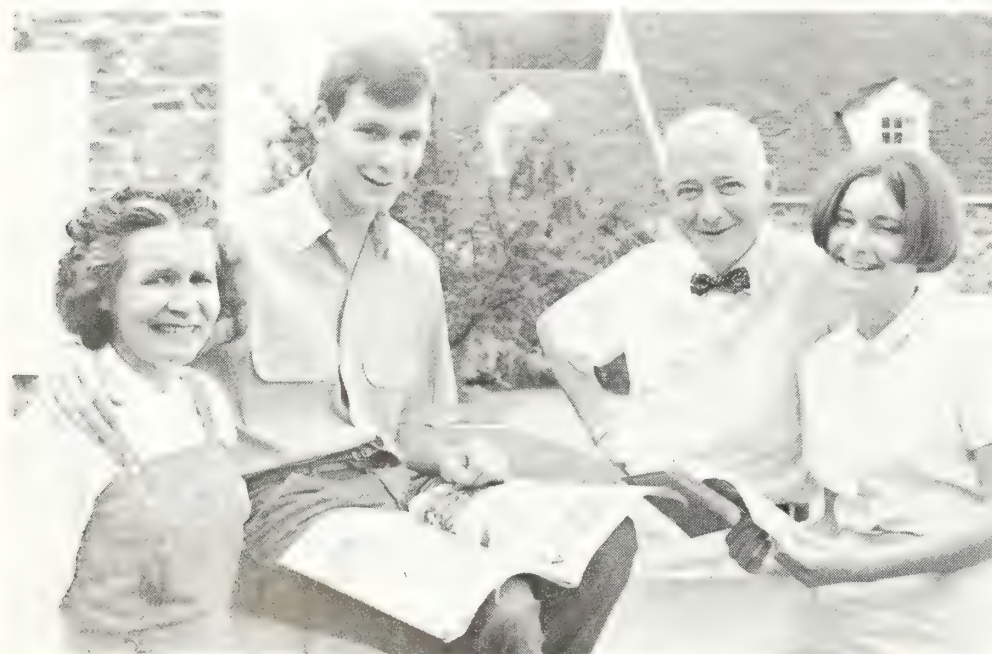
"The choir director, members of the choir, organist, youth choir directors, and others associated with the music program of any church will find the program appealing," Dr. Brewer said.

He will lead the lecture-demonstration program on working with the adult choir, giving special attention to the problems and needs of the small and medium size choir.

Stanley R. Scheer, teacher of organ at Pfeiffer, will work with church organists, giving lectures, demonstrations and leading in highly informal question and answer periods. The use of both the electronic organ and the pipe organ will be considered.

Mr. Boles will also give lectures and demonstrations concerning youth choirs and their place in the program of the church. He will provide the handbells for the handbell choir feature.

Details on the program may be secured by contacting Dr. Brewer at Pfeiffer College, Misenheimer, by telephone or by letter.



Before their departure in June, Sissy and Mark Price look over booklets about Africa and Russia with their parents, Mr. and Mrs. Bill Price of Burlington. Sissy is teaching in Botswana this summer, and Mark is touring Russia. It is the work of Mr. Price on the General Board of the National Council of Churches that has made him eager for his children to work with and meet people in other countries.

► Among Our Colleges ◀

MEAKINS JOINS GC FACULTY

Dr. John Robert Meakins, presently at the University of Alabama, will come to GC this fall as chairman of the department of education with the rank of associate professor.

A native of Canada, he attended Montana State College before going to the University of Alabama where he received BS and master's degrees. While a member of the faculty at Alabama, he completed work there for his doctorate.



HUMANITIES SCHOOL AT BENNETT

Some 135 high-ability high school boys and girls from 16 states have completed six weeks of study in the Humanities Summer School at Bennett College, Greensboro.

The group includes 37 girls who have been accepted as Bennett freshmen and will return to the campus in September.

Broad exposures in academic subjects and the fine arts were provided through classroom and laboratory study, conferences and field trips.



ELECTED TO WESLEYAN BOARD

W. Raleigh Carver of Elizabeth City has accepted appointment to the N. C. Wesleyan Board of Trustees.

He was elected to the board for a four-year term by the N. C. Annual Conference.

Carver, 43, is a farmer and district fieldman for the Agricultural Stabilization and Conservation Service of the U. S. Dept. of Agriculture.



BREVARD BUSINESS MANAGER

The Rev. E. Wannamaker Hardin, Jr., pastor of the Deerfield-Banner Elk Charge in the North Wilkesboro District, has been named business manager of Brevard College.

A native of South Carolina, Hardin graduated from Duke University in 1962 and received the M.B.A. degree from the University of Texas.

Returning to Duke University in 1964, he was an instructor in business administration while completing the requirements for the B.D. degree at the Duke Divinity School.

He is married to the former Betsy McLean, daughter of the Rev. and Mrs. Miles A. McLean of Canton.



WOODHALL PROMOTED

Dr. Barnes Woodhall has been promoted to the newly created post of associate provost of Duke University. He has been a member of the faculty since 1937.

A neurosurgeon, Dr. Woodhall has served as vice provost since 1960. He also has served as dean of the medical school.



Lutherans to Produce Sex Education Series

A first in Christian sex education will be made with the publication in September of a graded series for use in Christian homes and schools. The six-volume series included the following: for children from kindergarten through grade 3, "I Wonder, I Wonder"; for grades 4 to 6, "Wonderfully Made"; for junior highs, "Take the High Road." The volume for senior highs is entitled "Life Can Be Sexual." The fifth volume is for parents and bears the title "Parents Guide to Christian Conversation About Sex." The last volume, for pastors, teachers and youth workers, is entitled "A Christian View of Sex Education."

The Missouri Synod branch of Lutherans is producing the six-unit study. They will be illustrated with four-color art. Color filmstrips are being provided for use in conjunction with the series.

Three North Carolinians Honored

Three North Carolinians were included in the officers and members of the Commission on Promotion and Cultivation who were honored during the Commission's recent annual meeting in San Francisco. They will retire from the commission at the end of the 1964-68 quadrennium.

Bishop Paul N. Garber, Raleigh, chairman of the Committee on World Service this quadrennium; Dr. O. L. Hathaway, Durham, a member of the commission since 1956, and W. Hugh Massie, Waynesville, a member since 1956 were among those paid tribute for their service to the commission.

The tribute was set appropriately in the heart of San Francisco's famed Chinatown and included a welcome by Lim P. Lee, prominent Methodist layman and the first Oriental to serve as postmaster of San Francisco. The presentations were made by Bishop W. Ralph Ward, and a moving part of the dinner was a word of greeting and appreciation from Bishop A. Raymond Grant, Portland, Ore., who attended despite his grave illness.

The Commission on Cultivation and Promotion, meeting in Glide Memorial Church from July 11 through 13, took the following actions: reaffirmed the Advance, the Methodist church's program of "second-mile" benevolence support, and gave it a somewhat broadened emphasis; approved a new allocation of funds received in the One Great Hour of Sharing offering, and urged that an appropriate emblem be developed for the new United Methodist Church.

The expanded emphasis for the Advance will be at the point of broadly designated or undesignated gifts so that the agency receiving them can utilize them where the need is the greatest. Such gifts have been possible in the past, but have not been emphasized. As in the past, Advance funds will be reserved for the World and National Division of the Board of Missions and the Methodist Committee for Overseas Relief.

In changing the allocation of funds from the One Great Hour of Sharing for the 1967-68 fiscal year, the commission included Crusade Scholarships for a fixed sum of \$25,000. Other fixed sums include \$25,000 for the Ministry to Servicemen Overseas, and \$50,000 to the Division of National Missions. After the fixed \$100,000 has been distributed, the balance received will be divided equally between MCOR and Crusade Scholarships.

Discussing a proposed emblem for the new United Methodist Church that will come into existence in April of 1968, the commission said that it must be "distinctively Christian" and permit the viewer to read meaning into what he sees. No specific designs were acted upon, but the commission from the two denominations working out details of the union was asked to provide steps leading to an emblem.

In another action relating to the pending new church, steps were taken looking toward merging the national Methodist program journal, *The Methodist Story*, and the Evangelical United Brethren publication *Spotlight*.



GOINS APPOINTED

John W. Goins, a teacher from Greensboro, has been appointed by High Point College to head the college's information services bureau. He assumed his duties July 1.

Originally from Kings Mountain, Goins taught school for two years there before moving to Greensboro and teaching English at Southeast Guilford High School.

Church Merger

(Continued from page 2)

in the membership of each of these three commissions.

A fourth commission would be on overseas structure and would be termed *The Commission on the Structure of Methodism Overseas*. It would include some 30 persons and would continue the study already going on in The Methodist Church. An important duty of this commission (COS-MOS) would be the calling of a World Methodist Structure Congress during the year 1969 to discuss and formulate a plan for the most effective world structure for the United Methodist Church.

Among those serving on this commission would be four bishops from the U.S., four from Central Conferences overseas, two persons from each of the five jurisdictions in the U.S., and at least one from each Central Conference overseas, plus two men and two women named by the Board of Missions.

The joint commission seemed to be concerned that care be taken in two areas. First, that the small church be kept in mind while designing local church structure. It was pointed out that in the new church there will be more than 27,000 congregations of less than 150 members.

In the second place, provision for adequate representation of laymen and of women was stressed. This was spelled out in a resolution which states: "It shall be the policy of The United Methodist Church that on all boards and agencies of the church, there shall be adequate representation by laymen and lay women."

A new format for the Program Council was proposed. The plan would gather up under the Program Council most of the responsibilities outlined in the Plan of Union for the following general agencies: the Coordinating Council, the Council on Local Church Program, the Commission on Promotion and Cultivation, the Television, Radio and Film Commission, and the Department of Research, Records and Statistics (now in the Council on World Service and Finance).

Under the Program Council would be the following four divisions:

- Division of Cultivation and Promotion.
- Division of Television, Radio and Film.
- Division of Long-Range Planning.
- Division of Research, Records and Statistics.

Each of the divisions would have a general secretary.

The 18-page document outlining the structure and duties of the Program Council and its four proposed divisions is to be submitted for reaction to the boards and agencies directly involved and to the Council of Bishops and the Council of Secretaries.

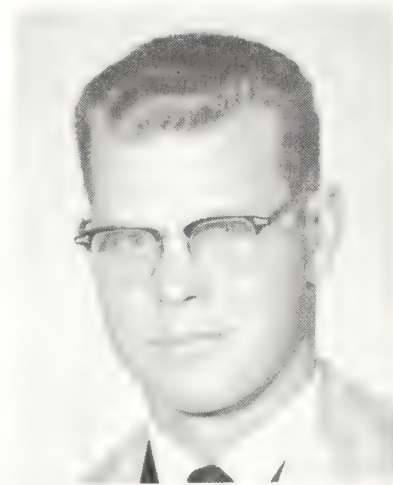
After feedback from these groups, the joint commission hopes to perfect the draft and submit it to the Uniting Conference as a revised section of Part IV (Organization and Administration). This section of the Plan of the Union was adopted in principle at the 1966 General Conferences, but is up for final consideration at Dallas.

The next meeting of the Joint Executive Committee was set for Pittsburgh, Pa., Sept. 25-26, and the full commission will

N. C. Minister To Be Chaplain At World Jamboree Of Scouting

The Rev. Samuel D. McMillan, Jr., pastor of Saint Matthew's Methodist Church, Fayetteville, will serve as one of 12 Protestant chaplains at the 12th World Jamboree of Scouting.

The Jamboree will be held at Farragut State Park, Idaho, from Aug. 1-9, and



Rev. SAM D. McMILLAN

14,000 scouts and their leaders from 100 countries will converge on the site. This is the first time the United States has been host to a World Jamboree.

There will be ten, 30-acre subcamps each named after a past World Jamboree. Mr. McMillan will be chaplain to the Makiling Subcamp which will have 29 troops from eleven nations. Countries represented will be: the Philippines, the United States, Liberia, Sweden, Great Britain, Canada, Japan, Mexico, France, Belgium and Argentina.

A full schedule of religious observances and activities will take place under the leadership of religious leaders of all faiths. Protestant services will be held daily in each subcamp at 7:00 a.m. There will be a service on Sunday, Aug. 6, for all Protestant scouts with Bishop James K. Matthews of the Boston Area of The Methodist Church as the speaker.

Under the theme "For Friendship," the Jamboree will not only be a showcase of international skills in camping, outdoor craft and folklore, but a living example of Scouting's fellowship and brotherhood that transcends national boundaries.

meet in Chicago, Nov. 27-28. The goal of the group is to have its editorial work completed in time for mailing documents to delegates to the Uniting Conference by Feb. 15, 1968.

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The art of living may well be described as learning proper perspective, to see things in their larger setting. Then the important things stay in the center. God is always God, morality is clear, eternity is always present.

Harley Williams

Duke Divinity School Planning Short-Term In-Residence Study

The Duke University Divinity School is planning a new, short program of in-residence study for ministers next year. Dr. Stuart C. Henry, chairman of the school's Committee on Continuing Theological Education, said the program tentatively is scheduled for Feb. 5-29, 1968.

The studies will supplement existing Divinity School seminars, summer clinics lectures and special programs. It will give alumni and other qualified ministers a period of uninterrupted, guided study under Divinity School faculty direction.

Two sessions are planned for the initial program next February. Each will comprise two related but self-contained units of directed study, Dr. Henry stated.

Each session will be taught by members of the Duke Divinity School faculty. To be chosen from different divisions of the curriculum, they will be expected to bring a variety of perspectives and information of current work and insights in their several fields.

Topic for the first session of about two weeks will be "The People of God: The Nature and Mission of the Church."

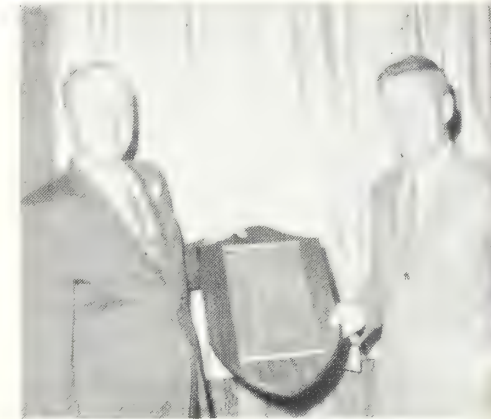
The second session will be on "Evangelism."

Participating faculty will join in-residence scholars for common meals, meet with them for informal discussion, and be available for individual conferences.

Dr. Henry said those in the program will attend formal lectures and seminars but will also have time for free study.

Details of personnel, schedule, admission, and costs will be announced early next fall.

Scholarship aid will be available, Dr. Henry stated.



METHODIST MINISTER HONORED

Shown receiving a plaque from Dr. D. L. Phillips, left, as Mitchell County "Man of the Year" is the Rev. Joe Ervin, former pastor of the Spruce Pine Methodist Church. The award was given June 29 at the Annual Chamber of Commerce banquet. Mr. Ervin, who is now pastor of Boger City Methodist Church, was cited for his work on developing the new playground, his activity in the Bloodmobile, the hospital, the Heart Fund, Little League, Kiwanis Talent Show, PTA and many other endeavors.

PHOTO BY TRI-COUNTY NEWS

Missionaries Hear Stirring Messages at Greencastle

What is said to missionaries and what is said by them in this day and time usually crackles with vitality and relevance. It was no exception when some 400 Methodist and EUB missionaries met last month at DePauw University, Greencastle, Ind. Among them were some who were on furlough and others were newly assigned and were attending their first conference of this nature.

Mrs. Porter Brown, who is chief executive of the vast sprawling Board of Missions, struck a key note as she spoke to the group on June 23. She declared that the coming General Conference next spring will be the most important such meeting in a hundred years. Why? Not because of the merger with the Evangelical United Brethren Church. Why, then? "Because of the answers which we Methodists must give to certain basic issues that we can no longer sidestep—issues like war and peace, affluence and poverty, race, and ecumenicity."

She continued, "We have to quit crawling along; we've got to get up and walk or run. There is no longer any excuse for crawling in regard to issues like peace, race and poverty, especially when we're often behind purely secular groups."

Anticipating the usual objections, she stated, "I know that some changes cannot come overnight, but we can get on the way in earnest. I don't want anybody saying to me about these issues, 'I believe in them all, but you're moving too fast.' On some of them, it may be too late even now."

Mrs. Brown told the missionaries that she was saying the things she said against a background of belief that the church is not obsolete, as is often claimed today. "There is just too much turmoil in the church to say that it is dying or that it will be put on the shelf. It is true that there are red lights up everywhere; there are signals of distress from a distraught and confused world. If the church can see them, the day is hers. If she can't, the church won't be obsolete; she will be dead."

Another Methodist Board of Missions executive, Dr. Tracey K. Jones, who heads the World Division, proposed that the church set up a computerized pool of 2,000 to 3,000 men and women to be on call to go anywhere they may be needed. Such a program would be very elastic in its operation. Some might be called upon to undertake a six weeks job; others for as long as six years overseas.

He added, "At the moment, we are looking for specialists in a variety of fields to go to Vietnam. But where are they? They should have a competence in French, and they should be trained in their specialty." He pointed out that such persons would not take the place of career missionaries, but would fill emergency needs.

Dr. Jones cited the fact that since 1948 no less than 773 short-term missionaries, mostly young college graduates, have served three-year terms overseas. He also pointed out that older men and women could be brought into such a program. "These," he declared, "might be professors



YOUNG ADULT ASSEMBLY LEADERS

Fred E. Smith, Jr., of Charlotte (left), president of the Young Adult Council, WNC Conference, for 1967-68, talks with Dr. Daniel C. Whitsett of Pensacola, Fla., Assembly keynote speaker; and the Rev. Paul Duckwall (right) of Statesville, conference director of young adults, during the Young Adult Assembly which was held at Lake Junaluska, June 16-18.

on sabbatical leaves, technical men, mechanics, management executives, surgeons, nurses, secretaries, airline pilots and pension experts." "If we in the church," Dr. Jones suggested, "could figure out how to channel this reservoir of talent into new streams of world wide service, it could not help but make a difference to the churches overseas and to those in America."

Turning to another exciting possibility, Dr. Jones mentioned special experimental ministries to which young men and women might respond as "frontier interns." "Each job would be different," he added. "The young people might go for one, two or three years. There would be little security and no guarantee for the future. This challenge will open doors for these who would like to experiment through some radical new forms of service."

In one quite unconventional program the missionaries were given a sketch of the church in America in the midst of a changing culture. Dr. Gerald L. Clapsaddle, who heads up the board's Education and Cultivation arm, summarized the situation of the church in a secularized America by saying, "The attention by Christians to injustice at home has taken the edge off the priority of mission overseas, but probably none of us would have this otherwise. If the mission is authentic, it must be local as well as universal. The day when the man in the pew can practice 'arm's-length' Christianity is over."

Sixteen Methodist missionaries who are retiring were honored for a total of 550 years of service. A special pin of recognition was given to each and Bishop Roy H. Short, president of the Board, read a message which included the following:

"May I express to you the gratitude and appreciation of The Methodist Church, and especially the Board of Missions, for the dedicated lives and the years of devoted service represented. . . . May you, as you enter a new phase of the Master's service, take with you the consciousness of a work well done, and the love and appreciation of a grateful church. God bless you all."

◇ ◇ ◇

Cumberland MYF Elects Officers

The Cumberland Subdistrict of the Methodist Youth Fellowship, which includes the 24 Methodist churches in the Fayetteville area, elected officers at their meeting on July 16.

Elected to serve for the 1967-68 year were: Miss Connie Hill of Wesley Heights Methodist Church, president; Miss Paula Coleman of Saint Matthew's Methodist Church, vice-president and representative to the District Council; Miss Debby Reeves of Saint Matthew's Methodist Church, secretary; Fletcher Pouk of Culbert Memorial Methodist Church, treasurer and representative to District Council; Eddy Vann of Calvary Methodist Church, publicity chairman.

The Rev. N. B. Hill, pastor of the Wesley Heights Methodist Church will serve as subdistrict counselor.

The next meeting of the Cumberland Subdistrict will be on Sept. 17 at the Culbert Memorial Methodist Church.

◇ ◇ ◇

The people of this world will not believe the Gospel just by hearing it. They demand that it be demonstrated.



Woman's Activities

N. C. Conference

Mrs. H. W. DOUB

ATTENTION LOCAL PRESIDENTS!

If all the officers in your local society have not been secured, please see to it that they are obtained at once. Then be sure that each one is told about the School of Christian Mission, to be held at Methodist College, Fayetteville. There will be two sessions held, first is the weekend of study on Aug. 5-6. This has been called a "mini" weekend, or rather a miniature School of Christian Mission, pared to the bone for busy people who cannot spend the following full week for study. This is the ideal setup for working people and couples who want to share in the study programs, but are not able to leave the children for a whole week, or for anyone who would like to attend a miniature session.

There will be Officer's Responsibility groups on Tuesday afternoon at two, not only for all areas of work in the Woman's Society but for all sponsoring agencies. Please stress the importance of taking advantage of this valuable training and at least plan to get every one concerned to attend.

There will be invaluable training given in the Plenary Session each day. The basis for the plenary sessions will be "That the World May Believe," a book written especially for the two-year churchwide on Ecumenical Affairs. This is promoted jointly by the Commission on Ecumenical Affairs, and the Joint Commission on Education and Cultivation and the Woman's Division of the Board of Missions.

There will also be coaching for special district and conference personnel.

GREENVILLE DISTRICT

The Greenville District Executive Committee met on July 6 at the Barbecue Lodge in Kinston, with the old and the new officers present. Miss Camille Staton, Conference vice-president was also present.

The president, Mrs. Donald Edman, opened the meeting with a reading and a prayer.

The School of Christian Mission was announced and officers planning to attend for the weekend of Aug. 5-6 are Mrs. D. C. Langston, secretary of Christian Social Relations, and Mrs. J. C. Hooten, Sub-district Leader. Others planning to attend for the week of Aug. 7-11 are Mrs. Donald Edman, president; Mrs. R. A. McLean, vice-president; Mrs. Wayne Wagart, recording secretary; Mrs. H. S. Taylor, secretary of Missionary Education and Service; Mrs. D. Lester Latham, secretary of Supply Work; and Mrs. George E. Moore, chairman Public Relations.

The subdistrict dates are set up as follows:

Oct. 10—Washington, at Wharton Trinity
Oct. 12—Belhaven at Englehard
Oct. 17—Greenville, at Jarvis Memorial
Oct. 19—Kinston, at Lanes Chapel
Oct. 26—Snow Hill at Walstonburg

After reports of all officers, the meeting adjourned with prayer by Mrs. Edman. A delicious luncheon followed after which a meeting of the program committee was held.

MRS. GEORGE E. MOORE
Chairman Public Relations
Greenville District

ASBURY WSCS HAS SPECIAL PLEDGE SERVICE

Asbury Woman's Society of Christian Service of Washington, N. C., started off the new year with a very special pledge service led by the pastor's wife, Mrs. R. A. MacLean. This service was held in the church sanctuary with one tall white burning candle on the altar table.

Mrs. MacLean reminded the women of their responsibilities and challenging opportunities. Said she, "We are trustees of the past and projectors into the future." She explained the threefold pledge to the group.

As she spoke to the women of the past heritage she pointed out the many dark places in the world today that need LIGHT. Mrs. Fred Alligood, Mrs. C. R. Fulcher, Mrs. Harold Sawyer and Mrs. Billy Woolard sang "Hark! the Voice of Jesus Calling."

As Mrs. MacLean spoke concerning the various phases of work in the Woman's Society of Christian Service, Mrs. DeWitt Rutledge and Mrs. Cedric Black lighted the various colored candles from the great white candle and placed each in its proper place thus forming a very beautiful and meaningful worship center. From the congregation at appropriate times voices of Scripture were heard from Mrs. Ralph Alligood, Mrs. Aubrey Pippin and Mrs. Woodrow Tyre. As the colors of concern blended in with the great white light (representing the spirit of Christ) the choir sang "Give of Your Best to the Master."

The organist, Mrs. Ray Gurganus, continued to play softly as the members brought their pledge cards to the altar and kneeling in prayer dedicated themselves anew. At the close of the service the entire group joined in singing, "Blest Be the Tie That Binds." Mrs. N. L. Mixon, secretary of Spiritual Life Cultivation, had the closing prayer.

Mrs. MacLean is the local secretary of Missionary Education and Service, and the newly elected vice-president of the Greenville District.

W. N. C. Conference

MRS. JOHN C. WRIGHT

SCHOOL OF CHRISTIAN MISSION

July 31-Aug. 4, Inter-Conference School of Christian Mission, Pfeiffer College, Woman's Society of Christian Service, WNC Conference and North Carolina-Virginia Conference.

Aug. 5-6, Wesleyan Service Guild Study Weekend, Pfeiffer College.

Studies: "That the World May Believe," by Albert Outler; "Encounter of the Faiths," by George W. Carpenter; "The Response of the Church in Changing Japan," by Charles Germany; "Paths to World Order," edited by Andrew Cordier and Kenneth Maxwell.

Leaders: Mrs. M. J. Triplett, Cleveland, Tenn., team coordinator; Mrs. O. D. Thomas, Northport, Ala.; Miss Mary Floyd, Pfeiffer College; Rev. O. N. Hutchinson, Jr., Winston-Salem; Mrs. William Strother, Jr., Philadelphia, Penn.; Rev. Ben Sawada, Gulf Breeze, Fla.; Mrs. Carl H. King, Statesville.

Registration: WSCS School, Mrs. K. W. Jones, Box 749, Reidsville, N. C. 27230 WSG Weekend, Mrs. James Jarvis, Jr., 234 Spring St., N.W., Concord, N. C. 28205.

CHARLOTTE DISTRICT OFFICER TRAINING

"Living Relatives of Jesus," was the devotional topic used by Mrs. P. H. Gillespie to open the Officers' Training Session of the Charlotte District on June 26 at Pleasant Grove Methodist Church, Charlotte.

Mrs. W. C. Godley, president of the hostess society, welcomed the 258 women in attendance. Forty-seven churches of the district were represented at the meeting.

Mrs. John F. Ramsey, district president, in her opening address, advised the group to cooperate in all phases of church work. She compared the Woman's Society and the church to the arm and the human body—one cannot be separated from the other without pain and suffering.

Workshops were conducted by the various district officers, after which the entire group met in the church fellowship hall for a social hour.

MRS. W. F. MILLER, Dis. P. R. Chm.

MISS WILMA RORIE HONORED

Miss Wilma Rorie, president of the Woman's Society of the Olivet Methodist Church near Lilesville, was honored by the members of her society at a meeting held recently at the church. Miss Rorie has a 20-year perfect attendance record in her society.

In 1965 her circle presented a silver tray to her for an 18-year perfect attendance record—and this year she added two more years to her record.

In addition to her work for missions, she is a kindergarten teacher in the church school and takes a leading part in the activities of her Home Demonstration Club.

There are 16 members of the Olivet Woman's Society, six of them charter members.

NEW WESLEYAN SERVICE GUILD

A new Wesleyan Service Guild was organized at the Tyro Methodist Church,

Lexington, in the Thomasville District. They have chosen the name of the Kathryn Simerson Guild.

Mrs. Robert Snider of Lexington was chosen as president and Mrs. Tommy Michael as vice-president. Other officers include Mrs. Carl Wilson of Linwood as recording secretary, Mrs. John Lyon of Lexington as chairman of membership cultivation, Mrs. Graham Swicegood as treasurer, and Mrs. Wilbur Jarrett as coordinator.

The chairmen of the lines of work are Mrs. Arnold Swicegood, Christian Social Relations; Mrs. Jim Webb, Missionary Education and Service; Mrs. Rondal Link, Program Materials; Mrs. Pat Harrison, Spiritual Life Cultivation; and Mrs. James Parnell, Supply Work. Mrs. Max Shoaf is a member of the committee on nominations.

Miss Ronda Robbins, Lexington, Guild secretary for the Thomasville District, assisted in the organization of the unit.

THREE LETTER WOMEN

There are ten women in the Western North Carolina Conference who qualify as "Three Letter Women," says Mrs. J. Z. Watkins of Charlotte, Conference secretary of Christian Social Relations.

This means, says Mrs. Watkins, that these women have written letters to three of their congressmen about current legislation, and that answers to the letters have been received.

This on the list are Mrs. Hal Wells of Leicester; five Charlotte women, Mrs. Virginia Griffin, Mrs. John Douglas, Mrs. Ed Coffman, Mrs. E. L. Davis, Mrs. Ernest Leeper, Mrs. Glenn Lambert of High Point and Mrs. Joe S. Benson of Cliffside.

The two Guilders are Mrs. H. B. Fowler and Miss Mary Bright, both of Charlotte.

♦ ♦ ♦

We don't have the answers but we're here. We're trying. The church is here trying to be a servant in the midst of the suffering. The church is here reaching out her arms—to the homeless, orphaned, widowed, sick, illiterate, jobless—in love saying, "We want to share, to help, to be with you in your sorrow."

Tharon McConnell
(In letter from Vietnam)

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● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Aug. 9-16: Biennial Convocation of National Fellowship of Methodist Musicians, Oberlin Conservatory, Oberlin, Ohio
- Aug. 20-26: National Conference of Methodist Youth Fellowship, Pacific School of Religion, Berkeley, Calif.
- Aug. 28-Sept. 1: Annual Conference on Religious Architecture, New York, N.Y.
- Sept. 5-8: National Consultation on Church and Community Life, Ohio State Univ. Campus, Columbus, Ohio
- Sept. 18-19: Methodist Committee for Overseas Relief, New York City
- Sept. 19-20: Annual Meeting, Commission on Public Relations and Methodist Information, Church Center for UN, New York
- Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

LAKE JUNALUSKA ASSEMBLY

- July 27-30: Southeastern Jurisdictional Laymen's Conference
- July 30-Aug. 1: Leadership and Laboratory Schools
- July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
- July 31-Aug. 11: Ecumenical Theological Refresher Course
- Aug. 1-3: Southeastern Jurisdictional Workshop on Hospitals and Homes
- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference

NORTH CAROLINA CONFERENCE

- July 31 : First Church, Rockingham, New Adult Literature Workshop
- Aug. 1 : Jarvis Memorial Church, Greenville, 8 p.m., New Adult Literature Workshop
- Aug. 1 : Jonesboro Heights Church, Sanford, 8 p.m., New Adult Literature Workshop
- Aug. 3 : Biscoe, 8 p.m., New Adult Literature Workshop
- Aug. 5-6: School of Christian Mission, Weekend of Study, Methodist College, Fayetteville
- Aug. 7 : Snow Hill, 8 p.m., New Adult Literature Workshop
- Aug. 7-11: School of Christian Mission, Methodist College, Fayetteville
- Aug. 8 : Carr Church, Durham, 8 p.m., New Adult Literature Workshop
- Aug. 12 : Cabinet Meeting
- Aug. 12-13: Lay School of Evangelism, Methodist College, Fayetteville
- Aug. 13-19: Senior Workshop, N. C. Wesleyan College, Rocky Mount
- Aug. 26-27: Conference Laymen's Retreat, Methodist College, Fayetteville
- Aug. 29-31: Pastors' Conference on Evangelism, Methodist College, Fayetteville

WESTERN NORTH CAROLINA CONFERENCE

- July 25 : First Call, Conference Builders Club
- July 31-Aug. 4: School of Christian Mission, Pfeiffer College, Misenheimer
- July 31 : Committee on Publishing Interests (tentative)
- Aug. 5-6: Mission Study Weekend, Wesleyan Service Guild, Pfeiffer College, Misenheimer
- Aug. 6 : Thomasville District Evangelistic Rally, Lexington, First Church, 3 p.m.
- Aug. 6-8: WNCC Youth Council Meeting, Misenheimer, Pfeiffer College
- Aug. 14 : Waynesville District Builders Club Rally, Sylva, First Church, 7:00 p.m.
- Aug. 17 : Marion District Layman's Stewardship Rally, Morganton, First Church, 7:30 p.m.
- Aug. 21 : Albemarle District Builders Club Rally, Albemarle, Central Church, 7:30
- Aug. 22 : Statesville District Builders Club Rally, Hickory, First Church, 7 p.m.
- Aug. 24 : Marion District Builders Club Rally, Marion, First Church, 7 p.m.
- Aug. 24 : Salisbury District Builders Club Rally, Kannapolis, Trinity Church, 7 p.m.
- Aug. 25 : High Point District Builders Club Rally, High Point, First Church, 7 p.m.
- Aug. 27-Sept. 1: Young Adult Wilderness Hike, Great Smoky Mtns. National Park
- Aug. 28 : Gastonia District Builders Club Rally, Gastonia, St. John's Church, 7 p.m.
- Aug. 29 : Charlotte District Builders Club Rally, Charlotte, Dilworth Church, 7 p.m.
- Aug. 31 : Thomasville District Builders Club Rally, Thomasville, Memorial Church, 7:30 p.m.



Dear Girls and Boys:

In his letter to the Galatians, Paul wrote, "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith." When we think of fruit, we think of a tree, for most of the fruit we eat grows on trees. There are several things necessary in order to have a tree yield good fruit. First, the tree must be strong. It must be healthy. It must have a sturdy trunk securely embedded in the ground so that strong winds will not uproot it. Then the ground in which it is planted must be good ground.

Paul speaks of the "fruit of the spirit." The spirit, then, is like the tree trunk. As the fruit of the tree depends upon the condition of the trunk and how firmly the trunk is planted in the rich soil, so the fruits of our spirit—love, joy, peace, long suffering, gentleness, goodness, faith—depend upon how deeply and firmly rooted our lives are in the Word of God. We must read our Bibles every day. We should try to learn more about the meaning of what we read. This is why we go to church and Church School. Our teacher and minister are helping us understand what the Bible is saying to us. We should learn from memory passages of the Bible that will help us know how to live and act. Then our lives will produce the fruits that Paul was talking about.

AUNT CAY

WHEN ERIC CHOSE TO HELP

Eric was walking proudly down the street beside his tall father. He was not holding on to his father's hand, because an almost six-yearold boy was too big to do that any more, he thought; but it was rather hard to keep up with his father's big steps unless he did, or unless he skipped every now and then. That is what Eric was doing today. Three big steps and the two skips kept him beside his father without much trouble. That is, it did until David and Jamie called to him. Then because his father was in a hurry, and because it was too rude not to answer, Eric had to run to catch up again. He was all out of breath when his father asked him what the boys had wanted.

"They are going to the lot to rake leaves and play in them and they wanted me to go."

"And didn't you want to go?" asked his father.

"No; I can play in the leaves any day,

but I can't always go with you to the church. I told them that, and they said —" But there Eric stopped. He did not like to tell what they had said.

"What did they say?" asked father, slowing up a bit so Eric need not be quite so much out of breath.

Eric's face was very red, as he replied.

"They said that my father is only a janitor anyway. But I don't feel that way, Father," and Eric forgot he was almost six, and slipped his hand into his father's large one. "Besides, I think that taking care of God's house is the very best job any father could have. They don't know how nice it is inside the church. I like it, though I like it best on Sunday mornings."

Eric's father smiled, and pressed the hand in his. "You have reason to feel that way, son," he said, "though it does not make any difference when we go into God's house. We can always remember him, whether we are working, or whether we are worshipping. But today I am going to let you help."

Eric's eyes shone. "That's what little Samuel did," he said; "I learned that in Sunday School, how he helped around the church."

"And so can you sometimes. Here we are now," and the key slipped into the lock as soon as the words were spoken. Then the door swung open and they found themselves in the big hall, with the stairs opening into it. Eric stood still while his father went for the dusters, and then they went up the stairs together. Into the big auditorium they went, where all seemed hushed and still. Eric loved the stillness. He wondered whether the boy Samuel had felt that way about his church.

"We will dust down the big long pews first," said Father. "We must do them carefully, so the people who come tomorrow to worship in God's house will not get dust on their clothes."

Eric carefully dusted the shiny cushioned seats, and the smooth wooden backs of the pews, one by one. When they were finished they shone in the sunlight that streamed through the beautiful windows. The sunshine always seemed brighter when it came through those windows. Eric liked to think it was because of the pictures on them, the pictures of Jesus and the little children, and of the baby Jesus himself, and others.

"Now," said Father, "we must dust the organ, Eric. But be very careful."

Eric was careful. He had not known there are so many parts to an organ; the rows of shining keys, the many foot pedals—which Father said help to make the music—and all the carved places in the wood.

"They make the things in a church nice and beautiful, don't they, Father?" Eric almost whispered.

"Yes indeed. That is one way we have of showing that we want to worship God. People give money so that others may have a beautiful place to worship in. It makes folks want to give thanks. It makes them think of the heavenly Father. Come here, Eric, where you can see the beautiful windows better. See how the light shines through? Is it any wonder people want to worship God in here?"

"It makes me feel that way, too, Father. Oh, I'm so glad that this is God's house, and that I can help you keep it clean!"

On Sunday morning, a happy little boy sat beside his mother in church. Everything was clean and shining. He had helped to make it so. As the heads were bowed in prayer, Eric added a little one of his own: "Thank you, heavenly Father, for your house—and for letting me help—I will take care of it always."

MARY ODELL

WHAT IS GOD LIKE?

There are several descriptions of God in the Bible. Can you fill in the blanks to find a description of Him?

1. "The Lord is the E God."
2. "God is S , and those who worship Him must worship in spirit and T"
3. "Beloved, let us love one another; for L is of God."
4. "God is L and in Him is no darkness at all."
5. "For the Lord is G"
6. "God is a righteous J"
7. "The Lord is my S"
8. "Thou art the God who workest W"

GAMES FOR TRAVEL

Here are two more games you might play with your family while you are taking a trip in your car.

"I'M LOOKING FOR A . . .": Someone will start this sentence and then add a word such as "bicycle" or "tractor." The rest of the family then begin to search for the object chosen. When a person finds it he calls "I've found it!" It is his turn to start the game again.

AUTO GOLF: Taking turns, use the first or last number of an auto license, as you meet cars on the road, as the number of golf strokes on successive holes. Add the scores at the end of nine or eighteen holes, depending on your mood or the traffic.

ANSWER FOR LAST WEEK
Gideon.

Sunday School Lesson

FOR AUGUST 6

BY RAYMOND A. SMITH

The True and Living God

Background Scripture: Acts 17

Lesson Scripture: Acts 17:22-31

If the reader will begin at verse 1 of Acts 17 he will find the background for the main emphasis in the lesson, that is, the events leading up to the famous sermon of Paul to the Greeks in Athens. There is one particular incident recorded in the first few verses that merits special attention. It is verse 6, which refers to the charges made against the apostles by those who were trying to stop them from preaching. It reads: "These men who have turned the world upside down have come here also." Someone has called this the greatest compliment ever paid to the Christian faith! What many of us want is a very different kind of faith, one that will smooth things over and make us comfortable. We are inclined to forget that sometimes, as Patrick Henry put it "Peace is bought at the price of chains and slavery." True Christianity cannot desire, or work for, that kind of peace. That is why revolutions often follow the preaching of the full Gospel of Christ.

While Paul was waiting in Athens for Silas and Timothy he was not idle. He made it a rule of his life to make use of every opportunity to witness to his faith. There was no different at Athens. As Paul looked around the city he was impressed with the large number of statues to various gods. Then, he concluded, must be a very religious city. Just how would he use his opportunity here?

He evidently determined to use a diplomatic approach. Knowing that these were the most intellectually curious people in the world at that time, the apostle decided to meet them on their own ground. If they were always looking for something new, he would give them something new! But before stating his own basic beliefs he tried to establish contact with them by saying: "Men of Athens, I observe at every turn that you are a very religious people! Why, as I passed along and scanned your objects of worship, I actually came upon an altar with the inscription *To an Unknown God*. Well, I proclaim to you what you worship in your ignorance" (Acts 17:23 Moffatt Translation).

After this introduction Paul then begins to show that the God of his faith fulfills all human needs, but does not need any statues erected in his honor. Indeed, this would be impossible since God is the Creative Spirit back of all things. In verses 26-27 there is a statement that has been the object of varying interpretations, especially in the last few years, because of its bearing upon the conflicting views on race. It reads: And he made from one every nation of men to live on the face of the earth, having determined allotted periods and boundaries

of their habitation, that they should seek God, in the hope that they might feel after him and find him." Those familiar with the King James Version will recall that the first part of the verse reads: "And hath made of one blood all nations." Phillips translates it "From one forefather he has created every race of men." It is often said that the integrationists quote the first part of the verse without the second part, while the segregationists quote the second part and neglect the first part. Can your class see why this is true?

If you have a copy of the Interpreter's Bible, vol. 9 you will find comments on verses 16-34, beginning on page 231 a most rewarding treatment of Paul's speech at Athens. Among other things it points out that no church was founded in Athens as a result of Paul's work there. Some writers have thought the sermon a failure for this reason. However, we have no way of measuring the effects of any particular sermon. Only two people who received Paul's message favorably are mentioned. One of these, a woman named Damaris, is not mentioned again in the Bible. The other, a man named Dionysius, is sometimes said to have become the first bishop of Athens, but there is no proof of this.

Paul had a most unsympathetic audience. They were interested only in ideas, and mostly new ideas at that. That's the way they passed their time, "always looking for something new." They might be compared to the modern "sermon-tasters" who drift from one church to another but never get seriously involved in any. That is not the way the Kingdom is built. Eventually, however, Christianity triumphed in Athens. Who will say that Paul had no part in this victory?

◆ ◆ ◆

I resolve to live with all my might while I do live and never to lose one moment of time.

Jonathan Edwards

Bishop Goodson to Preach at Candler Camp Meeting in Aug.

Sermons by a bishop and the top Methodist executive in evangelism will highlight the annual Candler Camp Meeting, Lake Junaluska, Aug. 13-18. Conferences on evangelism and spiritual life will be conducted at the same time.

The speakers will be W. Kenneth Goodson of the Birmingham, Ala. area, and the Rev. Dr. Kermit Long, Nashville, Tenn., general secretary of the national Methodist Board of Evangelism. They will alternate speaking at morning and evening services throughout the week.

Designed for both ministers and laymen of the Southeastern Jurisdiction, the three meetings will this year emphasize the assimilation and conservation of church members and plans for lay witness missions as a follow-up to the past year's "Venture in Faith," conducted across the nine states.

The Conference on Evangelism to train conference and district leaders will have leadership also from the Rev. Charles D. Whittle, director of district and conference evangelism for the General Board of Evangelism, Nashville, the Rev. Dr. Robert G. Tuttle, Charlotte, pastor; the Rev. Dr. Claude H. Thompson, professor of systematic theology, Candler School of Theology, Atlanta, and Glenn Draper, director of choral music, University of Miami.

Leaders for the Conference on Spiritual Life will include the Rev. William J. Peckham, director of youth and student evangelism, General Board of Evangelism, Nashville; the Rev. Dr. Fred Pfisterer, Louisville, Ky., pastor; Mrs. Pfisterer, secretary of spiritual life cultivation, Jurisdiction Woman's Society; the Rev. Dr. William L. Sturtevant, Richmond, Va., pastor, and the Rev. Dr. Ben C. Johnson, Atlanta, developer of lay witness missions for the jurisdiction.

This meeting will include groups for young ministers, their wives, for lay witnessing, for renewal and for youth leaders.

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METHODIST NEWS ROUND-UP

SCHILLER APPOINTED

Ted Schiller, a Maryland layman, has become director of promotion and public relations for the Washington area of The Methodist Church. He succeeds the Rev. Kenneth S. Jones, who returned to the pastorate in Rockville, Md. Vice president and general manager of a Maryland motion picture theatre chain for the past five years, Schiller holds a local preacher's license.

★

JAPANESE WOMEN'S MEETING

Three thousand women gathered in Tokyo recently for the first national women's conference in the history of the 25-year-old United Church of Christ in Japan.

Held at the noted Aoyama Gakuin University, the conference drew women from 500 churches throughout the country. They focused on problems which loom large before Japanese society and how they as Christian women might best serve in bringing about constructive change.

★

LAYMEN ORGANIZE IN JAPAN

The ministry of the laity got a boost recently through the organization of the Laymen's Association of the United Church of Christ in Japan.

The Laymen's Association is the official "men's work" organization of the 198,000-member United Church (which is related to The Methodist Church and to seven other North American denominations).

Besides setting goals, the Association at its formative meeting elected as its first president Tamotsu Hasegawa, a 20-year veteran of service in the Diet (Japanese equivalent of Congress).

★

THREE EDITORS PROMOTED

Three top editors of The Methodist Church's Commission on Promotion and Cultivation received promotions during the commission's annual meeting in San Francisco July 11-13.

Edwin H. Maynard, Northbrook, Ill., editor of *The Methodist Story*, was elected editorial director of the magazine as well as for the commission.

Darrell R. Shamblin, Wilmette, Ill., associate editor of the magazine, was named editor. The Rev. Earl K. Wood, Evanston, Ill., associate editor for promotional materials, was advanced to editor for such materials.

LLOYD D. ROUNDS DIES

The Rev. Lloyd D. Rounds, who once served as a Methodist missionary in Central America, died in June in Plant City, Fla. He was 72.

After receiving his appointment from the Kentucky Conference in 1920, he went to Mexico, where he was pastor of the American Church in Puebla and professor in the Methodist Institute there. From 1923 to 1938 he was a missionary in Costa Rica. He then returned to the U. S., where he retired from the Kentucky Conference in 1951.

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ECUMENICAL RETREAT

Twenty-eight Roman Catholic and Protestant ministers met in the port city of Manzanillo recently for what is believed to be probably the first ecumenical meeting of its kind in Mexico.

Among those attending was the Rev. Robert H. Conerly, a Methodist missionary to Mexico since 1958.

There were no planned speeches, Mr. Conerly said, or any of the usual "ecclesiastical garb and gab." Both Protestant ministers and Catholic priests shared with the group the work they were doing. All learned about youth work in Guanajuato, aid for the blind in Colima, a new credit union for poor workers and a cooperative for fishermen.

★

MIF REACHES RECORD TOTAL

A national Methodist loan fund for churches, with headquarters in Philadelphia, Pa., has reached a record high of almost \$19 million, the fund's board of directors announced recently at their annual meeting in Philadelphia.

The directors also elected officers for the coming year and extended a special interest rate of 5½ per cent to investors in the Methodist Investment Fund until May 31, 1968.

The Fund was set up in 1960 by the National Division of the Methodist Board of Missions, upon authority of the Methodist General Conference, as a fund in which Methodist individuals, churches and organizations could invest, and from which the invested funds would be loaned to Methodist churches needing capital for building purposes.

★

HAWAIIAN CHURCH ACHIEVES STATEHOOD

The Methodist Church in Hawaii has achieved "statehood."

When the Southern California-Arizona Methodist Annual Conference met recently in Redlands, Calif., Bishop Gerald Kennedy formally recognized the 30 churches and almost 7,000 members of Hawaii as part of the conference.

For the past 62 years, Methodism in Hawaii has operated as a mission conference, but under a plan approved a year ago, Hawaii will become one of 10 districts in the Southern California-Arizona Con-

ference. This means that much of the outside support needed to operate the church in Hawaii will come from churches within the conference, and ministers who serve in Hawaii will be drawn from those now serving churches in Southern California, southern Nevada, Arizona and Hawaii.

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United Church Meeting Planned

"United for Mission" has been chosen as the theme for one of the first major national meetings of the new United Methodist Church—the District Superintendent Convocation.

The convocation will be held Nov. 14-17, 1968, in the Conrad Hilton Hotel in Chicago, Ill. About 1,000 persons are expected to attend, including all bishops of the church, all district superintendents, and various other church officials.

(The United Methodist Church will come formally into being in April of 1969 in Dallas, Texas, and will unite the presbyter Methodist and Evangelical United Brethren Churches.)

First program details were announced by Bishop Donald H. Tippett of San Francisco. Bishop Tippett is president of the Commission on Promotion and Cultivation of The Methodist Church which has initiated planning for the convocation.

Speakers already confirmed for the program include Dr. Arthur Flemming, Eugene, Ore., president of the National Council of Churches; Bishops W. Kenneth Goodson, Birmingham, Ala., and Dwight E. Loder, Detroit, Mich.; and the Rev. D. Paul A. Washburn, Dayton, Ohio.

Additional speakers and other program details will be announced later, Bishop Tippett said.

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FOR RENT: Cabin in the Mountains. For rent by day or night. All modern conveniences. Reasonable. Contact Mrs. Minnie Wilhoit, R. R. 5, Burnsville, N. C.

Wanted—Director of Religious Education and Educational Assistant. Please contact Rev. Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

WANTED—Combination Organist and Choir Director. Organ is a Twenty Rank, Holkamp. Good Salary. Please contact the Minister, First Methodist Church, Marion, N. C. or call 697-8373.

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NORTH CAROLINA christian advocate

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Volume 112

Greensboro, N. C., August 3, 1967

Number 30



North Carolina Pastors Go To School

Shown above are a group of North Carolina Methodist pastors who are attending the Duke Supply Pastors' School. Among those enrolled this year, are 54 from the North Carolina Conference and 66 from the Western North Carolina Conference. They are engaged in advancing themselves in the prescribed course of study for Approved Supply Pastors. At extreme left, front row, is Dr. O. Kelly Ingram of the Duke Divinity School, who is director of the school which began on July 10 and concludes this week.

The Methodist Church owes an incalculable debt of appreciation to men such as these. Called of God to preach the gospel, they have left settled occupations and turned from successful careers in order to enter the Methodist ministry. Of the 514 pastoral charges in the North Carolina Conference and the 650 in the Western North Carolina Conference, approximately one-fourth are manned by approved Supply Pastors. They deserve generous recognition for the dedicated way in which they are filling the ranks of the Methodist Ministry, often at great personal sacrifice.

* CAROLINA BRIEFS *

LETTERS TO THE EDITOR

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¶ A Memorial Fund has been established for Dr. Carl H. King, who was executive secretary of the WNC Conference Board of Education for 33 years. The Rev. Robert H. Stamey is acting as treasurer of the fund. Contributions should be sent to the Methodist Board of Education, Box 749, Statesville, N. C. 28677, and should be designated for the Carl H. King Memorial Fund. The fund now exceeds \$600.00 and additional contributions are being received almost daily.

¶ Dr. F. W. Paschall of Hendersonville preached at the First Methodist Church of that city on Sunday morning, July 16.

¶ The Rev. George Megill and family left for Brazil on July 23 after their furlough in the United States. Their address is C.P. 3, ZC-07 Copacabana, Rio de Janeiro, Gb., Brazil.

¶ Rev. Rodney C. Brown, pastor-counselor at the R. J. Reynolds Tobacco Co., Winston-Salem, preached at Centenary Methodist Church, Winston-Salem, on Sunday morning, July 30.

¶ The Woman's Society of Christian Service of Coburn Memorial Methodist Church, Salisbury, gave a reception on Sunday afternoon, July 23, honoring the new pastor and his family, Rev. and Mrs. W. E. Fitzgerald and their two daughters, Linda and Carol.

¶ The Rev. Ray F. Swink, minister of Commonwealth Methodist Church in Charlotte, spoke to the WSCS of Ardmore Methodist Church, Winston-Salem, at an open meeting on Aug. 1. His topic was "Understanding the National Council of Churches."

¶ Mrs. H. L. Blackwelder, wife of the pastor of Bethany Methodist Church, Albemarle, continues to be ill with a sore throat and complete loss of voice. This condition developed while she was attending Annual Conference at Junaluska, and thus far there have been no favorable results from extended medical treatment.

¶ The Rev. Russell L. Young, a retired member of the WNC Conference who lives in Asheville, has had a busy summer. He recently preached at Leicester, West Jefferson, Green Memorial and Emma in Asheville; Conover, First, and Fletcher. He will preach again at Fletcher on Aug. 6 and at Haywood Street in Asheville on Aug. 13.

¶ The Alexander County Subdistrict, North Wilkesboro District, conducted a workshop for local and subdistrict officers on July 17-19. The first session was held at Marvin Methodist Church and the last two sessions were conducted at Taylorsville Methodist Church. Approximately 20 persons were in attendance each evening. The Rev. Hurley Thomas and Rev. Graham Rouse, Duke Endowment students, and the Rev. Paul Davenport, District Director of Senior High Ministry, were the leaders for the workshop.

¶ The Rev. B. B. Slaughter, retired member of the North Carolina Conference who makes his home in Durham, preached at Asbury Methodist Church, Durham, on Sunday morning, July 30, during the absence on vacation of the pastor, Rev. Sidney G. Boone.

¶ The 101st Anniversary Homecoming of the Big Spring Methodist Church, Charlotte District, will be held Aug. 27. A covered dish lunch will be served in the fellowship hall of the church following the morning worship. The pastor, the Rev. N. L. Oliver, and the congregation extend an invitation to all former pastors and friends to enjoy this day of worship and fellowship with us.

¶ The Luther Snyder Men's Bible Class of Myers Park Methodist Church, Charlotte, honored Mr. Sam L. Madison on Sunday, July 16, in granting him a "DD" degree—"Doctor of Delight." Mr. Madison has served for fifteen years as chairman of the committee to visit the sick of his class. He was presented a handsome plaque and words of appreciation were expressed to him by the class leaders.

¶ W. Howard Coble, minister of music for Wesley Memorial Methodist Church, High Point, will assist in directing the National Convocation for the National Fellowship of Methodist Musicians at Oberlin Conservatory of Music, Oberlin, Ohio, from Aug. 4-16. Some 700 musicians from all over the United States will attend. Mr. Coble is the representative for the Southeastern Jurisdiction to the Council.

¶ The 114th annual camp meeting at historic Balls Creek Campground in Catawba County will be Aug. 13 through Aug. 27. The Campground is located about eight miles east of Newton, between Highway 16 and Bandy's Crossroads. The schedule for the first week, Aug. 13-19, will feature worship services each night at 7:30. The main week of the camp meeting will be Aug. 20-27. Dr. Harry Denman of Nashville, Tenn., will preach from Sunday, Aug. 20, through Friday, Aug. 25. He will preach at 10:30 a.m. and 7:30 p.m. each day, with the exception of Sunday morning. The Rev. Cecil G. Hefner, Statesville District superintendent, will preach at 11:00 a.m. on Sunday, Aug. 20.

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Mrs. T. F. Higgins Dies

Mrs. T. F. Higgins died on July 27 in Rockville, Md. The funeral was held in Gastonia, N. C., on Saturday, July 29.

She was the widow of the Rev. T. F. Higgins, a member of the Western North Carolina Conference of The Methodist Church, and together they served many churches over the conference.

Survivors are two daughters, Mrs. Worth G. Kirkman of Williamsburg, Va., and Mrs. Wilson Boshamer, III, of Gastonia; a son, Thomas F. Higgins, Jr., of Raleigh; a brother and sister, Carl B. Hyatt, Sr., and Miss Calare Lee Hyatt of Rockville, Md.

Dear Friends:

Thank you to the many friends and kinsmen for your concern for me since the stroke that paralyzed my right side recently. As your kind expressions have been so numerous, and I cannot use my writing hand, I am using the good offices of our CHRISTIAN ADVOCATE to thank you earnestly.

After a week in the Southport Hospital, and five weeks in Wake Memorial Hospital at Raleigh, I am now in my fourth week in our Methodist Home Infirmary in Durham.

Your messages, letters, cards, phone calls, visits, even when I was too weak to see you—most all of your thoughts and your prayers—have been a wonderful "cheerer-upper," and will long be treasured.

I am now taking physical therapy, which I hope will enable me to regain some use of my right side, and to be out and see some of you in person after a while.

I pray for God's blessings upon you and yours.

Gratefully,
REV. HIRAM K. KING



Mr. and Mrs. T. H. Clay

Clays Make Gift to Helena Church

Mr. and Mrs. T. H. Clay of Timberlake recently gave new sanctuary furniture to Helena Methodist Church. The gift included congregational pews, baptismal font, pulpit, pulpit chairs, communion table, flower tables, choir pews and hymn board.

Mrs. T. H. Clay presented the gifts to the church during the Homecoming Service on May 21, and Mr. Floyd Hicks, Jr., chairman of the Official Board and church lay leader, accepted them on behalf of the congregation. The pastor, the Rev. J. J. Juren, then led the congregation in dedication of the gifts.

A plaque has been placed in the church honoring the Clays, who have been longtime members and faithful workers in Helena Church.

Church Women United Assembly: A Methodist Perspective

By CAROL MARIE HERB
Editor, *The Methodist Woman*

Church Women United scored three firsts at its assembly at Purdue University, West Lafayette, Ind., July 13-16. The Assembly set a precedent by electing four Roman Catholics to its board of managers. For the first time a Methodist, Mrs. James M. (Dorothy) Dolbey of Cincinnati, Ohio, was elected to the office of president. And the meeting was the first triennial Assembly since Roman Catholics were admitted to CWU membership.

Methodists were involved in a major way at this Assembly. Mrs. J. Russell Henderson, Little Rock, Ark., a vice-president of the Woman's Division of the Methodist Board of Missions, was chairman of the Assembly Committee. Mrs. J. William Sonnenday, St. Louis, Mo., a member of the Board of Missions and of the Woman's Division, was chairman of the Forums and Business Committee of the Assembly.

Elections brought promise of much future Methodist participation in Church Women United. In addition to Mrs. Dolbey's election, Mrs. Sonnenday was elected a vice-president and Mrs. H. Olin Troy, Radford, Va., a member of the Woman's Division and a vice-president of the World Division of the Board of Missions, was named to the CWU Nominating Committee. Mrs. Glenn F. Laskey, Ruston, La., president of the Woman's Division, is one of 24 Methodist women elected to the 125-member Board of Managers.

Speaking to the more than 2,000 women from every state and 50 countries, Mrs. Dolbey responded to the challenges of the four-day assembly and to the "New Dimensions" program adopted by Church Women United at the Assembly.

"Urbanization, the population explosion, the amount and kind of new knowledge, the rebellions of youth, the frustrations of the individual in a technological society—all these are causes and results of our



The first Methodist to head Church Women United, ecumenical women's organization related to the National Council of Churches, is Mrs. James M. Dolbey (right) of Cincinnati, Ohio. She is shown here with her predecessor, Mrs. Steward Sinclair of Greenfield, Mass., of the United Church of Christ. Mrs. Dolbey was elected to the presidential office at the triennial Assembly of Church Women United July 13-16 at Purdue University, Lafayette, Ind. A former Acting Mayor of Cincinnati, Mrs. Dolbey is a member of the Hyde Park Community Methodist Church and a past president of its Woman's Society of Christian Service.

constantly changing world," Mrs. Dolbey asserted.

She pointed to the increasing emphasis on the mechanical, the impersonal, on collectivism and on huge operational units. She said if "we believe that the individual and his wholeness is the answer to our mechanical, impersonal world, we must build a society which restores individual initiative and service to others."

Mrs. Dolbey has had firsthand experience in working to build a society which gives attention to the individual. She was acting mayor in Cincinnati for eight months in 1954 and a member of the Cincinnati City Council for eight years.

"Today's woman," she said, "has particular contributions to give an urban society. She has a voice to express her aspirations as well as her fears; she is a channel for communication, and most certainly can be a reconciling force in solving the problems created by a society striving to live fully at all levels."

Mrs. Dolbey said today's church women must learn to develop the relation between social choice and individual values. "She knows that the state alone cannot make people happy. An individual, she must strive for new ways to look at the outside world, to reaffirm the old verities and translate them into action which will transform cold isolation into a warm, responsive community."

Mrs. Dolbey, a member of Cincinnati's

Hyde Park Community Methodist Church and past president of its Woman's Society, believes that the church woman must have the ability to live in a time of rapid change with a deepening faith in God and in herself. "She must have a warm concern of the needs and well-being of all individuals, with a wisdom to view controversy as a time of opportunity to grow in knowledge and understanding, and with a willingness to become involved in the relationship of the community." These, exhorts Mrs. Dolbey, are the ingredients of Christian maturity toward which church women should strive.

The New Dimensions program goals set by the Assembly for the next triennium are: to venture in new forms of witness to Christ, to accept responsibility for justice and peace, to seek creative and healing encounter in the midst of the human community, to release the full potential in every person, and to develop more maturity in faith and discipline in commitment.

Church Women United, a related movement of the National Council of Churches, has 2,400 local units. At the Assembly, CWU passed two resolutions.

An anti-poverty resolution urging Congressional support of the Equal Opportunity Bill expressed the conviction that only a single administrative agency, the Office of Economic Opportunity, could coordinate services for the poor and continue essential innovations in programs and services. The resolution also urged continuation of the Job Corps program as mandatory, "if this generation of disadvantaged girls is to receive adequate assistance."

Also passed was a foreign aid resolution urging Congressional authorization and appropriation of "at least the full amount (of the non-military portion of the Foreign Assistance Act) requested by the Administration."

N. C. Man Named Usher of Year

Mr. Clyde Motsinger was named Church Usher of the Year for the Southeastern Jurisdiction of The Methodist Church at the Annual Church Ushers Conference held at Lake Junaluska recently. A member of the Canaan Methodist Church in the Thomasville District, Mr. Motsinger was nominated for this award by his pastor, the Rev. Ed Cochran.

Selected from over sixty nominees, Mr. Motsinger received a plaque and will be eligible to return to the Church Ushers Conference in 1968 with all expenses paid. The Rev. Ernest Emurian of the Cherrydale Methodist Church in Arlington, Va. presented the award.

Mr. Motsinger's church is a rural church with a membership of 300. The present pastor at the Canaan Methodist Church is the Rev. Milton Young.

Ushering since he was 18 years old, Mr. Motsinger is now chief usher at the Canaan Methodist Church where he conducts training sessions for his ushers. At these sessions Mr. Motsinger works on such diverse things as fire drills, first aid, and child care.

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No nation is stronger than the bonds of matrimony that undergird its family life.

NORTH CAROLINA

CHRISTIAN ADVOCATE

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EDITORIALS



Wanted: A Touch Of Fosdick

We could use some help from Fosdick today. Not the Fearless Fosdick of the well known comic strip but Harry Emerson Fosdick. The man who stood in the pulpit of Riverside Church, New York City for a generation but whose congregation was really all of America.

If a preacher greater than he comes along, he must be very tall indeed. When he was in the active ministry, what made him so effective was not alone his eloquence, but that plus the soundness of his thinking, the clarity of his reasoning, the drive of his use of language, the aptness of his illustrations. He preached out of a profound religious experience and firmly held convictions. He was so utterly down-to-earth. A genuine confrontation with Fosdick, through one of his many books of sermons, or through the radio pulpit, could be staggering, shattering, transforming.

He fought with consummate vigor against all sham, all laziness, all weak submission to circumstances. To people who had a handicap—and that includes most of us—he said don't use it as an alibi for failure. To those buffeted by adversity he urged that it be used to lift even as an aeroplane uses the adversity of wind. He needled people by asking "Are we part of the problem or of the answer?"

He talked about getting Christianity out of its pigeon-holes, about forgiving our enemies, about the practice of true brotherhood, about standing by the best in an evil time. Here are some of the titles to his books of sermons: "The Power to See It Through," "The Secret of Victorious Living," "Living Under Tension," "On Being a Real Person," "On Being Fit to Live With," "A Great Time to Be Alive."

Harry Emerson Fosdick was keenly aware of the social problems of the day, but he never forgot that human beings are not just so many peas in a pod. He appealed to people as individuals. He told them that nobody needs to lie supinely in the mud; nobody needs to knuckle under to an adverse fate; nobody needs to give up to the handicap of an unwholesome environment.

There must have been literally millions of people who lighted their torch of hope from the spark of his spirit. His preaching generated motivation within people who were ready to give up.

We need this note today. If more people thought they could make a better life for themselves, they could. If some people would stop blaming others and

would start facing up to their own faults they could start on the road to improvement. An important key to human achievement is motivation. As long as a man buries himself in a sea of grievances against life, against government, against society he is in no position to get up on his two feet and walk away from his miseries.

As Harry Emerson Fosdick would say, if you have an alibi, don't use it! One of the worst days in a man's life comes when he discovers a justifiable reason for failure. Most of us, if we look long enough, can fix upon some fairly justifiable reason for staying far below our possible best. That reason, carefully nurtured, can become the lock which holds us in our prisons of inertia and mediocrity.

The American people seem to be drifting toward the position that life or God or the government or society unconditionally owes them certain blessings and privileges. Everything is to be given and nothing is to be earned. This is at best but a dangerous half truth. Compassion and concern certainly characterize God's attitude toward His children, and should be expressed in our attitudes toward one another and in the activities of our government and of society. But the other half of the truth is that life never begs; that life doesn't give something for nothing. There is a judgment which says "If we do not plant a crop, we do not eat." "Whatever a man sows, that shall he reap."

There seems to be a law of individual responsibility written into the very universe. To put it in a religious cast, God expects every man to do the best he can with what he has been given. This does not mean that everybody will achieve in equal degree. But, if we understand God aright, it does mean that equal commendation and approval will go to all who take what they have and do the best they can with it.

This perspective seems to be absent from the minds of great segments of our people who are caught in the ghettos of a hostile environment and limited opportunities. Many such people seem to lack the motivation, the stimulation, to put their talents and resources to work. We ought not to look upon such people as greater sinners than many others who are more fortunate and prosperous. Often they are victims of circumstances which most of us have never known.

But these people need more than social welfare programs. They need much more than a handout. They need the kind of moral and spiritual ministry which the Christian Church is uniquely

Something to Think About

Attacks against the church may only be beginning. They are surely not a new invention. Yet, there is a self-righteousness on the part of many critics, which seems to me a fairly recent development. Not even theologians appear to struggle to prove themselves more secular than the next one. It is a strange twisting of "thou God, I am not as other men."

The church needs renewal, and renewal ought to be our constant and consistent prayer. To assume, however, that activists are alone the direct path to renewal is surely an ancient heresy. Renewal has to begin in the hearts of men and women—one at a time—who have met their Master, who have been so shaken that they cannot act as they formerly did.

DR. DALE PITCHER,
Executive Director, Interboard Council
of Central Illinois Conference

prepared to render—if it will. They need to be recognized as human beings and encouraged to take their God-given capabilities and put them to constructive use. They need to be assured that if they get an education and develop skills they will be given the same opportunities and recognitions that come to others.

They need to break out of the concept that as a minority race or a disadvantaged class they are going to be downgraded no matter how greatly they may excel. If they could free themselves from this idea, then they could gain a new reason for achievement and a fresh motivation for excelling. But this idea will stay on in the minds of minority groups as long as it is a true and constant condition. Even when it becomes completely untrue, the idea will not go away easily.

It is tremendously important to these people not merely that the government cares for them but that God cares for them and we care for them; not merely that they are first class citizens but that they are truly children of God, created in His image, possessing great and marvelous possibilities. If drifting and lost people could know this they could get a new perspective and a fresh start in life. Then, hate and bitterness could give way to attitudes of good will and respect. God's grace could change the heart and transform the spirit of people from one of rage and resentment to one of love and forgiveness.

We solemnly affirm that it is the prime business of the Christian Church to convey this message to all people everywhere, to the end that they repent and be reconciled to God and to one another. This was the message which Christ brought, and the common people heard it gladly. They will hear it today if it is proclaimed eloquently and accompanied with deeds that mean the words.

NCC Delegation Reports On Mission To South Vietnam

Four churchmen who went to Southeast Asia on a Mission of Concern from the National Council of Churches returned from their 20-day trip on July 5 to report their first-hand impressions, particularly of the situation in South Vietnam. Calling conditions there "overwhelming and discouragingly complex," they said in a prepared statement that the pursuit of U.S. objectives in Vietnam "confronts almost insoluble dilemmas on every hand." The group also visited Cambodia and Thailand. Making the trip were Bishop George W. Jarrett, Episcopal Diocese of Rochester, N.Y.; the Rev. Dr. Robert S. Bilheimer, director of International Affairs of the National Council; the Rev. Dr. Tracey K. Jones, Jr., associate general secretary, Methodist Board of Missions; and Mr. William P. Thompson, stated clerk, United Presbyterian Church, U.S.A.

"We return convinced that the fundamental requirements in Vietnam are peace, social justice and order, and national freedom," the delegation declared, but stressed that these goals must be achieved by the Vietnamese themselves.

From their talks with General Nguyen Van Thieu, Premier Nguyen Cao Ky, U.S. Ambassador Ellsworth Bunker and the U.S. Commander in South Vietnam, General William C. Westmoreland, the group reported they did not believe that either a unilateral withdrawal of the U.S. presence or escalation of the present military effort is defensible. They reaffirmed the position taken by the National Council's General Board this past June which called for a halt of the bombing of the North and submission of the issues of the conflict to the United Nations.

"The significance and permanence of any peace in Vietnam," they reported, "will depend . . . on the social and economic development of the country in ways congenial to the culture of Vietnam and responsive to the needs of the people." U.S. power, they said, should be used to help the Vietnamese attain these objectives.

The NCC delegates, named by President Arthur S. Flemming, had also applied for visas to North Vietnam. The State Department cleared their travel there but the visas were not received from Hanoi during the time available to them. They expressed regret at not being able "to express the concern of U.S. churches for the suffering of its people and to hear and talk with its leaders" and the hope that another delegation from the NCC might make such a visit to North Vietnam.



WAR'S LEGACY

Middle East refugee children receive their morning meal in one of many refugee camps established to care for the thousands left homeless by the recent war. Church World Service is appealing for \$1 million for the refugees among U. S. Protestant and Orthodox churches. A shipment of supplies leaving New York for Ashdod, Israel on July 31 included 300,000 pounds of flour and 10,800 pounds of canned beef. Another CWS shipment of 60,000 pounds of rice will leave Houston, Texas early in August to supplement initial CWS emergency supplies.

R. W. Bradshaw Taken By Death

The Rev. Robert W. Bradshaw of Wilson, N. C. died last Saturday, July 29, after suffering an apparent heart attack in his study. He was sixty-six years of age and had been a Methodist pastor for over thirty-five years. Prior to entering the ministry, he was on the staff of the Children's Home, Winston-Salem for nine years.

He served as pastor of First Methodist Church, Wilson from 1948 to 1958, where his father, the late Rev. Michael Bradshaw, had once been pastor. Other pastorate rates included Jenkins Memorial, Raleigh; St. James, Tarboro; Jarvis Memorial, Greenville; and Duke Memorial, Durham. He was for eight years (1935-43) executive secretary of the North Carolina Conference Board of Education.

Brother Bradshaw was returned to Wilson in 1965 as associate pastor of First Methodist Church, and recently the people of the church and community presented to him and to his wife, Mrs. Frances Wiggins Bradshaw, who survives him, a home. Among other surviving relatives are three sons, Robert W. Bradshaw, Jr. of Charlotte; Rev. Francis C. Bradshaw, Methodist pastor at Bonlee, N. C.; and James Bradshaw of Durham.

He was elected to the General and Jurisdictional conferences of 1944 and

1948, and was a trustee of Duke University.

Funeral services took place at First Methodist Church, Wilson at 11 a.m. on Monday, July 31, with the Rev. Charles S. Hubbard, pastor of First Methodist Church, and the Rev. Linwood Blackburn of the Methodist Board of Missions in New York, officiating. His body was laid to rest in Maplewood Cemetery.

OPPORTUNITIES

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WANTED—Organist and Choir Director. Organ is new by Delaware Organ Company. Contact Rev. Henry B. Lewis, First Methodist Church, Siler City, N. C.

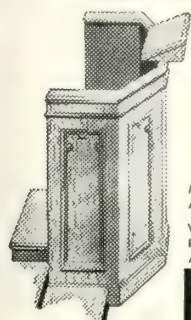
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Wanted—Director of Religious Education or Educational Assistant. Please contact Rev. Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

WANTED—Combination Organist and Choir Director. Organ is a Twenty Rank, Holtkamp. Good Salary. Please contact the Minister, First Methodist Church, Marion, N. C. or call 697-8373.

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► Issues and Opinions ◀

On Our Witness

Are we being honest with ourselves . . .
... and with others?

Have you ever asked the question, "What's wrong with our witness in the world?" I certainly have. It seems so superficial and false, so empty and meaningless. I don't know all the answers to "why?" but I have one idea. We've worn the mask of pretension for so long we've even convinced ourselves of living honestly and genuinely before the world.

The truth is that most of us wear a mask of gaiety while underneath we are as insecure as the "secular man" whom we judge. Because we do not live honest and authentic lives before others it is difficult to convince them that we have anything worth talking about. We make recommendation but without revelation. God knows this. In fact, God doesn't care at all for what we pretend to be . . . but He does love desperately what we really are!

If a man contradicts the faith he professes by the way he lives and acts, he hasn't weakened God or Christianity, he has simply exposed the flaw in his own faith. The world sees this . . . and cannot follow that man. Some day perhaps many of us will agree with God to take off the mask of pretending . . . and then to say to Christ: "just as I am . . . without one plea."

Why not try being completely honest?

HENRY F. FLOWERS
High Point

★

On The Heritage Of Methodism

From the cold chants and rituals of the English Church, Wesley and early Methodists went to the mines, slums and even into the saloons with songs of Christianity that came from the hearts of people that cared for those without God. But today within the cool Methodist churches there is a sigh after three strenuous verses are sung.

From prayer meetings, Wesley and early

Methodists went daily to the mines and slums to witness and to teach the children. The experience was so great that from it Robert Raikes, the Baptist, with a Methodist laywoman to help, started the church Sabbath school for children. Yet, today our church schools cry for teachers and pupils.

Wesley and other Methodist ministers were supported by laymen that wouldn't keep still in the Lord's work. At 5:30 each morning they went to worship. Even when the pastors approved by Wesley couldn't be in attendance, the worship and prayer services were carried on and were tremendous experiences of early Christians bound by fellowship and prayer. Yet today, except when the minister is present, our Methodist doors are shut even to weekly meetings, much less daily meetings. Our heritage of worship and faith resulted in midweek services, and morning and evening services for other denominations but today the heritage of Methodism is strangely lacking.

In the early history of American Methodism the lay ministers were everywhere. They didn't wait for Wesley to send them, they just went by the spirit of our Lord. When settlers reached California, Texas, Louisiana, they were met by Methodist ministers. One settler said everywhere he went he was met by a Methodist minister. He believed that if he went to Hell there would be one there to witness to him. Yet today the Methodist minister, lay or otherwise, is strangely absent from life in most communities.

Every year we hear the call for high worship, larger charges, educated ministry.

Actually it is time we gave Methodism back to its founders, the lay ministers. The band of Christians who with Christ's commission couldn't wait for a bishop's command to win a continent for Christ. By their faith and zeal they covered the continent, and all but conquered it with the spirit of Christian Methodism in just 30 years. A spirit that went when the bishop sent and a spirit that went even when the bishop didn't send. A spirit that was there in thought and deed even before the Quarterly Conference or Annual Conference gathered to consider the needs and program of Christ.

There was a time that the Spirit of God was so near and great in our lay ministry that the glow of God in their faces had been known to stop a riot or even deliver them from death. The nearness of God was a testimony of strength that brought people to their knees before God.

The challenge is to our Methodist people to regain their heritage. Let the Spirit of Christ control and direct their lives. To regain our heritage we must return our churches to lay ministers of God, led by a minister of God with a real purpose for living. Let's stop looking for enough people to support a minister and instead look to our people with a ministry.

HORACE L. MCLAURIN
Durham

Lay School of Evangelism Planne

The Second Annual Lay School of Evangelism of the North Carolina Methodist Conference will be held at Methodist College, Fayetteville, Aug. 12-13.

Featured speakers will be Dr. Howard P. Powell of Raleigh, and the Rev. Charles D. Whittle of Nashville, Tenn.

Dr. Powell is a retired member of the North Carolina Conference. He served



REV. CHARLES D. WHITTLE



DR. HOWARD P. POWELL

number of pastorates throughout the state including a 15-year term at Edenton Street Methodist Church in Raleigh.

The Rev. Mr. Whittle is Director of the Department of District and Conference Evangelism of the General Board of Evangelism of The Methodist Church.

There will be four panels:

"Making the Evangelism Commission Work," Rev. Charles D. Whittle, leader "Visitation and Personal Evangelism," Rev. H. M. McLamb, leader. "Assimilation and Care of Members," Rev. Paul C. Browning, leader. "Lay Witness Missions," Roy Turnage, of Ayden, leader.

The school is designed for members of local church Commissions on Membership and Evangelism. It is sponsored by the Board of Evangelism and the Commission on Town and Country Work of the North Carolina Conference.

Rev. H. M. McLamb is executive director of the Board of Evangelism, and Roy Turnage is executive secretary of the Commission on Town and Country Work.

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Having Hubby Around the House:

Wives View it With Mixed Emotions

By DON SEAVER

DURHAM, N. C.—Attention all you loving ladies: A husband may be nice to have around the home, at least sometimes.

But did you ever stop to think how it will be when, in those retirement years, he will be kicking around the wifely domain most of the time?

Will it be moonlight and roses? Or will it be kind of like the old saw about visiting in-laws: They're like dead fish, after 24 hours they begin to stink?

Staffers from the Duke University Center for Study of Aging and Human Development sought some opinions on this from a panel of experts. The experts were elderly and retired people, themselves, both men and women.

The questions designed to reflect attitudes on retirement, were in the form of incomplete sentences and some of the answers sounded like a renewal of the battle of the sexes.

When a man is home all day, "he's miserable," said one little lady. "It would be aggravating," said another. "Lots of times he is in his wife's way," said the third.

"One neighbor said she was going to run away from home—it would make life easier," another added with some emphasis, while yet another had a solution to the problem:

"He must have his own room or corner to do what he is interested in and have his part in the upkeep of his home—not just coming home to a woman who runs the whole house."

Now the men of the house had something to say about all this, too. "If it's a bad rainy day, it's a mess," said one. "God will help him to stay in line," added another.

"With some wives he is a nuisance, with others a pal and a real lover," said a third with just a hint of rapture.

A wife, after her husband retires, "becomes too bossy," said one disgruntled male. "She should change his name to Honey-dew," said another. "Honey do this and honey do that."

Not all the experts were disgruntled or unsympathetic as witness these wifely answers: "A wife has to try to help him adjust to being retired because that's not easy for a man." "She should be thoughtful of his activities and do what he wants to do to make him happy." "He helps with the housework—we couldn't manage if he didn't do that."

And there were such husbandly answers as these:

"My wife thinks it's wonderful," "I think my wife welcomes me and I like to stay here," "We love it," "That makes life happier for both," "A wife should be well taken of."

"When a man retires, he and his wife—" read another question and the answers were varied—They should be happy, should have some kind of hobby, become closer, have to reorder their lives, should work together, should be able to rest, may find



LITTLETON COLLEGE MEETING HELD

Among the participants on the program at the meeting of the Littleton College Memorial Association, which met on July 8 at North Carolina Wesleyan College, were (left to right): Mrs. Nina McCall Ruffner, Class of 1912, of Arlington, Virginia, who gave a tribute to the late Miss Sallie Potter Betts, professor of English and Associate Lady Principal at Littleton College from 1900 until 1919; Dr. Thomas A. Collins, president of Wesleyan College; Mrs. Delle McGowan Crissman, Class of 1914, Rocky Mount, president of the Association; Miss Sallie R. Betts of Whitakers, great-niece of Miss Betts, who presented a book "Experiences of a Confederate Chaplain," written by the Rev. Dr. Alexander D. Betts, and Mrs. Elizabeth W. Wilborn, staff historian in the Historic Sites Division of the North Carolina Department of Archives and History in Raleigh, who was guest speaker for the day. Between 75-100 alumnae, descendants of alumnae, and friends of Littleton College were present at the meeting. Approximately \$1500 was placed in a fund for the erection of an outdoor reading room adjacent to the new Wesleyan College Library as a memorial tribute to Littleton College.

life dull, have a closer relationship, should love each other more.

An earlier study of wives and retirement, compiled by Mrs. Dorothy K. Heyman and Miss Frances C. Jeffers of the Duke Center, indicates that life-long attitudes of wives tend to be accentuated rather than changed by the retirement years.

The wives of 37 retired men were studied to determine if they were glad or sorry about their husband's retirement. Happiness in marriage had been rated high by a majority, but of those who were less enthusiastic about their marriage, 64 per cent were in the sorry their husbands had retired category.

Of the men who retired for health reasons, 72 per cent of their wives were sorry while 64 per cent of the wives of mandatory retirees were glad. In addition, the glad wives tended to cluster in the upper socio-economic levels and the sorry ones in the lower levels.

The glad wivess also tended to score higher in medical evaluations and on their own ideas of their relative health.

The people who answered the latest set of questions, some 91 in all, said that time in retirement passes slowly, or as usual, or rapidly. But one man was moved to poetic license by the bliss. Time passes, he declared, "like a vapor."

There was one question on which there was some sort of consensus. A person should

be allowed to work as long as he wants to, he needs to and he is able.

Many of the elderly experts saw the chief problems of retirement as health, money and ways to occupy their time.

"Retirement is—," was sort of a catch-all question and the answers ran the gamut: A change, a happy time, a shift in activity, a change in life, satisfaction, wonderful, freedom from routine, one of the hardest jobs ever, a burden, not fit for me, the beginning of a new and different life, a lot of fun, when you can do things you did not have time to do when working, not good.

Retirement is, declared one man of 76, for "People a lot older than I am."

Methodist College Elected to American Council on Education

Methodist College, Fayetteville, has received another academic recognition. Word has just been received that the college has been formally elected to institutional membership in the American Council on Education.

The A.C.E. is an association of public and private institutions of higher education in the country. Methodist College's membership dates from July 1, 1967.

The college was fully accredited by the Southern Association of Colleges and Schools in November, 1966.

The Church Where They Are

By KAY RITCHIE

AS THIS CONFERENCE'S student representative on the Interconference Commission, I'm glad to have a chance to talk with you about what your campus ministry has been this year. I'm afraid it's rather hard for anyone who isn't on a campus right now to know what is going on among students, because things change so fast that sometimes not even the students know what is happening around them. But the campus ministers which our conference and the other two conferences in North Carolina send to the colleges and universities are in on what is happening, and they are doing much to help students fit together their changing world and the Christian faith.

What are some of the areas that the campus ministry has been especially concerned with since our last annual conference? One of the most outstanding is worship. I have heard students from several different campuses say this year that their Wesley Foundation or Methodist Student Movement unit had realized that worship had to be the center of their activities rather than a five-minute period before or after a program, and so we are re-evaluating why we worship, how we worship, and what movements make up a Christian worship service. An example of this concern was the worship service held at our state conference, which followed the traditional and meaningful movements of confession, praise, and dedication, while using the new form of interpretive dance to speak the Word to the congregation.

A second area of concern to the students involved in your campus ministry is that of ecumenism. The fact that our national MSM has become a member of the University Christian Movement has caused many individuals and many of our local units to think very seriously about how we can work together with other denominational groups. Duke offers the best example of this concern. There students have started from the bottom to build an understanding of why we can work together and why the denominational approach is or is not effective on a campus, and from there

they have worked out a structure for carrying out their common ministry together. Other campuses share this concern.

A third area which we are very alive to is action in the world around us. Through studies of what mission really is, we become convinced that we must reach out to others. So projects like "Projection 67" of the N. C. State Wesley Foundation develop, where students meet children in poverty areas and try to open new possibilities for them (and by the way, open new ones for themselves).

And fourthly, our campus ministry has reached into the area of serious study of contemporary theologians, of the Bible, of good films, of ethics. One group, for example, lists a range of topics from *Dynamics of Faith* by Paul Tillich to *The Gospel According to Peanuts* to the book of Genesis. As students, we realize that we have more time than most laymen to study these resources which often give us a new perspective on how to live our faith on the campus and in the world, so most of our programs involve study.

On many of the campuses, a need for a longer time of study and relaxation has led to a continuation of the weekend retreat. Several groups have chosen situation ethics as their concern for such a study. Christianity in an urban, secular setting is another topic which has been popular this year. The topic of our statewide retreat in the fall was international relations and the search for an alternative to war as a means of dealing with other nations. These retreats are important not only for what we learn but also for the sense of community (that's another word which you hear often in the campus ministry now) which develops as we live together for a couple of days and share struggle with important issues and with preparing a meal for twenty or thirty people.

But having described these areas of concern to you, I still do not feel that I have told you what your campus ministry has been this year and why it is so important that you continue to support and understand it. Perhaps what I have forgotten to say is that most of the Wesley Foundations and MSM units are seriously seeking to be the church where they are. The campus ministers are guiding the student leaders in their thinking about what a church is and with how they are to be the church in their own campus community. This is not happening everywhere, of course, but on most of the campuses where there are enough financial resources to bring a well-trained campus minister to the students, we are doing this. We do not assume that we already know what a church is. We begin at the roots of the problem, our Christian faith, and build our identity as a group from there. The campus minister is an important part of the group, but he is not the whole congregation. I think you would be surprised to see the extent to

which students play a role in planning and executing the programs. I believe I could make a good case for the statement that the better the campus minister is, the more he puts the responsibility in student hands, helping us to learn that the church is, never simply the minister but that the laymen must be the Church in the world around them.

This brings me squarely to the problem of the relationship of the campus ministry to the local church. You can see that the two groups nurture each other. This year, besides the financial support from local churches through the conference to the campus, the local churches have helped us in other ways. Many have made a further financial contribution to a particular campus ministry near them, and others have shared their buildings and other facilities with us. At the same time, the campus ministry feeds back into the local church, for this year and every year seniors leave our groups and take jobs, and from their experience in the campus ministry usually grows a desire to be an active member of a local congregation. Our purpose is the same, then: Both bodies are seeking to be the church where they are. Since the college or university is different from the outside world, the campus ministry must take a form different from the ministry of the local church. You have supported our ministry this year, and we have not used your support lightly. I pray for your continued support this year, for there is a definite need to expand our programs on several campuses this year. But even more, I pray for your understanding of who we are when we go to be the church on campus.

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Field Study Takes Ministers To Night Clubs, Theater in Atlanta

Ministers attending a seminar in preaching at Emory University this summer have included night clubs and dinner theaters in their educational experiences.

In some cases the results were as traumatic as seeing themselves preach on television, another part of the seminar.

At one Atlanta night club a minister was startled by a female entertainer who came down from the stage, backed up to him and said "unzip me."

Despite the shock to some, most of the 40 ministers involved felt that the field trips were very worthwhile, said Dr. John R. Brokhoff, director of the seminar at Emory's Candler School of Theology.

One of the ministers commented: "The field trips were a good idea. We learned that people are basically no different from us in their hunger to fill up the emptiness in their lives. The trip to the night club was helpful to me in gaining insight into how people think and where they place their values.

"The conversation I had with the people I met in the club was helpful. I now see an even deeper need to present the gospel in terms that are relevant to the problems of people today. I came not to look down my nose at others as 'sinners' but to regard



Miss Ritchie, a student at UNC-G, spoke as a youth representative on the Interconference Commission on College and University Religious Life to the N. C. Annual Conference in Goldsboro.

them as people whom Christ loves and whom I can help."

Said another minister: "I appreciate the conviction that ministers and the church must be better acquainted with the world of persons to whom we bring ministry. Not seeing much of the world, it is easy to say that part of the world just doesn't exist or is not my concern. It must be our concern and I appreciate the opportunity to become a bit more sensitive to it."

Dr. Brokhoff said the ministers met each night following the field trip for discussion and evaluation. They felt the discussions were as important as the visits. He said the ministers didn't know there were so many types of night clubs catering to different needs, different tastes and different kinds of people.

The field trips gave them an opportunity they would not normally have, to observe what some people seek to fill the emptiness they feel, Dr. Brokhoff commented.

"The pastor of a local church would have no opportunity to go to night clubs or to see suggestive theater. He would have no chance to study the patrons or their needs."

The ministers were divided into small groups to visit night clubs in the Atlanta area. They went together to see the movie "A Man and a Woman" and to attend a dinner theater performance of "Women in a Turkish Bath." One pastor remarked, "The food was excellent but the acting was mediocre."

Also included in the trips was a visit to Atlanta's Lutheran Church of the Redeemer to study the architecture and symbolism, "To see how a church might produce a proper atmosphere for preaching," as Dr. Brokhoff put it.

Most of the two-week seminar involved lectures on current theological literature, modern Biblical scholarship and new forms of communication. Afternoons were devoted to preaching before videotape cameras where the participants could see and hear themselves preach.

Senior Citizens Meeting Set

Final plans have been announced for the Senior Citizens Conference to be held at Lake Junaluska, Aug. 28-Sept. 2.

This conference, under the auspices of the Lake Junaluska Assembly, will feature three of Methodism's great preachers. They are Dr. Clovis Chappell, Dr. Harry Denman, and Dr. Charles Goff.

In addition to these outstanding addresses, senior citizens will be coming from throughout the nation to enjoy wholesome recreation and many moments of unforgettable inspiration. Special music will be presented by Clint and Jarvis Nichols, the prominent tenor and mezzo-soprano from New York City.

There is no registration fee for this conference. For those who would like further information, please write: Senior Citizens Conference, Post Office Box 67, Lake Junaluska, N. C. 28745.

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There are two good men: one dead, the other unborn.—Chinese



From left, at the Annual Conference Session (ACS) of the Methodist Youth Fellowship of the North Carolina Conference meeting July 24-28 on the Methodist College campus, Fayetteville, the Rev. Conrad Glass, Director of the Conference Youth Ministry and the Rev. William Lowdermilk, ACS Dean, talk with Tommy Smith, Rocky Mount, Conference Youth President.

Youth Challenged At ACS Meeting

Some 450 delegates and staff representing over 400 Methodist churches met on the Methodist College campus, Fayetteville, on July 24-28 for the 16th Annual Conference Session (ACS) of the North Carolina Conference of the Methodist Youth Fellowship.

The Rev. C. Glenn Mingleddorf, minister to the First Methodist Church, Murfreesboro, Tenn., and former Administrative Dean of Martin College, was inspirational speaker for the week. His messages were designed to lead the youth to find a solid foundation for their faith with messages on the theme, "A Rock to Stand on and Not to Hide Behind."

"Most of us do not have a clear understanding of God. He is just a great big glob of something out there somewhere," declared Mingleddorf.

"We are living in a desperately busy, immoral, suspicious, frightened, materialistic world and we need a solid rock on which to cling—that rock is God," Mingleddorf said.

In challenging the young people to make the week the "greatest experience" in their lives, he said that he would not force his own beliefs on them. He told them that "questioning, rejecting, and seeking to understand is a sign of thinking and maturity."

A highlight of the week was the contemporary drama, "Carnival," written especially for ACS by Mrs. Robert Buckner of Raleigh. The play pointed out that life is a "carnival" of sorts with many attractive alternatives and that the key to successful and happy living is choosing the

correct alternatives. The drama was presented by the Laurinburg Methodist Church MYF group.

Another feature of the conference was an address by the Rev. Charles Hubbard, First Methodist Church, Wilson, on the topic: "How Big Is Your God?"

In addition to the inspirational messages, the ACS program featured Leadership and Interest Group Sessions.

The Leadership Groups sought to further educate the youth as leaders in the church at the district, subdistrict, and local levels.

Interest Groups held each evening centered the youth's attention on the topics: "New Expressions of Christian Faith," "The Dove and the Hawk," "The New Morality," "Music and the Church," "Moral Questions," "Christian Vocations," "Extremism," and "Decisions."

The youth attending the ACS meeting are all elected delegates from Methodist churches in the North Carolina Conference. The annual youth session gives the teenagers an opportunity to hear what other young people have to say as well as an opportunity to vent their own feelings on life's basic issues.

The Rev. Conrad Glass, Raleigh, Director of Youth Ministry of the North Carolina Conference of The Methodist Church said, "The purpose of ACS is to get these young people to think, question, and see the relevance of faith to their lives."

Other ACS leaders included: Tommy Smith, Rocky Mount, president of the Conference MYF; the Rev. William Lowdermilk, Methodist College, overall dean of ACS; Carole Roberts, Greenville, youth chairman of ACS; Dr. James Warren, Raleigh, dean of men; Miss Margaret Anne Biddle, Sanford, dean of women; the Rev. Bruce Pate, Norlina, choir director.

Interpreter's House Staff Chosen

The staff for the Interpreter's House, the ecumenical center for ministers and laymen being organized at Lake Junaluska, has been chosen for the first two years of operation. All but one are now at work.

Included is a 40-member board of fellows, which will serve as the center's governing body. It represents a cross section of leadership from seminary, business, university, political and church life.

Dr. Carlyle Marney, director, has also announced the selection of 21 lecturing fellows, persons who will lead discussions.

The only person not now at work with the center, located at Lambuth Inn, is James W. Fowler, III, who is a candidate for advanced degree in social ethics at Harvard University. He will join the staff in June, 1968, as director of research and daily operations. Research will deal with current situations in religion, economics, politics, and family life.

Dr. Merle N. Young, a retired Navy chaplain, acts as liaison with denominations, prospective resident fellows, groups desiring retreats, and various chaplains services.

Dr. Harold N. Bixler, emeritus professor of psychology at Western Carolina University will conduct the testing program and do some counseling.

Samuel Buchlender of Clyde, N. C. will serve as lecturer in Old Testament and Rabbinics.

J. Martin England of Greenville, S. C., a former college teacher and missionary to Burma who is American Baptist Convention representative for maintenance of the ministry in the Southern area, will act as liaison for persons in all denominations in difficult situations.

Edna Alsdurf, an experienced editor, will be assistant director.

The American Baptist Convention and Duke Endowment has provided financial support during the early months of the center, which officially opened April 1. The Executive Committee will meet in September to draft by-laws and consider the budget.

The first convocation of the board of fellows is scheduled for January, 1968.

Fayetteville District MYF Meets

The Fayetteville District of Methodist Youth Fellowship met at Methodist College on July 19.

Officers elected for the coming year, and the churches they represent, are: President: Curtis McGirt, Trinity, Fairmont; vice-president: Fletcher Poulk, Culbreth Memorial, Fayetteville; secretary: Paula Coleman, St. Matthews, Fayetteville.

Treasurer: Alex Ennis, Pleasant Plains, Buies Creek; publicity superintendent: Jennifer Flowers, Coates Memorial, Coates; District Counselor: Rev. Samuel McMillan, St. Matthews, Fayetteville.

Plans were made for a district planning retreat to be held at Camp Rockfish Sept. 8 and 9. The retreat will be attended by officers of the districts and subdistricts and MYF presidents and counselors from the 70 Methodist churches of the Fayetteville District which is comprised of Hoke, Harnett, Robeson and Cumberland counties.

Mr. 'Jimmie' Boone Was Member Camp Springs Church 79 Years

By S. J. STARNES

Mr. James Amos Boone, 91, of the Camp Springs Church community of Caswell County, died Thursday, July 20, at his home after a three-month period of failing health. Mr. "Jimmie Boone" as he was known by his many friends, was an unusual man, and a deeply dedicated Christian. He joined Camp Springs Methodist Church at the age of twelve years, and



MR. JAMES AMOS BOONE

for the next 79 years he was a faithful member, having served in practically all the official positions. He was superintendent of the church school for around 50 years. He was also a member of the Official Board for many years, being an honorary steward at the time of his death. He was song leader, and also was Sunday school teacher for some 50 years. He was the oldest member of the church when he died.

Mr. Boone's death occurred just five weeks after the death of his only son, Mr. William L. Boone, 59, who died suddenly at the breakfast table on June 13. After his wife's death he made his home with his son and family who lived closeby. He is survived by one daughter, Mrs. Edgar Simmons, of Route 2, Elon College; six grandchildren, eight great grandchildren, and one sister, Mrs. E. C. Rumbly, of Elon College.

Mr. "Jimmie" came up the hard way, his father died when "Jimmie" was six years old, and his grandfather, who had taken him over, died when he was 11 years old. He was, therefore, forced to assume considerable responsibility in caring for the family at the early age of 11. How well he succeeded is demonstrated by the fact that he provided a good home for his family and was loved and appreciated by all the people of the community. Literally hundreds of people were gathered at the home on Friday evening before his burial on Saturday to pay their respects to one whom they knew and loved perhaps better than any other of their acquaintances.

After joining the church at the age of 12, he made it one of his regular habits to attend the services, and he had a perfect attendance record for many years. In the early days when roads were sometimes

bad in winter, he rode a mule to church. He loved his church because he loved his Lord, and his many years of service attested his genuine devotion. He was the leader in the building program in 1948 when the new church building was erected, and was the one man to whom the congregation turned for guidance in the church program. His character was above reproach. He never used tobacco in any form, and never drank beverage alcohol. He was known as a fine Christian gentleman, and was blessed with a quick and refreshing wit which drew people to him. His passing will leave a vacancy in the church and community which will be hard to fill. He will be remembered by his many friends to whom he has been an inspiration.

Funeral services were held at Camp Springs Church Saturday afternoon, July 22, at 3:00 o'clock, conducted by his pastor, Rev. J. G. Allred, Jr., assisted by Rev. Joe Daniel, a former pastor, and Rev. Martin L. Fogleman, pastor of the Concord United Church of Christ. Burial was in the Camp Springs Church cemetery.

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Three Projects Listed For Aid Through Builders' Club Funds

The Methodist Builders' Club of the Western North Carolina Conference, financial arm of church extension, will seek funds to aid three projects during July 25-Oct. 25.

The Rev. John Carper of Statesville, Conference director of church extension, listed these projects to be aided: The Marble Methodist Church site at Marble; the Kool Park Methodist Church, being organized in Hickory; and the Monroe Road Church site near Charlotte.

The members of the Builders' Club pledge to give five dollars or more each time a call for funds is made. Three calls a year are given for nine to 12 projects, assisting budding or organizing congregations, or purchasing sites for future churches.

The Conference Builders' Club was organized in the fall of 1961 and over \$600,000 has been contributed thus far for Methodist church extension in the 44 counties of western North Carolina. During this period the Builders' Club members have assisted in the starting of 25 new congregations in the Conference's 13 districts.

The Rev. Thomas R. Sigmon has been assigned by the Conference to organize the Kool Park Methodist Church, which will have church buildings on a four-acre site.

The Marble Methodist Church will be located on a 3.7-acre site immediately in front of Marble Elementary School. A house located on the property will be used for church activities until the new congregation is organized.

The Monroe Road Church site near Charlotte has yet to be selected, but the area has been chosen for church extension by the Conference and the Charlotte District.

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* Dr. Allen P. Brantley of Burlington will be the guest minister at Kenansville on Aug. 6. He will preach at the morning worship service. The Rev. W. T. Clark is the pastor.

N. C. Pastor to Tape 1968 General Conference

Behind every Annual Conference there is "tucked" away in the basement, on the second floor, in the little rooms, the big rooms, and sometimes in the closets a host of unknown and frequently unrecognized men and women upon whom the responsibility of an orderly and effective conference rests. Seldom seen on the conference floor, never involved in the activities of the day, these people are helping to carry on a necessary part of the many complicated facets of an Annual Conference. Some of them are there long before the delegates arrive and some of them leave long after the delegates have departed. Most of them are ministers and ministers' wives who are sharing their experiences and talents to help facilitate the sometimes arduous tasks involved in the work of an Annual Conference.

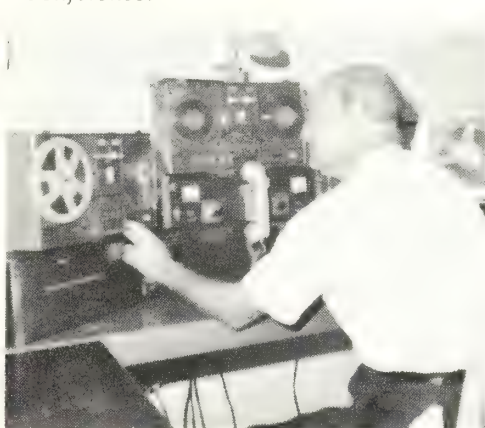
Out of the experiences of one minister working behind the scene there has evolved over the past years a very interesting development. It was some 12 years ago that L. T. "Ted" Wilson took one tape recorder to an Annual Conference in New Bern to record the proceedings for his father, the Rev. W. Carleton Wilson, Conference Secretary, to be used in preparation of the Conference Journal. From that humble beginning it is a common sight to see a room today with as many as 10 to 15 recorders at any Annual Conference. The entire conference is being taped and at the same time duplicates of sermons and addresses are being made for those who wish to share the inspirational messages with those back home.

The real significance of this work came to light at the meeting of the General Conference in Pittsburgh in 1964. Ted was appointed a page to the General Conference secretarial staff by Dr. O. L. Hathaway. While serving in this capacity it was quite by accident he was standing among some of the General Conference officials who were desperately seeking a solution to the problems of inaccuracies and errors in the reporting of the daily proceedings of the conference. Since no one in the group came forth with an answer he stepped forward and offered what he considered a solution. This was about 11:00 a.m. on Monday of the second week. By 2:30 the conference had installed tape machines and the process of recording begun. The remaining sessions of the conference were then edited by the tapes before printing in the *Daily Christian Advocate*.

This process worked so well that a tape recording department was made a part of the Journal secretary's office and was used again at the special session of the General Conference in Chicago in 1966. It was following the special session and on the closing day at a staff meeting when the work of the conference was being reviewed that the question was asked "how can we improve on what we are doing and overcome the tremendous expense involved in preparation of the verbatim minutes." At the request of Dr. J. Wesley Hole, General Conference secretary, Ted was asked to explore the possibilities of a complete recording system with the minutes of the daily proceedings being typed from



The Rev. Ted Wilson is shown at the control panel which was set up in the choir section at St. Paul Methodist Church, Goldsboro during the recent session of the North Carolina Annual Conference.



The Rev. O. S. Williams is here shown in an adjacent building operating the recording equipment at St. Paul, Goldsboro.



During the Mission to Ministers at First Church, Charlotte last January the team of Wilson and Williams was on hand by special request, and made over 500 recordings of sermons and addresses by Dr. James Stewart, Bishop Gerald Kennedy and others.

tapes. He agreed to work on the idea and report back to the secretary.

On his return to Warrenton Ted began to investigate the possibilities. He talked with several representatives of recording machines, he held demonstrations and

practice sessions, finding no existing conference recording equipment on the market that would meet the need of the General Conference he then began to work on an idea that had been developing for several months. Many hours of work went into design and procedure, new equipment tested and purchased, demonstrations made, samples taken until an entire new concept in conference recording has been developed. The system will employ a staff of eight, five typists, two narrators, and one machine operator.

The Rev. O. S. Williams of Rich Square will be at the control board, and the Rev. John Cline of Raleigh will assist with narration. Mrs. L. C. Vereen is heading the typing department and will be assisted by four typists.

All the efforts and work of perfecting the system was rewarded recently when both the General Conference and the Jurisdictional Conference accepted Ted's proposals and method for producing the verbatim minutes at the coming sessions in 1968.

While the process of printing the verbatim minutes was not in full use at the the past Annual Conference in Goldsboro much of the new equipment was in use and being tested. Ted reports that it proved 100% effective.

While many ministers find their relaxation in golfing, and fishing and other forms of amusement, Ted enjoys experimenting in electronics. He has developed an inexpensive Chime System using tape recorders, and has helped several churches throughout the N.C. Conference install a chime system. He has also assisted a number of churches in the installation of Hearing Aids and speaker systems.

♦ ♦ ♦

Rev. S. M. Needham Dies

The Rev. Samuel M. Needham of Winston-Salem, a retired member of the Western North Carolina Conference, died on July 25 after several years of ill health. He was 80 years of age.

Born in Surry County, he was a graduate of Yadkin and Trinity colleges.

He had served in The Methodist Church for 47 years, retiring from the active ministry in 1957. He held pastorates in High Point, Charlotte, Albemarle, Greensboro, Salisbury, Randleman, Morganton, North Wilkesboro and Forsyth County.

Funeral services were held on July 28 at Doubts Chapel Methodist Church, and burial was in the church cemetery.

Surviving are five daughters, Mrs. Virginia Lynch of Mesa, Ariz., Mrs. A. Grant Holt of Darien, Conn., Mrs. Bess Garfinkle of Silver Spring, Md., Mrs. Ruth Clark of East Hartford, Conn., Mrs. Kathryn Meyer of Bethesda, Md.; three sons, the Rev. George H. Needham of Charlotte, Samuel B. Needham of Clearwater, Fla., William R. Needham of Pfafftown; sisters, Mrs. George I. Bradford of Washington, Mrs. Fred Cordes and Mrs. A. C. Mock of Norfolk, Va., Mrs. Donald E. Stroble of Pfafftown; brothers, John Needham of Soquel Calif., Rev. E. W. Needham and W. Carl Needham, both of Pfafftown, and Keifer Needham of Pulaski, Tenn.



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

NEWS OF MISS ELIZABETH CALLIS

"This is such a *significant* time to be sharing life in this country!" said Miss Elizabeth Callis in a letter from Malaysia to her friends in Western North Carolina.

Miss Callis is in Kuala Lumpur, Malaysia, studying Chinese in preparation to becoming a field worker in Christian Education in that country. She was formerly director of Religious Education in Canton and in Kannapolis, before volunteering for foreign service.

Her letter presents such a vital picture of Methodism in that far away country that it opens the eyes of many folks who remain on home shores. Of her work in school, she writes: "God seems to be constantly breaking through in 'new' ways to speak to us. He wants us to hear The Word with freshness and to discover in it new meaning relevant to the present situation in which we find ourselves, which is never the same as the last. Somehow, as I struggle with Chinese characters and The Word comes—at times slowly—through this form which is new to me, I sense the urgent necessity to loosen my grip on some familiar forms of expression which have had meaning in previous situations. Acceptance of new forms seems to require a wholeheartedness which is not possible if one must carry with him all the baggage he has accumulated during the past! Could this have anything to do with what Jesus said about new wine and old wineskins?"

In writing of the significance of happenings of today in Malaysia, she writes: "August 31 will mark the tenth anniversary of independence from colonial rule and all evidence indicates that the celebration will be tremendous. Within these ten years, phenomenal development in the areas of health, education, and industry has taken place. These ten years have also witnessed the merging of Singapore, Sarawak, Sabah and the eleven states of Malaya into the nation of Malaysia—then the subsequent separation of Singapore from the union. As time goes on there are more and more indications of the 'separateness.' Soon a separate currency system for the two countries will become effective and shortly afterwards, passports will be required for all travel between Singapore and Malaysia. Previously citizens of both countries could travel back and forth easily with only their identity cards as documents."

She tells of a new language, saying, "One significant mark of the tenth anniversary celebration will be the emergence of the National Language (Malay) as the sole official language. This does not prevent

persons from continuing to use whatever language they wish at home and in their daily affairs, but it does mean that all official documents and communications will henceforth be in the National Language. Most education is still through the medium of English and Chinese. Even though there have been indications that the National Language will be used more and more in education as textbooks and trained teachers increase, this morning's newspaper carried an article entitled: 'Government Urged to Use English as Medium of Instruction in Malay Medium Schools.' Such apparent inconsistency seems inescapable as a nation so influenced by Western culture seeks to find its own identity and preserve what is unique in its own cultural heritage while at the same time continuing to strengthen its involvement in international affairs."

The emergence of the new church is described: "In the midst of all these happenings, a new church is a-borning! The four annual conferences (two in Sarawak, two in Malaysia-Singapore area) which compose The Methodist Church in this area have voted unanimously to request the 1968 General Conference for an enabling act to become an affiliated autonomous church. If this comes into being, it will mean that the ties with The Methodist Church in U.S.A. will be largely fraternal. Even though it is expected that the sharing

of funds and personnel from U.S.A. will continue, the church here will be formulating its own Constitution and Discipline. It will govern its own life rather than being subject to the authority of the quite American oriented Discipline under which the church life is at present ordered."

The opinion of a local church leader is given: "Yap Kim Hao, one of our church leaders, says, 'An autonomous church will allow the working of the Holy Spirit in the lives of the people with the peculiar problems in their specific situations. . . . Autonomy is not so much a question of self-government or independence as that of the principles of freedom. . . . We are attentive to the freedom of our people to make an unfettered response to God and His Word which is spoken to us in our living situation.'"

Miss Callis concludes her letter by saying, "So, the church is struggling to equip itself to live more responsibly in this new nation, with its unique problems and its unique contributions to make to the world. I find it most exciting to be sharing in the life of such a church in such a nation in such a time as this!"

As soon as the current school term ends late in August, Miss Callis will move to her new location as a field worker in Christian Education. Her place of residence is not yet determined—but, in the mean time, she loves to get news from home. Her present address is 12 Jalan Young, Kuala Lumpur, Malaysia.



N. C. Conference

MRS. H. W. DOUB

Space limitations make it impossible to carry the full schedule of the School of Christian Mission for the North Carolina Conference to be held at Methodist College, Fayetteville. Following is an abbreviated schedule for the Weekend of Study,



MAKE FINAL PLANS

The above picture was made when the staff and committee met at Methodist College to make final plans for the School of Christian Mission, Aug. 5-11. Seated, from left to right, are: Mrs. Joseph W. Smith, Mrs. H. A. Davis, Mrs. James M. Harper, Jr., Mrs. J. W. Crawford, Miss Virginia Jones and Mrs. C. D. Barclift. Standing: Rev. Rufus Stark, Mrs. H. W. Doub, Mrs. Joseph R. Bryant, Miss Rosalie Holmes, Miss Mary Lou Suddath, Mrs. Mary C. Carroll and Mrs. D. K. Fry.

Aug. 5-6, and the Week of Study, Aug. 7-11.

WEEKEND OF STUDY

Saturday, Aug. 5

9:00-11:00—Registration, Garber Hall
11:15-12:30—Orientation, leadership and Plenary Session
2:00-3:00—Plenary Session: "Ecumenicity"
3:15-4:45—Application Groups
Christ and the Faiths of Men—Rev. H. Arthur Phillips, Jr.
Ecumenicity—Dr. Flemmie Kittrell, Rev. J. Robert Regan
Japan—Miss Miriam Brattain
Man and Community—Mrs. Thomas S. Newbold
6:45-8:15—Application Groups
8:30-9:45—Plenary, Film and Closing Meditation

Sunday, Aug. 6

8:30-9:30—Coaching Session
9:45-11:00—Wesleyan Service Guild Officer Responsibility Groups
Church Officer Responsibility Groups
11:30-12:30—Plenary and Closing Session: "Commitment"

WEEK OF STUDY

Monday, Aug. 7

9:00-12:00—Registration, Lobby Classroom Building
1:00-2:00—Registration Continued
2:15-2:45—Orientation and Presentation of Study Jewel
3:00-4:00—Plenary Session: "Ecumenicity"
4:15-5:45—Application Groups
Christ and the Faiths of Men—Rev. H. Arthur Phillips, Jr.; Dr. William C. Walzer
Ecumenicity—Dr. Flemmie Kittrell, Rev. J. Robert Regan, Jr.
Japan—Miss Miriam Brattain, Dr. James I. Warren, Jr.
Man and Community—Rev. Ralph L. Fleming, Mrs. Thomas S. Newbold
7:45-8:45—Plenary and Leadership Session
8:45-9:45—Fellowship and Social Hour
Fayetteville District WSCS, Hostess

Typical Day's Schedule for Tuesday Through Friday Adjournment

8:30-9:00—"Praise the Lord"
9:00-10:00—Plenary Session
10:15-11:45—Application Groups
1:30-2:15—Plenary and Leadership Session
2:30-3:30—WSCS Officer Responsibility Groups
Church Officer Responsibility Groups
3:45-4:45—Coaching Session

(Continued on page 15)

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● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Aug. 9-16: Biennial Convocation of National Fellowship of Methodist Musicians, Oberlin Conservatory, Oberlin, Ohio
Aug. 20-26: National Conference of Methodist Youth Fellowship, Pacific School of Religion, Berkeley, Calif.
Aug. 28-Sept. 1: Annual Conference on Religious Architecture, New York, N.Y.
Sept. 5-8: National Consultation on Church and Community Life, Ohio State Univ. Campus, Columbus, Ohio
Sept. 18-19: Methodist Committee for Overseas Relief, New York City
Sept. 19-20: Annual Meeting, Commission on Public Relations and Methodist Information, Church Center for UN, New York
Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

LAKE JUNALUSKA ASSEMBLY

July 30-Aug. 11: Leadership and Laboratory Schools
July 31-Aug. 4: Hospitals and Homes Workshops (from Evanston, Ill.)
July 31-Aug. 11: Ecumenical Theological Refresher Course
Aug. 1-3: Southeastern Jurisdictional Workshop on Hospitals and Homes
Aug. 9-13: Southwide Lawyers and Physicians Conference
Aug. 11-14: Conference on a New Day in Christian Education
Aug. 13-18: Candler Camp Meeting
Aug. 13-18: Conference on Evangelism
Aug. 13-18: Spiritual Life Conference
Aug. 14-18: Church Business Managers Conference
Aug. 18-20: Commissions on Membership and Evangelism
Aug. 21-26: MSM Students
Aug. 28-29: Regional Methodist Public Relations Consultation
Aug. 28-Sept. 2: Senior Citizens Conference
Aug. 31-Sept. 5: Dept. of Finance and Field Service

NORTH CAROLINA CONFERENCE

Aug. 5-6: School of Christian Mission, Weekend of Study, Methodist College, Fayetteville
Aug. 7: Snow Hill, 8 p.m., New Adult Literature Workshop
Aug. 7-11: School of Christian Mission, Methodist College, Fayetteville
Aug. 8: Carr Church, Durham, 8 p.m., New Adult Literature Workshop
Aug. 12: Cabinet Meeting
Aug. 12-13: Lay School of Evangelism, Methodist College, Fayetteville
Aug. 13-19: Senior Workshop, N. C. Wesleyan College, Rocky Mount
Aug. 26-27: Conference Laymen's Retreat, Methodist College, Fayetteville
Aug. 29-31: Pastors' Conference on Evangelism, Methodist College, Fayetteville
Sept. 1-2: Subdistrict MYF Workshop, Methodist College, Fayetteville
Sept. 1: Greenville District Family Picnic
Sept. 4-6: Training Session of Church School Consultants, Camp Chestnut Ridge, Efland
Sept. 4: New Bern District Family Retreat, Camp Don-Lee

WESTERN NORTH CAROLINA CONFERENCE

Aug. 5-6: Mission Study Weekend, Wesleyan Service Guild, Pfeiffer College, Misenheimer
Aug. 6: Thomasville District Evangelistic Rally, Lexington, First Church, 3 p.m.
Aug. 6-8: WNCC Youth Council Meeting, Misenheimer, Pfeiffer College
Aug. 14: Waynesville District Builders Club Rally, Sylva, First Church, 7:00 p.m.
Aug. 17: Marion District Layman's Stewardship Rally, Morganton, First Church, 7:30 p.m.
Aug. 21: Albemarle District Builders Club Rally, Albemarle, Central Church, 7:30 p.m.
Aug. 22: Statesville District Builders Club Rally, Hickory, First Church, 7 p.m.
Aug. 24: Marion District Builders Club Rally, Marion, First Church, 7 p.m.
Aug. 24: Salisbury District Builders Club Rally, Kannapolis, Trinity Church, 7 p.m.
Aug. 25: High Point District Builders Club Rally, High Point, First Church, 7 p.m.
Aug. 27-Sept. 1: Young Adult Wilderness Hike, Great Smoky Mtns. National Park
Aug. 28: Gastonia District Builders Club Rally, Gastonia, St. John's Church, 7 p.m.
Aug. 29: Charlotte District Builders Club Rally, Charlotte, Dilworth Church, 7 p.m.
Aug. 31: Thomasville District Builders Club Rally, Thomasville, Memorial Church, 7:30 p.m.
Sept. 1: Greensboro District Builders Club Rally, Greensboro, Centenary Church, 7:30 p.m.
Sept. 3: North Wilkesboro District Builders Club Rally, North Wilkesboro, First Church, 3 p.m.
Sept. 5-6: Annual Retreat and Briefing Conference for District Missionary Secretaries, Charlotte



Dear Girls and Boys:

For the next few weeks I shall be writing this page to you from beautiful Lake Junaluska where I am spending my vacation. It is located in the mountains of western North Carolina and is the place where many Methodists from all over the southeastern part of the United States come to enjoy its beauty, and to worship and study to learn more about God and their place and responsibility in the church. Each week I shall try to tell you something about an interesting feature of the lake. I hope this will let you know of the many things you will find here and of the many interesting things you can find to do.

As I sit here writing to you, I can look out across the lake and see tall stately mountains covered with green trees. White homes lie nestled in among the trees and there is a peace and calm that makes you remember "This is my Father's world" and makes you want to say "thank you" to Him for all of His good gifts.

Perhaps the best known symbol here is the tall cross which stands at one end of the lake, high above everything else. It was erected many years ago by some people from Western North Carolina and it stands as a beacon to Methodists and all others who pass this way. Every night the lights are turned on and a path of light from the cross streams across the water and illumines the way to the cross. During the years of the second world war the lights on the cross were turned off. The engineers who ran a branch train through this area had become accustomed to look for the light of the cross. It gave them comfort in the blackness of the night. It was a guide to them as they went along their way. They wrote and asked that the lights be turned on again. They told what an inspiration the cross had been to them. The lights were turned on and from that day to this, the cross shines brightly every night and reminds one of the pathway that leads us to God.

Perhaps you and your family can visit Lake Junaluska some time and see its beauty for yourself. I hope so.

AUNT CAY

HE WHO CHOOSES RIGHT SHALL LEAD YOU

The stalwart young braves stood like three straight arrows before Okechobe. The aged chieftain gazed at them and spoke. "I am now old. You are the three

most courageous young braves. One of you must take my place. You shall decide for yourselves which one it shall be. Depart at sunrise. Travel together until you come to a place where four roads meet. Then choose a road to follow. Return at the end of a fortnight. He who chooses right shall lead you."

The three young braves started on their journey at the break of dawn. They traveled for two days until they came to where the four roads met.

"Which shall it be," each youth thought. Just then a little old man appeared. "All who pass here stop and wonder which road to choose. Let me tell you what lies at the end of each one. It may make it easier for you to choose. They say gold lies at this trail's end. This one leads to the home of him who is famous. This road runs downhill all the way. It ends where people come to bathe and fish and hunt. This road climbs upward and is rocky. The traveling is hard. It stretches to the mountain top. There are buildings along the way sheltering those who are sick and needy." With that the little man disappeared.

The first brave turned toward the first path. "Gold lies at its end," he thought. "If I bring Chief Okechobe golden nuggets, he will surely choose me to take his place." So he waved goodbye and started down that road.

The 2nd brave stood looking at the remaining roads. "This road looks inviting," he thought. "The path leads downward all the way. Traveling would be fun. The overhanging branches make the road look cool and pleasant. There is a place for hunting, fishing, and bathing at its end. That means fun and play. No cares. No work. I shall take the easy way and return to Chief Okechobe fresh and rested. He shall surely choose me for this place." So waving a cheery goodbye, he started on the downward path.

Maniwakan stood with his eyes fixed on the upward trail. Surely that road would be a steep, hard climb. The rocks were sharp. They would cut his flesh if he stumbled along the way. But the sick and needy were up there. Time had always been precious to Maniwakan. He did not want to waste the remaining days before him. Perhaps in some small way he could be useful to someone up there. So, without a backward glance, he started to climb the steep, rocky road.

At first the traveling was rough and hard. He cut his hands and bruised his face when he lost his footing. The sun was hot and seemed to scorch his body. The higher he climbed the cooler the breeze and the smoother the way. Before long he was traveling upon a broad, paved road swept clean by a constant breeze. Suddenly, he came upon a village of white framed buildings. In each he found a warm welcome.

In time the three young braves met again where the four roads branched to travel homeward together. Okechobe watched them from afar. The first youth carried something slung across his back. His shoulders sagged from exhaustion rather than from the weight of the load. He walked with a tired limp.

"Ah!" thought the aged Okechobe. "He has been searching for gold. He did not take time to eat or sleep. He was anxious to find more gold."

Then he watched the second youth. "His walk is slow and leisurely," thought Okechobe. "He walks with downcast eyes. He no longer holds his head up high. He has chosen the downward path and spent his time carelessly."

"Ah, Maniwakan!" cried Okechobe. "Your quick, steady, stride tells me you have breathed the mountain air. Those scars tell me you chose the hard, steep way. You hold your head upright and high. That tells me that you kept your eyes fixed on an upward goal. The happy gleam in your eyes tells me that you spent your time in helping others. Remember my parting words? He who chooses right shall lead you. What better path can any of us choose than that which leads us upward and helps us serve our fellow men?"

Selected

FAMOUS MEN OF THE BIBLE

1. Who was the first man?
2. Who was the strongest man?
3. Who was the wisest man?
4. Who built the ark?
5. Who was the oldest man?
6. Who killed Goliath?
7. Who was thrown into the lion's den?
8. Who was sold into slavery by his brothers?
9. Who sold his birthright for a mess of pottage?
10. Who was the first king of united Israel?

RIDDLES

Who was the straightest man in the Bible? Joseph, because King Pharaoh made a ruler out of him.

When is a river like the letter "T"? When it must be crossed.

ANSWERS FOR LAST WEEK

Everlasting; Spirit; Truth; Love; Light; Good; Judge; Shepherd; Wonders.

Sunday School Lesson

FOR AUGUST 13

BY RAYMOND A. SMITH

Partners in the Gospel

Background Scripture: Acts 18:1 thru 19:20
Lesson Scripture: Acts 18:18-28

A common oversight in reading the New Testament accounts of the expansion of Christianity is a failure to realize this historic mission was carried on, not only by the apostles whose names are household words throughout Christian civilization, but by many who have a minor place in the record. Indeed, we must realize that the faith would never have spread over the world without the help of many whose names have been completely forgotten.

In today's Scripture lesson we hear of some of the lesser known but very effective co-workers of Paul. Remember that Paul was earning his own living during most of the time he was traveling. In the following of his trade as tent-maker he naturally would come into contacts with others of the same trade. Two of these are referred to in this lesson. Their names are Priscilla and Aquila, a married couple who presumably were practising Christians when Paul met them. They were of valuable assistance to him in his work in and around the city of Corinth, then the capital of Achaia (Greece), and a city known not only for its commercial importance, but also for an imposing temple to Aphrodite. Here, we are told, sex worship was carried on by hundreds, perhaps thousands, of devotees of the cult. The city's reputation for immorality was such that the phrase "to Corinthianize" was just another way of saying to "corrupt" the morals of a person.

In spite of the fact that Paul proclaimed himself as primarily "the Apostle to the Gentiles" he constantly found himself using the local synagogues wherever he went as a starting point. In this lesson, as in many other places in the book of Acts, Paul is seen as a conservative Jew. In Acts 18:18 it is recorded that "he cut his hair, for he had a vow." Evidently this refers to the Nazarite vow which, at first, did not permit the cutting of hair (see Judges 13:2-5), but later came to mean cutting the hair for a limited time only. This may appear as a somewhat trivial incident to the reader, but the point is the book of Acts stresses Paul's Jewishness while Galatians (see 2:15-16) shows a very different point of view.

Acts 18:24-28 mentions one of the leading missionaries who was not an apostle, but nevertheless an important figure in the ancient church. Evidently highly educated at Alexandria which was then known for its culture and its splendid library, Apollos was limited in his conception of the Christian faith because, according to verse 25 "he knew only the baptism of John." This refers to John the Baptist. Scholars are now aware of the fact that the religious movement which was the outgrowth of John's

ministry lasted for a long time, finally being eclipsed by Christianity.

John's baptism was a sign of repentance and the remission of sins, but in the New Testament the act of baptism was usually accompanied by "the gift of the Holy Spirit." The possession of this gift was marked in many instances by over-powering emotion which found expression in "speaking in tongues." In the case of Apollos we are told that his somewhat limited view of the new faith was remedied by the careful instruction of Priscilla and Aquila. Here is a good example of the layman's place in the teaching ministry of the church.

In recent years there have been a number of outstanding writers in the field of Christian education who have insisted that most of the teaching in the church should be done by the clergy, since they are better trained for the job than most laymen. Others, however, have continued to insist that every Christian has the right, duty and privilege of teaching others. A notable example of this latter view is the book by Howard Grimes entitled "The Re-Birth of the Laity" published by the Abingdon Press in 1962, and available through our Publishing House. If at all possible borrow or buy this book and read it. It will give you a new vision of the laymen as "a partner in the Gospel."

We all have the privilege and duty of sharing our faith with others. Furthermore all of us are teachers in the sense that our witness, whether for good or ill, is a form of teaching. The better prepared we are the better witnesses we shall become. In II Timothy 2:15 we read: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."



God Is Tall As A Tree

(A Child's Idea of God)

God came down and walked with me
Across the frosty meadow grass,
And He was big, and tall as a tree
Though you couldn't see or hear Him pass.

I know 'twas God that walked with me
For He reached down His great strong hand,
And I felt safe and warm and free
For I clasped His great finger in my hand.

His steps are long, for He's so tall;
But I needn't run to keep up with Him,
And I wasn't tired, or scared at all
For He loved me and I loved Him.

If God comes down and walks with you,
Even if He can't be seen or heard,
You'll feel all warm and happy through,
Just take His hand without a word.

For He will lead you all the way
With love and gentle care,
Just go with Him day by day,
And when you need Him, He'll be there.

VIRGINIA CHURCH
Boone, N. C.

WOMAN'S ACTIVITIES N. C. Conference

(Continued from page 13)

7:15- 9:30—Plenary Session and Closing Meditation

On Thursday from 2:45 to 3:45 a meeting of the districts to plan the fall missionary conferences will be held in the classroom building.

On Friday from 10:15 to 11:30 the plenary and closing session will take place. The theme will be "Commitment."

COACHING SESSIONS

The coaching sessions to be held on Sunday at the Weekend of Study and on Tuesday and Wednesday at the Week of Study are for local church, district and conference personnel who will have the responsibility for presenting mission studies on district and local levels, district missionary secretaries, secretaries of missionary education and service of WSCS and WSC, district representatives of board of missions, Christian social concerns, education, lay activities and local church personnel concerned with mission studies.

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What Pastors Are Saying in Church Bulletins



WHERE IS YOUR TALENT?

Many talents are being hid "in the earth" today. And it is not just the one-talent men and women who are doing it! Afraid of being considered peculiar and unwilling to be reproached for Christ's sake, countless numbers are letting the earth have their ability. Living for the things of this world, which must end with time, is as surely hiding talents in the earth as literally burying them far beneath the surface of the ground would be.

Every note in the organ is needed for the full expression of noble harmony. Every instrument in the orchestra is required unless the music is to be lame and broken. Sir Michael Costa was once conducting an orchestra in London. One of the instrumentalists, playing a piccolo, was suddenly impressed with his own unimportance as a minor contributor to the mighty volume of harmonious sound. So he stayed his fingers and the piccolo was silent. Immediately Sr. Michael raised his hand and cried, "Stop. Where's the piccolo?" Every other instrument in the orchestra was incomplete without the cooperation of the piccolo!

God has endowed no two souls alike, and every soul is needed to make the music of the "realm of the blest."

KERMIT R. WHEELER
Davis Street Church
Burlington



THE DECISION TO WORSHIP

"The decision to worship is made before one goes to church."

This comment from one of the leaders at the Ecumenical Institute in Chicago has triggered a lot of thinking on my part about worship. While occasionally some one may be inspired to worship by something in a service, for most of us the experience of worship and to a large extent its value is determined before the service begins. Or to be more exact the service of worship begins when we prepare to go to it.

While much responsibility rests on the choir, the minister and others who help in leading a service, the great burden of responsibility is on those who participate in other ways. Are you accepting your responsibility? With what kind of attitude do you come to church—to celebrate something, to mourn something, to see something, or to endure something? Are hymns to you a way of expressing joy and praise or are they an experience of nostalgia? Do you share the concerns of the world in intercessory prayer or do you only "listen" while others pray?

No minister is equal to leading his parish in worship but he will be enabled to do it if they have made a decision to worship when they come.

PAUL LOWDER
West Irving Park Church
Greensboro

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A RESPONSIBLE CARPENTER

In Hong Kong there stands amid the needy throngs that press in upon that great city, the Church of the Holy Carpenter. It is a surprise that we do not have more places of worship bearing this name. Nonetheless to the man of Gallilee there was no wedge driven between things sacred and secular. He saw all things that served God's needs as parts of God's world. Our Savior glorified God amid the sweat of toil and the sweet shavings that fell to the floor.

When Jesus was baptized a voice came from heaven saying, "This is my beloved Son in whom I am well pleased." What had he done? He hadn't preached a single sermon then, hadn't shared a single one of his stories with the people, or touched a single leper into purity, or stood up to a single pretentious Pharisee.

What had he done? The answer is that he had been a responsible carpenter. The idea that all jobs are sacred is truly Christian. We could be the typist of the Lord, the chemist of the Lord, the farmer of the Lord, the journalist of the Lord, and wherever we are we can be the children of the Lord.

A. J. Cox
First Church, Asheville



BULWARK AGAINST FEAR

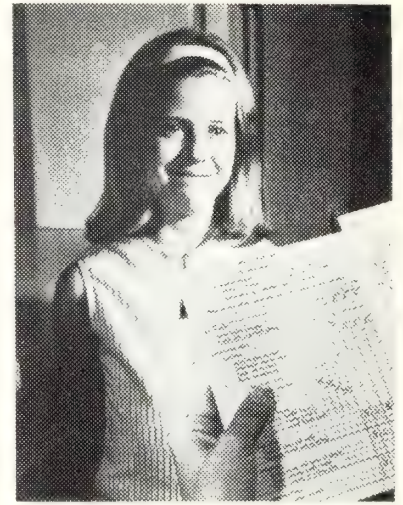
The pressures of life are mounting and one of the results is an uneasiness or undercurrent of fear. While living at Morehead City I was constantly amazed at the way landlubbers from up-state would climb into their fast boats and cut out across the sound or even out into the ocean apparently without fear. I soon found that the natives of the coast who had spent their lives near or on the sea feared it most. If you watched closely, the captains of the boats never relaxed a moment while their crafts were underway. They had a healthy respect for the ocean and were well aware of its treachery.

To be exact, some fear is a necessary part of life. Fear can be a powerful, creative force. You study harder in school because of a fear of ignorance. Like fire, fear is a great and necessary servant but a ruinous master. For this reason alone, people need the church more than ever.

In spite of its apparent weaknesses the church has been, and is the most powerful bulwark against man's fears. One of the chief services of ministers is to be a listening post, where pent-up fears are unburdened. The Roman Catholic Church's confessional down through the centuries has provided this service for untold millions.

We will never know the countless fears that have been dispelled in the hearts of worshippers as they go through the service. The Church is the chief dispenser of faith, and faith is the true opposite of fear. The only known cure for fear is faith. Jesus said, "Let not your hearts be troubled, neither let them be afraid."

BARNEY L. DAVIDSON
Saint Paul, Goldsboro



But what about God?

Reading, writing and arithmetic she will learn at school . . . but where will she learn about God?

Your child will have to learn about God in church and at home. In addition to her church attendance, daily devotions in the home will help instill in her the fundamentals of religion and knowledge of God's love.

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Volume 112

Greensboro, N. C., August 10, 1967

Number 31



A Band of Love for a World in Chaos

Those who attended the School of Missions held at Pfeiffer College July 31 to August 4 had some long looks upon and thoughts about the display pictured above. Designed by Mrs. C. C. Herbert, Jr., assistant dean of the school, it was used in worship and discussions to highlight the chaotic condition of our world, held together however by the golden band of God's love and mercy.

To point out some of the symbolism, tangled wire represents chaos, the dark hoops stand for hate; other wires, selfishness;

hunger is represented by a piece of bread, and greed by a dollar bill; pieces of wood highlight the fact of poor housing conditions, and the clothespin at the top, prejudice; springs stretched across the hoops stand for tension, and a red ribbon represents the fact of war. Newspaper clippings are a reminder of crime and violence. The loosely circling, frayed rope signifies man's attempt to hold the world together, while the hoop which circles the whole mass—painted gold—stands for God's love, a sure and firm force binding the whole together.

¶ Mr. and Mrs. Donald F. George announce the birth of a son, Frank Preston, on July 19. Mr. George is pastor of the Mayodan Methodist Church.

¶ Daniel Hefner, a brother to the Rev. Cecil G. Hefner, superintendent of the Statesville District, passed away on July 22. He was a native of Wingate N. C.

¶ Saint Paul Methodist Church, Goldsboro, gave a reception on Sunday afternoon, Aug. 6, in honor of the Rev. and Mrs. Barney L. Davidson and their family.

¶ Linwood Methodist Church, Linwood, will have Homecoming and revival services Aug. 13 through Aug. 18. Rev. James Paul Clodfelter, pastor of Chestnut Ridge Methodist Church, Efland, will be the guest minister. Rev. Hal Varner is pastor at Linwood.

¶ The Youth Revival of Kerr Street Methodist Church, Concord, will be held Sunday, Aug. 20, through Wednesday evening, Aug. 23. Services will be each evening at 7:30. The Rev. Gary Brown, minister of Center Methodist Church of Concord, will be the guest preacher.

¶ The Rev. William B. Ellison, pastor of St. Paul Methodist Church, Greensboro, is attending the Leadership and Laboratory School now in progress at Lake Junaluska. He is working toward certification by the Western North Carolina Conference as a laboratory school leader.

¶ Homecoming will be observed at Muir's Chapel Methodist Church, Greensboro, on Sunday, Aug. 13, at the 8:45 and 11:00 a.m. services. Dr. Garland Winkler, Greensboro district superintendent, will be the guest speaker. A picnic lunch will be enjoyed on the grounds following the noon hour.

¶ The Rev. and Mrs. F. W. Dowd Bangle will be honored by their children at a reception on Sunday, Aug. 20, in celebration of their twenty-fifth wedding anniversary. Guests are invited to call from three to five and from seven to nine at the Waxhaw Methodist Church parsonage, Waxhaw, N. C.

¶ College Village Methodist Church and Green Street Baptist Church of High Point sponsored a "service under the stars" at High Point College Stadium on last Sunday night. Dr. Buddy Price, former minister of the First Baptist Church, Asheboro, spoke, and Miss Sally Stedman, of First Methodist Church, Asheboro, was the guest soloist.

¶ Haymount Methodist Church of Fayetteville has been participating in a unique series of Sunday night worship services at Snyder Memorial Baptist Church of that city. Entitled "What Our Church Is Doing To Redeem The World," the series of six services has featured messages on this subject by ministers from local Methodist, Pentecostal, Episcopal, Presbyterian, Lutheran and Roman Catholic churches. Following the sermons, the congregation participated in a discussion period.

Bishop Earl G. Hunt, Jr., has authorized the appointment of Rev. Rex E. Brooks to the Deerfield-Banner Elk Charge in the North Wilkesboro District effective August 1.

JOHN R. HAMILTON
District Superintendent

¶ Rev. Maurice Ritchie, director of the Wesley Foundation Center at Appalachian State Teachers' College, Boone, was the guest preacher at the worship service of First Methodist Church, Granite Falls, on last Sunday morning.

¶ The annual Homecoming Day was observed at Forrestville Church, Lilesville Charge, on July 30 with the Rev. Lee P. Barnett of West Jefferson as the preacher. Following the morning worship service a picnic lunch was served. Mr. Barnett is a former pastor of the Lilesville Charge.

¶ Triplett Methodist Church, Mooresville, will observe homecoming on Aug. 27. Dinner will be served on the grounds. The sermon of the morning will be preached by the new pastor, Rev. T. E. McLean. All former members, as well as former pastors and their families, and friends of the church are cordially invited to attend.

¶ Revival services will begin at Lilesville Methodist Church on Aug. 20, with the Annual Homecoming service at 11 o'clock, and services each night during the following week at 8 o'clock. The preacher for these services will be the Rev. Robin W. Hurley, a former pastor. Revival services began at Olivet Church on the Lilesville Charge on Aug. 6 with the Rev. Hugh Westbrook, Duke Foundation worker for the Anson County Group Ministry, as the preacher. The Rev. T. A. Plyler, Jr., is pastor of the Lilesville Charge.

¶ Goshen Methodist Church, Goldsboro District, will sponsor a Youth Revival on the weekend of Aug. 18-20. Rev. J. C. Loy, pastor of the New Hope Methodist Church, Goldsboro, will be the speaker on Friday and Saturday nights at 7:30, and the pastor of Goshen, Rev. C. R. Hollowell, will close the services on Sunday morning. The MYF will have charge of Sunday School on Aug. 20 and will assist in the morning worship service. Young people of the Clinton subdistrict are invited to this youth revival as well as other interested persons.

¶ Mountain View Methodist Church, Statesville District, will observe Homecoming on Sunday, Aug. 13. Mr. D. Marsh McLelland, clerk of the Superior Court of Alamance County, will be the speaker at the morning worship service. Dinner will be served on the grounds around 12:30, and there will be special singing in the afternoon. On Sunday night at 8:00 o'clock revival services will begin and continue each night through Aug. 18. The Rev. R. M. Harris, pastor of the Fairview-Sharon-Nesbitt's Chapel Charge, will be the evangelist.

BRANTLEY TO GIVE ADDRESS

Dr. Allen P. Brantley, a retired Methodist minister from Burlington, will deliver the summer commencement address at High Point College graduation exercises Aug. 19.

Dr. Brantley has served many of the leading churches of the North Carolina Conference. He was for six years district superintendent of the Burlington District, and for four years the Executive Director of Higher Education in the North Carolina Conference.

Commencement exercises will take place in Memorial Auditorium at 10:30 a.m.

DAVIS APPOINTED TO GC

Robert S. Davis of Waynesboro, Va., has been appointed assistant business manager of Greensboro College. He will fill the vacancy caused by the resignation of Charles W. Kivett, who will attend graduate school at UNC-G.

A graduate of Virginia Tech, Davis comes to GC from Fishburne Military Academy in Waynesboro where he has been finance officer and assistant commandant.

PHI BETA KAPPA COUNCIL TO MEET AT DUKE

Duke University will be host to the 1967 Triennial Council of the United Chapters of Phi Beta Kappa, national scholastic honor society, on Aug. 27-30.

Every three years, the Council gathers on a university campus for discussions and to transact the business of the society.

The meeting at Duke will mark the first time that a Council has been held in the South since Dec. 5, 1776, when Phi Beta Kappa was founded at William and Mary College.

TWO AWARDED SCHOLARSHIPS

Two High Point College seniors have been awarded National Methodist Scholarships for the school year 1967-68 by the Board of Education of The Methodist Church.

Talmage Steve McLain, son of Mr. and Mrs. T. A. McLain of Hiddenite, and Mrs. Mintie Sue Saintsing of Thomasville are recipients of the scholarships, which cover tuition and fees up to \$500.

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Tribute to Campus Ministers

By JAMES G. HUGGIN

TO BE HONEST ABOUT IT, what we call the campus ministry is required because of some kind of failure of the Church in the more conventional expression of its life. Local churches, by and large, have been slow to recognize what is going on in the thought-world of our century, what, for example, the modern scientific world view has done to the medieval hotch-potch of inherited beliefs about God and heaven and hell and Bible and Church. The failure is, understandably, more obvious to the intellectual community. It is small wonder that when our boys and girls go off to college and university they, who have never learned to relate the Gospel to the modern world, should see their faith go down before the first assault upon it.

This we know more or less clearly. This is why we use the word "relevant" so often! Yet I suggest that the answer to a threatened decline in strength and influence of local church life has been too easily a multiplication of organizational forms and promotional schemes that leaves the leader not minister, nor pastor, nor preacher, but an organization-man who must pay somewhat less attention to Holy Writ than to the mimeograph machine. A seminary graduate, aglow with high purpose to be in heart and head equipped to interpret the Gospel to those caught in the intellectual ferment and moral confusion of the times discovers himself, willy, nilly, deflected into "running the church." He surrenders his promised leadership of spirit and mind in the interest of fitting into the generally accepted pattern of the institutional functionary. This is the agonizing tension against which good men must struggle, and under which some of them are torn apart.

Meanwhile there are all these youths warming over the campuses where they are cut adrift from the moorings of the church. Hoping to call them to their former loyalties, the church establishes a special ministry.

It is to this creature, the student, the campus minister is appointed to preach the Gospel, in the strange world of the campus. It is not easy to preach the Gospel to one who lives in that stereotyped interim between the discipline of home and the unshared responsibility of adulthood upon which he has not yet entered. Soon, of course, he will enter it, will be a graduate, married, an assistant to the vice-president in charge of sales with monthly payments to make on the apartment, the car, the color TV and the baby, and wouldn't be caught dead in a demonstration. But that is yet to come. For now, he wears the chain armor called What-Is-Expected-Of-Students. He is intoxicated

Ar. Huggin is chairman of the Interconference Commission on College and University Religious Life.



St. James Has Groundbreaking

More than 200 people attended the groundbreaking service for the new educational building of St. James Methodist Church, Tarboro, on July 30. Bishop Paul N. Garber, center, officiated and was assisted by the Rev. J. W. Page, right, Rocky Mount district superintendent, and the Rev. J. B. Parvin, left, pastor at St. James.

Others participating in the ceremony were: Arthur Edmundson, chairman of the Official Board; C. J. Weeks, Sr., trustee; S. L. Edwards, chairman of the building committee, and H. B. Russell, lay leader.

The new building, containing 12,000 square feet, will provide for 21 additional classrooms, a new pastor's study, a church office, a fellowship hall, kitchen facilities, and a church parlor. It is scheduled for completion within nine months.

with the sense of freedom but not altogether answerable for what he does in the name of freedom. To the condition of such a creature the Church tries to speak. To this task the campus minister is called.

We put the name of the campus minister in a list headed Special Appointments. We mean by that his ministry is a bit odd compared with that of the rest of us; that many of us wouldn't have his job off a Christmas tree. The conference pays him, but doesn't include him under the minimum salary provision. He doesn't enjoy many conference honors, for when they are passed out he isn't expected to be interested, or if he is, certainly not deserving. He is back somewhere near the tail-end of the parade. He is not quite a brother beloved; he's more of a first cousin once removed.

He is constantly exposed to withering criticism, to indifference, to assumed irrelevance, to the frustration of trying everything when nothing will work, to living within a milieu with no protecting walls of conventional respect from parishioners, nor so much as a full measure of brotherly love from fellow ministers.

I pay tribute to the campus minister. I do so because I admire him. I do so because I am a part of that failure that makes him necessary. I ask you to give him your support.

Hymn Festivals Urged This Fall

The Hymn Society of America is urging upon local churches, councils of churches, and other church organizations and communities, the holding of "hymn festivals"—using the Society's recent selection of "Fifteen New Bible Hymns"—at some date between Oct. 15 and Nov. 23 (Thanksgiving Day).

In this suggestion, the Hymn Society of America joins with the American Bible Society which is conducting its annual "Worldwide Bible Reading" from Oct. 22 to Thanksgiving, and with Laymen's National Committee which sponsors "National Bible Week," Oct. 15 to 22. Those formerly separate programs are combined this year in one interfaith observance in which some 40,000,000 people across the world are expected to participate.

The fifteen new hymns on the Bible are suggested for use in any program marking a "Bible Sunday" or a "Bible Week" around the 1967 observance theme, "Good News for modern man."

Copies of the new hymns and suggestions for "hymn festivals" may be had from the Hymn Society of America, 475 Riverside Drive, New York, N. Y. 10027. Other information on the observances may be had from the American Bible Society, 1865 Broadway, New York, N. Y. 10023.

CWS Blanket Stocks Exhausted

Church World Service Clothing Centers have shipped all available supplies of blankets in order to meet emergency requests in Africa and the Middle East.

One thousand blankets were shipped to the Congo, for use in refugee programs, just prior to the Middle East crisis.

Approximately 5000 blankets have been shipped for distribution to war victims in the Middle East. Of this amount, 2000 were shipped from the Clothing Centers, 2000 were transferred from CWS supplies in Greece, and 1000 blankets were purchased.

Melvin B. Myers, director of the Material Resources Program of Church World Service, reports that 6000 additional new blankets are now on order so that stocks can be replenished. "We will probably receive continuing calls for help for war victims in the Middle East," he said. "Unfortunately, the hurricane season will also soon be upon us and we must anticipate needs for other natural disasters as well."

The blanket purchases were made possible through special drives conducted earlier this year in Northern California, Illinois, and Virginia.

Good clean used blankets are needed and should be delivered to your church or clothing depot. It is requested that 25¢ also be given with each blanket to cover costs of export packing and insurance.

A donation of \$3 will purchase a new blanket and can be mailed to Church World Service, Box 220, Elkhart, Ind. 46514. Send checks not cash, and indicate "For Blankets."

♦ ♦ ♦

Always put off until tomorrow, the things you should not do today.

—Copied

EDITORIALS



U Thant On Vietnam

When U Thant, Secretary-General of the United Nations, delivered a major address in Greensboro recently, he livened considerably the debate on Vietnam. In his mild-mannered way, he made some forthright statements which we should consider carefully.

Two positions he took with reference to Vietnam will elicit considerable difference of opinion. The first is his statement that the Viet Cong and the North Vietnamese are not fighting for communism but are engaged in a war of national independence. To quote: "It is nationalism, and not communism, that animates the resistance movement in Viet-Nam against all foreigners, and now particularly against Americans. Those Viet-Nameese who have fought and still fight against foreigners do so to win their national independence. I am convinced that the war cannot be brought to an end until the United States and her allies recognize that it is being fought by the Viet-Nameese, not as a war of Communist aggression, but as a war of national independence."

As he spoke the above words there was a burst of applause from the 8,500-person audience who heard him in the Greensboro Coliseum.

If his words are true, then the State Department of the United States has made an enormous miscalculation. Whether true or not, his interpretation has undoubtedly given a substantial boost to exponents of peace-at-almost-any price. However, it is our calculated judgment that the truth lies somewhere between U Thant's position and that of those who would say that this a fight to the death against communism.

U Thant also expressed his view that the United States should immediately and without any prior conditions stop the bombing of North Vietnam. In the press conference preceding the address, he stated this and pointed out that Secretary of Defense McNamara and others had questioned the effectiveness of the bombings. He declared his conviction that if this were to be done, within a matter of weeks the other side would come to the conference table. When members of the press questioned this probability, he asserted that his statement, repeated many times, had reached Hanoi and no one there had contradicted it.

In his prepared address he termed as extremely dangerous the idea that there

were only two alternatives—military escalation or immediate withdrawal. He continued: "I am convinced that there are other alternatives, despite the fact that Hanoi refuses to negotiate with Washington while the bombing of North Viet-Nam is going on, and Saigon will not negotiate with the National Liberation Front under any circumstances."

We should weigh carefully his concluding words about the Vietnam conflict: "I regard the continuation of the war in Viet-Nam as being totally unnecessary. I have analyzed the public statements of the objectives on both sides, and if the task of diplomacy is only to realize the objectives which are explicit or implicit in these statements, I believe this would be possible and an honourable peace could be brought about in Viet-Nam. The first task is to end the fighting and to bring the problem to the conference table. This first task requires certain first steps and I regard it as a great tragedy that it has not been possible to get the parties concerned to take these first steps."

One can only say to this "amen"! The steady, if almost imperceptible, escalation of the fighting, with the mounting loss of life and cost in materiel, demands that we not grow weary in the search for a peaceful solution. Perhaps it would be worth the risk to desist the bombing of the north for a month and test the accuracy of U Thant's prediction. If this prediction proves out, and the warring parties do come together, all of us would be happy to say, "You were right!"

Smaller But Not Minor

One of the smaller denominations in terms of numbers, but larger in point of influence is the Society of Friends. This group held its Fourth World Conference in Greensboro from July 24 to August 3.

The first such conference was held at London, England in 1920, the second one at Swarthmore, Penn. in 1937, while the third one was in Oxford, England in 1952. Such a conference as this seems to take place at approximately 15-year intervals, but only when the various groups feel that the time is right for one. When leaders are asked when and where the next one will take place, they can only say, "I don't know."

Something like 900 official representatives from 36 countries came together on the campus of Guilford College. Approximately 550 of them were from

22 Yearly Meetings in the United States. Of those from other countries, 100 represented the London Yearly Meeting, another 100 were from other parts of Europe and the Near East; delegates from Asia, Africa, Australia and New Zealand also numbered approximately 100, while 50 were from Canada, Mexico, Costa Rica, Cuba, Guatemala and Jamaica.

This was just supposed to be a family "get-together," but the whole world was listening as they talked about world peace, human relations, nurture of the spiritual life, ecumenicity and many other concerns. They heard a number of addresses in plenary sessions, the largest one being at the Greensboro Coliseum, where U Thant, Secretary-General of the United Nations, and Douglas V. Steere, Chairman of the Friends World Committee, spoke to over 8,000 persons.

The Quakers remind us that quality in the Christian life is vital. Since the Society began in England at about 1650 it has cast a long shadow of influence across the world. The total world-wide membership stands at only 200,000 today but its members are respected and listened to for what they are and not on the basis of how many they are.

We Methodists might well take corrective cognizance of the role this group has played and continues to occupy in our disordered and divided world. What could not the 11 million members of the new United Methodist Church do in America and in the world if we possessed the spiritual vitality and the human concerns of this Gideon's-army band of 200,000 Quakers!

In their beliefs, the Friends hold to many different points of view and practices but they possess a basic unifying element. It is this: that God is in the inner life and spirit of man. As they would say, "He is not remote or far away, but is a living presence in the world and in men." They further believe that "every day is a day of Creation" and "all history is sacred history."

As one of their number has stated: "They find God walking with them in the cool of the day and also in the stress and strain of business duty. . . . Through His presence felt within, Friends find their peace and power and fortification not only in green pastures and by quiet waters, but also in the valley of shadow and in the press of storm and danger. Quakerism is a religion of life and experience. It is a living, growing fellowship or brotherhood rather than a sacred and authoritative institution."

The Quakers are living and eloquent refutation of the idea that there is a basic conflict between experiential religion and social concern. In fact, as stated above, they frankly affirm that their sense of mission and motive for service is inextricably linked up with their vital relation to God. There was

a time when Methodism was much closer to this concept. Our emphasis upon the presence and power of the Holy Spirit in the life of the Christian whetted and did not dull the edge of our concern for people.

Too little is heard today in Methodism about the presence and work of the Holy Spirit in the life of the Christian. We lay stress not upon what God can do in and through us, but on what the educated mind can do, on what the organized congregation can do.

Perhaps if The Methodist Church returned to some of its earlier emphases it might lose from its membership some of its people who are now no more than camp followers and certainly not soldiers in the army of Christ. Of course, in recent years our growth has fallen off appallingly anyway, and now we seem headed toward net losses in the face of increasing population. If loss there must be, we would rather see The Methodist Church lose membership for the right reasons than for the wrong ones!



BISHOP INSPECTS ST. MARK'S PROJECT

Bishop Paul N. Garber inspected the building project at St. Mark's Methodist Church, Raleigh, recently. Now under construction is the sanctuary wing which includes the sanctuary on the upper level with classrooms and offices on the lower level. Completion of the \$280,000 project is expected in January. Shown looking over the construction work are, left to right: John W. Weigle, assistant to the minister; Dr. T. Edwin Perry, chairman of the Building Committee; Bishop Garber and the minister, J. Malloy Owen, III.



PATROL LEADER

Sterling A. Minor, son of the Rev. and Mrs. Harold D. Minor, Nashville, Tenn., was Senior Patrol Leader of Troop 33 (the Middle Tennessee delegation) to the XII World Jamboree of Scouting at Farragut State Park, Idaho, Aug. 1-9. Sterling received the God and Country Award at Belmont Methodist Church, Nashville, in September, 1967. The Rev. Mr. Minor, a member of the North Carolina Conference, is on the staff of the General Board of Education.

A Sunday Morning Prayer For My Small Church

Dear Father, hear my prayer this morning.

We are gathered here in Thy house to worship Thee.

We are known to each other, Father. There are no strangers here. We know each others virtues and faults. Each nobleness of character is known, as well as the shams, pretenses, deceits and hypocrisy. Lying schemes and intrigues are not kept hidden for long.

I fear there is not much love for Thee or each other among us this morning, Father, but a great tendency toward self glorification.

Grant, O Father, that we shall each sincerely confess our sins and seek Thy forgiveness, that we may receive a portion of Thy Holy Spirit, that there may be a turning away from these sins, and bring us back again next Sunday for a renewal of Thy Holy Spirit and a strengthening of our Christian purpose.

This we ask in Jesus' name, our Saviour and Redeemer. Amen.

MRS. LILLIAN B. SPENCER
South Mills

♦ ♦ ♦

This nation was born out of faith in God. It can continue to exist in freedom only as that faith remains forthright and strong.

J. Edgar Hoover

♦ ♦ ♦

Much may be done with those little shreds and patches of time which every day produces and which most men throw away.

CHARLES CALEB COLTON

Laymen's Day Is October 8

Methodist laymen across the nation will join those of other Protestant denominations Oct. 8 in the annual observance of Laymen's Day.

Theme for this year, developed by the department of United Church Men of the National Council of Churches, is "Christ's Ambassadors."

The General Board of Lay Activities of The Methodist Church has prepared a variety of resource materials for local church lay leaders to use in preparing for the observance, according to Dr. Robert G. Mayfield, general secretary.

Featured in the materials are articles by Mrs. H. E. Arterburn, Park City, Ky., and Dr. Edwin C. Ortman, Canistota, S.D., a series of quotations and thought starters and a suggested order of worship. Mrs. Arterburn is vice-chairman of the Louisville Annual Conference Council and a member of the general Board of Missions. Dr. Ortman has been lay leader of the South Dakota Annual Conference for the past five years.

Also in preparation for the Laymen's Day observance, the board has released the second in its "Ministry of the Laity" church bulletin series, "Jesus Sent These . . . Out" is the theme of the four-color production.

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► Issues and Opinions ◀

WESLEY'S EXPERIENCE

On May 24, 1738 John Wesley sat in a prayer meeting listening to a man reading from a book when he "felt his heart strangely warmed." From this experience Methodism was born. What was this experience, what brought it about, and what did it do for John Wesley?

The most vocal advocates of "experience" in The Methodist Church today will deny that the conditions prior to Wesley's experience will lead to "conversion." In the afternoon he had attended a service in St. Paul's Cathedral. This we cast aside as "too formal." Yet it was upon this that Wesley was meditating at the time of his conversion. He was especially impressed by the anthem. It was Psalm 130, and was probably chanted. That's too "ritualistic" for some of us.

Then, when he went to the prayer meeting, which we like to remember, the leader, instead of making an impromptu speech (the only way some can accept as the way to be led by the Spirit), read from a book. That's too cut and dried for some of us. Yet God spoke through these things.

Now, this is not to say that I believe we ought to limit our study, prayer and worship to these methods, but I do believe that we must not exclude them from our lives. Mature Christians have always found some of these helpful. Good books, good music, the spirit of worship, still help people find God and the meaning of life.

J. T. INGRAM
Morris Chapel, Kernersville



ANSWER TO AMERICA'S PROBLEMS

We, as a nation, are indeed in the midst of a time of great peril. The right for peaceful protest without violence is a just law for all citizens, both black and white. However, when this right is violated by means of destruction of private property and needless killings of, sometimes, innocent citizens, the only alternative is rapid enforcement of law and order by government troops, whenever and wherever necessary.

Yet, without any doubt, a most serious situation exists deep within the ghettos and slum areas throughout our nation today. Billions of dollars are spent on foreign aid. Perhaps it would be wise to spend a good percentage of that money here at home on our needy citizens, both black and white.

Some of our most prominent educators, along with other citizens of our beloved United States, have denied the very existence of God. The moral values of our

nation have reached an all-time low. Greed for money and material possessions has become so strong within the soul of many Americans that many have forgotten how to pray or the meaning of prayer.

The shameful death rate on highways throughout our nation shows the careless indifference by many citizens to the most precious gift of all which God has given them, the gift of life. The consumption of alcohol and narcotic drugs has now become a way of life to many people, young and old, throughout America today.

Servicemen are fighting and dying on foreign soil in defense of our country, while here at home we Americans are entombed in a grave of lust and greed. Love of neighbor, conscience, humility, honor, duty, patriotism, law and order, justice, have vanished deep into the evil bowels of iniquity.

The only answer to America's problems will be found through a renewed faith in God and in our Holy Bible and the great wisdom it contains. This is available to each of us.

JAMES L. BIEBINGER
Asheville



PERSONS CAN CHANGE

A landowner whose farm was on a dirt road was told that at last state officials had agreed to pave the road. All the other residents on it had agreed to give the state the required sixty feet right of way. But he would not agree and the road was not paved.

Why? He said his great grandfather, grandfather, and his father had lived there without a paved road, and he believed he and his son after him would do likewise.

This is a typical story taken from our day illustrating how some persons don't like change. We live in three different worlds—the world of nature, the world of men, the world of spirit. How can we cause these worlds to converge to make one world—a world that makes sense?

God comes to man. It is in His coming, says the Christian, that man experiences a single center of being and a single goal for living. It is by God's coming to us that we are able to understand our relationship to the world. No better way can be found to illustrate this change than that found in Robert C. Leslie's *Man's Search for a Meaningful Faith*, the first unit in the adult Foundation Studies in Christian Faith. This book is about man's search for faith—why he searches; the goal of his searching; the disappointments he finds in his search; the joy he experiences as he senses movement toward the goal of his searching and a better understanding of himself.

This will be your experience also as you join with others this fall in *Your Search for a Meaningful Faith*. Through this study you will come face to face with God, and you will be changed.

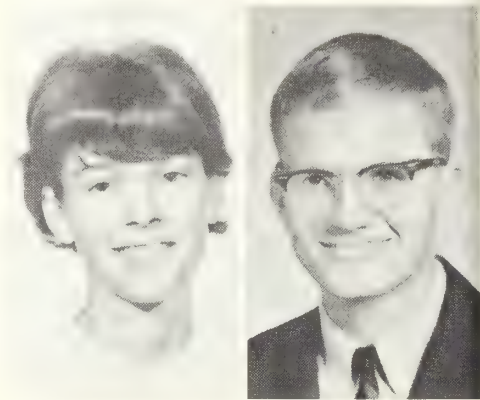
HOWARD L. COLEMAN
Thomasville

Two From N.C. To Be Missionaries

Two western North Carolina young persons will become overseas missionaries for The Methodist Church this fall.

They are Miss Roberta Lewallen of Winston-Salem and James R. Teal of Charlotte.

Miss Lewallen will go to Japan to work in the field of general education, while



LEWALLEN

TEAL

Mr. Teal will go to Singapore to work in the fields of education and church development. Both will serve for three years in the "3s" missionary program.

They are part of 26 young men and women being sent overseas for service in 14 nations of Africa, Asia and Latin America by the Board of Missions of The Methodist Church. These young persons presently are engaged in six weeks of specialized missionary training for their work at Drew University.

Miss Lewallen is a native of Forsyth County, and was graduated this spring from Pfeiffer College, Misenheimer, with an A.B. degree in Christian education. At Pfeiffer she was a cheerleader, secretary of the Student Union governing board, secretary of the Order of the Sundial, and a member of the Missions Club and the Christian Education Fellowship.

She was elected to "Who's Who Among Students in American Colleges and Universities," and is a member of Crews Methodist Church in Winston-Salem.

Mr. Teal received his A.B. degree in religion this spring from Duke University, Durham. At Duke he was treasurer of Alphi Phi Omega service fraternity, Phi Kappa Psi and the young Democrats. During the summer of 1966 he was a neighborhood worker in Operation Breakthrough in Durham, and is a member of Wesley Heights Methodist Church of Charlotte.

WRITERS

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Religion on the Current Scene

"THE BOOK FOR NEW READERS" TO BE THEME

The American Bible Society is out to win a wider readership for its Bibles and Scripture portions. Its theme for the coming year is to be "The Book for New Readers." It will be formally presented to the annual meeting of the advisory council, Nov. 13-14 in New York.

Representatives from more than 65 Protestant denominations, eight church-related agencies, and observers from Roman Catholic and Orthodox churches are expected to be in attendance. A progress report is expected to be made on work now going on toward production of a new translation in which Roman Catholic and Protestant scholars are involved.

Dr. John H. McCombe, Jr., ABS church relations secretary, also announced that more than four million copies of the New English Version New Testament, produced in paperback under the subtitle "Good News for Modern Man," have been distributed, with two million more now coming off the presses.

A 46% jump in scripture distribution in Africa over 1965 was reported, with a total of 8,150,000 distributed. This, however, represents only one Scripture for every 38 persons.

◆ ◆ ◆

N. C. Methodists On Mission Tour To Alaska

Probably as you read this, a group of forty Methodists will be on their way to Alaska. Among them are several from North Carolina: Dr. H. G. Allen, Statesville; Miss Mabel Cherry and Mr. and Mrs. W. F. Lawing, all three from High Point.

The combination mission tour-vacation, to last for two weeks, will give the members a chance to visit Totem Park at Ketchikan. From there, they will go by ferry through the Inside Passage to Sitka and to Juneau, Alaska's capital. Fairbanks, the Arctic Circle village of Kotzebue, and Nome—also in the far north—will be visited before they swing south and take in Anchorage and Seward. At Anchorage, Alaska's largest city, they will visit the campus of Alaska Methodist University. The Jesse Lee Home for Children will be an interesting stopping point in Seward.

In most of the places they visit, the tour group will see Methodist churches and spend time with Methodist pastors and laymen. Tour leader for this trip to the "land of the midnight sun" is the Rev. James S. Pemberton, a director in the Advance Department of the Board of Missions. Our work in Alaska is under the National Division of the Board of Missions.



SHILOH HAS OPEN HOUSE

Open House was held on Sunday afternoon, July 30, at this new parsonage of the Shiloh Methodist Church, Lexington. Built at a cost of \$31,800, it has four bedrooms, two-and-a-half baths, living and dining room, kitchen, den, utility room, double carport, back porch and basement. Paul Leonard, Mrs. Protus Koonts, L. J. Walser, Ellis Berrier, Claude Sink, Rev. and Mrs. L. E. Barden served as the building committee.

Duke Alumnus Wins Award

Louis Cassels, distinguished religion editor of the United Press International, has won the 19th annual Supple Memorial Award of the Religious Newswriters Association.

The Duke University alumnus was presented the award in July at a special dinner given by *The New York Times*. A native of Ellenton, S. C., Cassels was editor of the student newspaper, *The Chronicle*, during his senior year at Duke in 1942.

TRAFCO Urges Support of Bill

A special committee of the Methodist Television, Radio and Film Commission (TRAFCO) has voted to urge Methodists to write Congressmen to support a bill to establish a public broadcasting corporation, the purposes of which would be to increase the amount and quality of non-commercial educational television and radio broadcasting throughout the country.

Hearings on the public broadcasting bill, House Bill 6736, are now being held in the U. S. House of Representatives. A similar bill (S.1160) already has been passed by the Senate.

The public broadcasting corporation, which would not be a government agency, would be empowered to obtain grants from and make contracts with federal, state and private entities, to finance the production of TV and radio material suitable for use on educational stations, and to establish and maintain a library of non-commercial TV and radio programs.

The statement concerning the bill was approved by the TRAFCO committee July 16 in Chicago, it was announced by the Rev. Dr. Harry C. Spencer, Nashville, TRAFCO general secretary.

A part of the committee's statement follows:

"In supporting the bill, this special committee of the Television, Radio and Film Commission of The Methodist Church, cites the following reasons:

"1. The need for more funds for production of high quality programs on educational, cultural and religious subjects which commercial stations sometimes cannot afford to present.

"2. The need to deal educationally with significant controversial issues which commercial stations commonly avoid.

"3. The need to undergird and expand instructional television for public school education."

"The primary concern of TRAFCO is that public broadcasting be supported by the church, not for what it can bring or give to the church but for what it can furnish and provide for the people."



ANNIVERSARY CELEBRATED

Mr. and Mrs. Charles B. Hipps of Gastonia celebrated their Golden Wedding Anniversary on Sunday, July 9. They were honored at a reception that afternoon by their children, R. Harold Hipps of Nashville, Tenn., Trevylan F. Hipps of Miami, Fla., and Ruth Hipps Houser of Gastonia. Mr. and Mrs. Hipps are members of the Covenant Methodist Church in Gastonia where they have served as Communion Stewards for 31 years. Mr. Hipps is a longtime member of the Official Board, and Mrs. Hipps has taught in the Children's Division of the Church School for almost 40 years.

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Labor and Mission Combined at Antioch

By JOHN BORCHERT

ANTIOCH METHODIST CHURCH, nestled in the rugged mountains above Hot Springs, in the northeast corner of North Carolina, may become a symbol of an exciting new challenge for Methodist laymen.

The challenge is building—hard, hand labor building in Methodism's own backyard: America; building which involves laymen from other churches in other areas in the old-fashioned tradition of the house-raising of the pioneer.

For several years now the Western North Carolina Methodist Conference has been gaining a reputation as a region where Methodists are willing to leave their homes for weeks to go outside the state—mostly overseas, and build churches or give medical assistance to other people.

Expeditions have gone into Puerto Rico, Costa Rica and to the Yuma Indians in Arizona to build, and into Bolivia for medical work. The men—and women—who have gone to labor for Christ have returned with thrilling stories of a new awareness of Christ in their lives and a new appreciation of the people for whom they labored.

It all began in March of this year, when Dr. Embree H. Blackard, then superintendent of the Asheville District, threw out a challenge to Methodist lay speakers during a retreat at picturesque Hinton Memorial Rural Life Center, Hayesville, N. C.

The projects outside the Conference are worthy, he told the men, but there is also a great need for this type of personal involvement at home. Why not give time and labor right here? Of immediate need, he said, was Antioch.

Antioch is a church of 49 members on a circuit with Fairview (on the edge of Hot Springs) and Hot Springs Church in the center of the tiny mountain community.

For years the members had struggled to build a new, useable, weather-resistant

church. First, an educational wing was added to the old sanctuary, which was then sold to a family which had lost a house by fire. Then the new sanctuary, of concrete block, was constructed and opened in September of 1966. Much was left to be completed: an outer wall, a kitchen and other interior finishings.

When volunteer labor was available (after harvesting of crops) money wasn't. When money was, labor was in the field. A Duke Endowment grant ran out its deadline, but an extension was secured. The work had to be completed. Here was the challenge issued by Dr. Blackard.

Harold Bowling of Asheville, from Haywood Street Methodist Church, told about the retreat from which the project developed:

"Our laymen were talking about missions projects in South America and Mexico. When we finished, Dr. Blackard said there was need for such mission work in our own district. He pointed to the need at Antioch."

"At the meeting," Mr. Bowling continued, "a layman from Asheville, Frank Rymer, asked what it would take to finish the work at Antioch. I said about \$1,000. He told me he would supply the money if I would get the volunteers. Several of the men responded to the challenge at the retreat."

The Wednesday after the retreat Mr. Bowling and Tom Holmes of Mills River came to Hot Springs to consult with the Rev. Harry Sellers, then pastor of the Hot Springs Charge. Plans were drawn for three Saturdays of work by the volunteers to finish the brick veneer work.

The Antioch members leveled off the footing which had been planned for stone. They secured lumber needed for the roof, prepared scaffolding, and made other preparation for the coming of the volunteer workmen.

For three Saturdays men drove across the Appalachian Mountains to Antioch to work on the church. In the absence of stone masons, brick was substituted for stone and the work moved to completion.

"It was hard to get out of bed at 3 a.m. and go up there," said one man. "I almost turned over and went back to sleep. But I knew my place was there."

The Rev. Mr. Sellers, in his fifth year as pastor for the Hot Springs Charge, said, "A pastor preaches about making unselfish testimony in daily life; surely he shouldn't be surprised when a sacrificial witness is made by Christians. I confess, though, that it was hard for me to imagine that men today could be so self-sacrificing as these men have been. Their witness inspired the same kind of self-sacrifice in us. Some men from Antioch let gardens and farms go without needed attention, in order that they might work on the building."

"As Harold Bowling prayed for God's blessing on our noon meal and on our work," the pastor continued, "he thanked God for the 'privilege of service' which was ours that day. These words helped me to see



Rev. Harry Sellers (left) chats with Fred Barnett, Antioch lay leader.

that these men were not merely performing a religious duty; they had found a sense of Christian joy through serving."

Odell Owens, Jr., a mason contractor, of Etowah Methodist Church had been on Christian volunteer labor missions to Puerto Rico and Costa Rica. He and Jimmy Allen, another western North Carolina Methodist who had been on Conference overseas missions, responded to Dr. Blackard's challenge.

In commenting on the project, Mr. Owens said that there were "three important things we did at Antioch: we built a building, we shared Christ with each other, and I received fellowship and spiritual insight."

"The thing we all need most," he continued, "is to meet people where they are and get on their level. We have no challenge in the American Christian Church today. Here, at Antioch, we had a challenge to Christian service and witness."

Fred Barnett, lay leader of the Antioch Church, farmer and brother of the Rev. Lee Barnett of Brevard (N.C.) College, said, "It's been a blessing to us. We are really thankful for it. It looks like this was sent from the Lord. We have been like poor people—trying to do something, but having a hard time getting it done."

Clarence Lawson, a stone mason along with his brother, Elmer, said, "Me and Elmer have done a lot of free work before, helping people build houses for a service club, but this type of work means a lot to me" referring to the Antioch project.

The Lawsons, along with two other brothers, Everett, a farmer, and Arthur, a forester, had put in days of labor in the past for their Antioch congregation. But they said they were gaining a new sense of service from seeing others come into the mountains to aid the work. "I can't express in words what this means to me," Clarence Lawson said.

"It is amazing to see the spirit which



Odell Owens (cap and white sweat shirt laying bricks) lays bricks while boys mix concrete and others lay brick.

prevails when people work together," said Tom Holmes of Mills River. Mr. Holmes' wife was reared in Antioch Church, and he is responsible for the lay speaking program of the area. Twice a year he appears in the Antioch pulpit as a lay speaker.

"This work deepens my spiritual life," he said, "and gives me a better appreciation of these people. It helps me to take my eyes off myself and hang them in the direction of other people."

Some of the Antioch people had felt that being a small church, in the country, they were alone and unnoticed in Methodism's connexional system.

"This, unfortunately, is too often the case," Mr. Holmes said. "These people have told me they are overjoyed at what has happened. They call it a blessing from heaven. To hear this could bring me no greater reward."

Besides Methodists, there were some

Baptists and Presbyterians in the Saturday labor crews at Antioch, giving the undertaking an ecumenical flavor.

"This fellowship in labor and mission is difficult to describe," said the Rev. Mr. Sellers, "but it has been the kind of spiritual experience I wish every church could have. The really wonderful things that happened were:

"That a group of men caught a vision of mission beyond the local church but within their own district, and that we at Antioch received their help and participated in the project ourselves without feeling that we were just the objects of mission."

The pastor said 19 laymen had come from other areas to help with the work alongside 30 men from the Hot Springs Charge, including Antioch. Several women prepared food in the form of covered dishes for the workers during the Saturday lunches.

what we seek and pray for—"Verily, they have their reward," he said of those who sought shallow praise of men in their prayers.

As well does our Lord warn us about self-deceiving selfishness in our relationship to God. Even the Disciples had difficulty here, "Lord, now what are we going to get out of it?"

The deeper secret He then makes clear to us—if we seek our own satisfaction, religion in time becomes drab, meaningless and dull. If we are more concerned about others, if we measure our lives in terms of giving instead of getting, if we lose our lives in the work of the Gospel, lo, we find them—blessed, strengthened, healed, joyful.

Why be faithful to the church? So our lives can be made a blessing to others.

CALVIN LEONARD
Central Church, Asheboro

★

UNRAVELING OUR CHRISTIAN LIFE

Penelope, in Homer's epic poem, was forever faithful to Ulysses. During his absence, she was courted by many suitors. They were all asked to wait until she had woven a certain garment. The garment was never completed since each night Penelope secretly unraveled the day's work.

The thing that stands out in my mind is how Penelope worked all the day weaving, and then at night secretly undid all that she had accomplished.

It occurred to me that our churches are filled with people like Penelope in this practice. We are supposedly engaged in the task of weaving the fabric of a new life in Christ, but "at night" we secretly or openly, unravel it all!

How do we accomplish this bit of deception? We do it in any number of ways—by speaking careless and hurtful words, by spreading malicious gossip, by less than honorable business practices, by smugness and complacency, by late hours on Saturday night that do not leave us in a proper frame of mind or state of soul to receive the "true and lively Word" into responsive hearts on Sunday morning.

W. I. JACKSON
Garber Church, New Bern

What Pastors Are Saying in Church Bulletins

★

ONE JUST MAN

Several times in the Scriptures it is recorded that God was willing to spare some wicked city if even a small core of righteous men could be found among its citizens. Jeremiah recorded that Jerusalem could have been saved if *one* just man could be found.

It is easy to see that the power of one individual can become very great if he is linked with a holy and eternal cause. England was saved from the horrors of a French Revolution by the religious revival fanned into flame by John Wesley. Mahatma Gandhi led India into an independence which a million men under arms could not have won. Winston Churchill gave Great Britain the faith they needed to stand up against Hitler in the black days of World War II.

And don't overlook the miracle which came through the one who hung upon the cross.

Through the strength and faith supplied by Christ, any one soul dedicated to righteousness and without thought of self, multiplies himself a thousand times. God is still looking among our cities and churches today for *individual* just persons.

T. R. MCKAY
Town Creek Charge, Leland

★

ARE WE HOLLOW?

Two small boys, standing in front of the scales of a store, nudged each other and began to grin when a very fat woman hauled herself upon the weighing platform.

The penny tinkled down, and they craned their necks. But something was obviously wrong with the mechanism of the scales—the pointer went straight to seventy-five pounds and remained there.

"Can you beat that?" one kid whispered. "She's hollow!"

Is there a lesson here for the church today? We have grown so tremendous in size. We Methodists swell with pride when we tell others we are the largest Protestant denomination in America, and that we raise

millions of dollars each year to keep our organization functioning.

If, however, we step on God's scales to be weighed spiritually, doubtless our spiritual weight would not be in line with our physical size. The verdict might be that of the boy concerning the fat lady: "She's hollow inside!"

In a world that is on the move, what power do we manifest to move men in the right direction when we throw our weight around as a great church in physical proportions?

More frankly, let us face the fact that the church is made up of individuals.

Are you a praying, paying, worshipping, witnessing, working church member, or one that is hollow on the inside and therefore ineffective in the community?

DWIGHT B. MULLIS
Central Church, Shelby

★

AS WE SOW

It was long the custom in the small country church at Deep Creek to give the visiting minister the offering, not being able to support a full-time pastor. On a certain Sunday the visiting preacher brought his eight-year-old son with him for the service, who put a quarter in the collection plate alongside his father's half-dollar. After the service, the deacon paid the preacher—seventy-five cents, the entire offering! The little boy said to his father, "If we had put more in we would have gotten more out of it!"

The Apostle Paul put it in another figure of speech, "If you sow sparingly, you will reap sparingly!" The universe is orderly and exact in its moral judgments—we reap what we sow.

What do you get out of church, out of prayer? Is your religion a burden to carry, or wings to carry you? The universe rewards responsible effort, faithful commitment, sincere devotion. Indeed Jesus has warned us about our motives—life might just give us

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Scandinavian Caravan Report

July 29, 1967

Dear W.N.C. Methodists,

We are now in our second month of travel, and we are having some very interesting experiences as "common" tourists; but we wish to take some time out in order to catch you up-to-date on our visit to Scandinavia. Our first letter was written just after we arrived in Finland; therefore, I will begin there and tell you of our two weeks in Finland and Denmark.

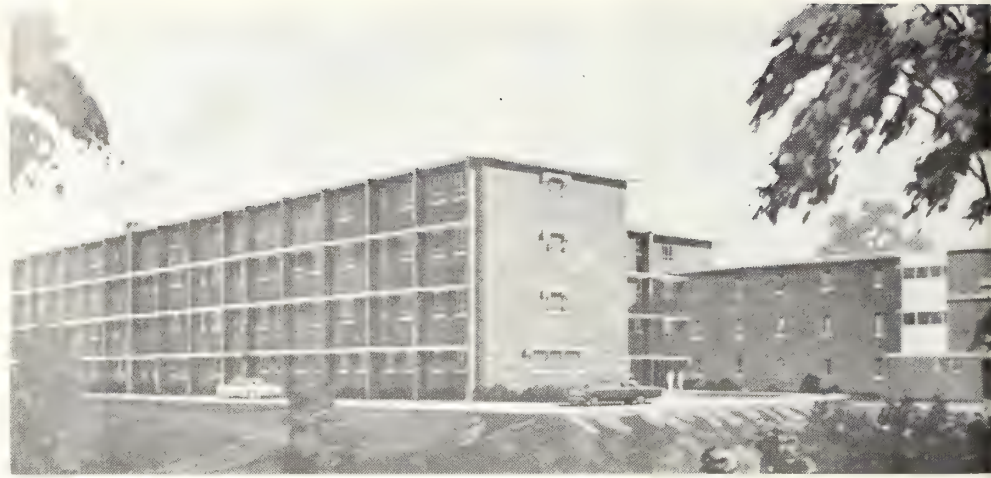
All of our travel in Finland was provided by our host, the Rev. Mr. Thor Blomberg, who came to us with the Scandinavian caravan last year. After leaving the Methodist Church in Tampere, which is supported by our WNC Conference, we traveled with Thor and four of his young people to Camp Jumijarui, Finland's Methodist youth camp. We were there only one night, but we really had a delightful time. The last caravan that came over had to walk part of the way to the main area of the camp, but we were fortunate enough to ride, though very "bumpily!"

Presently the only buildings are a main lodge and dining hall and a kitchen. Connected with the kitchen is a new and very nice sauna bath, which we all thoroughly enjoyed. Many of you may not believe that we ran from a 180-degree steam bath to a 60-degree lake several times, but we did. That night we saw slides of how Jumijarui is being built, and we were all very pleased and proud to learn that each year \$1500 is sent to this project from our national MY Fund. We were at Jumijarui only one night, but we all wished to stay longer since we had such a wonderful time there.

Our last three nights were spent in Grankulla, where some of us were again in homes. We could never begin to tell you enough about Thor (who is the director of the youth work in Finland) and his family or of our stay with the people there. The Grankulla church is very small, but Thor's work is very strong. He definitely needs some help and support, however, for his living conditions are poor; he cannot use his heating system again this winter and has nowhere to move. Any aid that could be sent to him we know will be tremendously appreciated.

We traveled back to Stockholm by steamer on July 4. At breakfast Mrs. Blomberg had placed red, white, and blue flowers on the table for us. Just before boarding our steamer, she and some of the girls pinned small bouquets of the same flowers on each of us girls. Then, as our ship left the harbor, we all stood on deck and watched a large American flag billowing from the stern of a U.S. Navy ship docked there in Helsinki harbor.

After a free day in Stockholm, which most of us used for shopping, we boarded the train at 9:00 p.m. for Copenhagen. We arrived at 8:30 and were met by two young people who took us to Jerusalem Church,



GRANT MADE TO HOSPITAL IN INDIA

The United States Agency for International Development (AID) has awarded \$459,000 for this new wing at the training hospital of Ludhiana Christian Medical College in India. The college is ecumenical, being supported by 23 missionary societies and agencies with staff members from 11 countries. Ludhiana trains more than 300 doctors and 175 nurses annually, and treats 100,000 patients each year. The Methodist Church, through the World Division of the Board of Missions, is one of its supporting agencies.

where we had breakfast, and which was our headquarters for the day.

That night we met with the older youth fellowship members and went rowing on a beautiful lake just at sunset. The rest of the evening was spent in a home, where we had better opportunity to get acquainted and from where we went to our hosts and hostesses homes. Our second night we were at Tivoli for a very pleasant evening.

Our next stop was Eshjerg, on the south-eastern coast of Denmark. We spent a very interesting Saturday evening there talking with the minister, the Rev. Mr. Nieberg, who told us of the war and the underground movement, in which he took part.

The next afternoon found us traveling with Knud Kristensen of last year's caravan to his small home town of Vonge, where we lived for three nights.

Vonge is completely unexplainable for a letter such as this. The people were wonderful to us, to say the least. We were offered food, food, food, and more food—and "no" was never a proper answer. We took small trips and always had wonderful fellowship with our friends there. Though we felt we could never eat again or take so much marvelous hospitality, we were indeed sorry to leave our Vonge homes.

Now we are hopping around Europe, seeing and doing many things in many places. It's really quite nice but we certainly miss being in the homes and getting to know the people in the different countries.

We have about fourteen days before we arrive home, and I must say that we look forward to that day. But this indeed has been a summer full of experiences which we shall never forget.

Thank you for backing us with your interest in this venture. God bless you all.

Sincerely,

STARR BARNHARDT

(Writing for the 1967 Caravan)

Brussels, Belgium

National MYF Meeting Scheduled

The top leadership of the nation's Methodist youth will attempt the task of "catching up to God, where he is working," Aug. 20-26 in Berkeley and San Francisco, Calif.

The annual meeting of the National Conference of the Methodist Youth Fellowship (NCMYF) is scheduled for Pacific School of Religion in Berkeley. Some 125 participants, including some adult leaders and presidents of annual conference youth groups, will meet under the leadership of Mark Sheldon, chairman of the NCMYF Council and a sophomore at Illinois Wesleyan University.

Theme of the session is "What in the World Is Going On?" Small "search groups" will meet daily to study concerns and questions, seeking how to relate "effectively to God's people and to God's work." Most of three days will be spent in San Francisco for "exposure" to various aspects of the city's life, including the controversial Haight-Ashbury District, and how the church is relating to them.

Program leaders will be Dr. Don Garrity, chairman of the sociology department of San Francisco State College; the Rev. Dr. Authur Foster of Berkeley Baptist Divinity School, and the Rev. Cecil Williams, associate pastor of Glide Memorial Methodist Church in San Francisco.

The limited business of the conference will include election of new members to its council, and discussion of national projects for the coming year.

Participants will include 20 leading youth from the Evangelical United Brethren Church, which will unite with The Methodist Church next spring, along with representatives of several other denominations and faiths. Two youth will attend from Brazil and Chile.

Planning has been directed by Sheldon; Lee Kurtz, EUB youth chairman from Topeka, Kans., and the Rev. Kenneth J. Mitchell of the national Methodist Board of Education staff, Nashville, Tenn.

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Trustees Plan For Greater Junaluska

The trustees of the Lake Junaluska Methodist Assembly met in annual session Aug. 4-6 and laid plans for expansion in facilities and in breadth of program.

It was announced that heating is now being installed at Lambuth Inn to make it the first all-season meeting center on the assembly grounds. In addition to housing the Interpreter's House and its meetings, Lambuth Inn and other assembly facilities are being offered on an ecumenical basis to religious groups for their meetings. Dr. Carlyle Marney, who heads the Interpreter's House, told the trustees that he hopes this newly founded institution will serve as a "way station for those making their Christian journey to greater faith." The name of Interpreter's House is derived from the famous "way station" of *Pilgrim's Progress*.

In commenting on plans to broaden the scope of its program, Dr. J. Manning Potts, the executive director, stated: "We are now thinking of the Lake Junaluska Assembly as a Southeastern Jurisdiction institution making its contribution to the world as an international Methodist Center. We are also looking forward to serving as a world ecumenical center for study and training through the Interpreter's House."

Five new trustees were elected. They are William Dooley, Lake Junaluska, N. C.; Judge William Meadows, Miami, Fla.; Kenneth Partin, Asheville, N. C.; Dr. Spencer Rice, Columbia, S. C.; and Dr. Wilson O. Weldon, Nashville, Tenn.

Among other matters reported were the following:

- Visitors and finances are ahead of last year in spite of much inclement weather.
- The new camping area, located on the site of the old Camp Adventure, is now in use with 57 family campsites.
- A new sight-seeing boat—Cherokee III—has been in operation since June.
- Most of Lambuth Inn is now air-conditioned and it together with the Terrace Hotel have been painted and have undergone other repairs.

The Long-Range Planning Committee of the trustees, headed by Bishop H. Ellis Finger, Jr., Nashville Area, was asked to study the establishment of a religious drama for the Assembly grounds. "This must be a drama which would feature many denominations," said Dr. Potts. "It would show the contributions of these faiths in a great pageant."

Last Sunday was observed as annual Junaluska Sunday, with special collections to go for the cost of the Cherokee III boat.

Dr. Edwin L. Jones, Sr., Charlotte, who has been chairman of the board for approximately twenty years, presided. Other officers of the trustees are W. Hugh Massie, Waynesville, N. C., vice-president; Dr. Lee F. Tuttle, Lake Junaluska, secretary; and George D. Finch, Thomasville, assistant secretary.

The executive committee of the Assembly will meet Nov. 10 at Lake Junaluska in its next scheduled meeting.

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Aug. 9-16: Biennial Convocation of National Fellowship of Methodist Musicians, Oberlin Conservatory, Oberlin, Ohio
- Aug. 20-26: National Conference of Methodist Youth Fellowship, Pacific School of Religion, Berkeley, Calif.
- Aug. 28-Sept. 1: Annual Conference on Religious Architecture, New York, N.Y.
- Sept. 5-8: National Consultation on Church and Community Life, Ohio State Univ. Campus, Columbus, Ohio
- Sept. 18-19: Methodist Committee for Overseas Relief, New York City
- Sept. 19-20: Annual Meeting, Commission on Public Relations and Methodist Information, Church Center for UN, New York
- Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

LAKE JUNALUSKA ASSEMBLY

- Aug. 9-13: Southwide Lawyers and Physicians Conference
- Aug. 11-14: Conference on a New Day in Christian Education
- Aug. 13-18: Candler Camp Meeting
- Aug. 13-18: Conference on Evangelism
- Aug. 13-18: Spiritual Life Conference
- Aug. 14-18: Church Business Managers Conference
- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference
- Aug. 31-Sept. 5: Dept. of Finance and Field Service
- Oct. 6-8: WNC Workshop on Creative Arts

NORTH CAROLINA CONFERENCE

- Aug. 12 : Cabinet Meeting
- Aug. 12-13: Lay School of Evangelism, Methodist College, Fayetteville
- Aug. 13-19: Senior Workshop, N. C. Wesleyan College, Rocky Mount
- Aug. 26-27: Conference Laymen's Retreat, Methodist College, Fayetteville
- Aug. 29-31: Pastors' Conference on Evangelism, Methodist College, Fayetteville
- Sept. 1-2: Subdistrict MYF Workshop, Methodist College, Fayetteville
- Sept. 1 : Greenville District Family Picnic
- Sept. 4-6: Training Session of Church School Consultants, Camp Chestnut Ridge, Efland
- Sept. 4 : New Bern District Family Retreat, Camp Don-Lee
- Sept. 8 : Wilmington District Staff Meeting
- Sept. 11 : Meeting of District Directors of Christian Vocations and WSCS Sec. of Missionary Personnel, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 11 : Bishop's Committee on Church Architecture
- Sept. 11 : Wilmington District Picnic and Ministers Meeting
- Sept. 11 : District Secretaries of Evangelism, Methodist Building

WESTERN NORTH CAROLINA CONFERENCE

- Aug. 14 : Waynesville District Builders Club Rally, Sylva, First Church, 7:00 p.m.
- Aug. 17 : Marion District Layman's Stewardship Rally, Morganton, First Church, 7:30 p.m.
- Aug. 21 : Albemarle District Builders Club Rally, Albemarle, Central Church, 7:30
- Aug. 22 : Statesville District Builders Club Rally, Hickory, First Church, 7 p.m.
- Aug. 24 : Marion District Builders Club Rally, Marion, First Church, 7 p.m.
- Aug. 24 : Salisbury District Builders Club Rally, Kannapolis, Trinity Church, 7 p.m.
- Aug. 25 : High Point District Builders Club Rally, High Point, First Church, 7 p.m.
- Aug. 27-Sept. 1: Young Adult Wilderness Hike, Great Smoky Mtns. National Park
- Aug. 28 : Gastonia District Builders Club Rally, Gastonia, St. John's Church, 7 p.m.
- Aug. 29 : Charlotte District Builders Club Rally, Charlotte, Dilworth Church, 7 p.m.
- Aug. 31 : Thomasville District Builders Club Rally, Thomasville, Memorial Church, 7:30 p.m.
- Sept. 1 : Greensboro District Builders Club Rally, Greensboro, Centenary Church, 7:30 p.m.
- Sept. 3 : North Wilkesboro District Builders Club Rally, North Wilkesboro, First Church, 3 p.m.
- Sept. 5-6: Annual Retreat and Briefing Conference for District Missionary Secretaries, Charlotte
- Sept. 9 : WNCC Coaching Conference for Schools of Missions, Kannapolis, Trinity
- Sept. 10 : Asheville District Coaching Conference for Schools of Missions, Asheville Groce Church, 2:30-4:30 p.m.
- Sept. 11 : Greensboro District Mission Society, Reidsville, First Church, 7:30 p.m.
- Sept. 11 : Statesville District Ministers Retreat, Camp Carrollwood
- Sept. 12 : Workshop on Parish Papers, Asheville, Groce Church, 9:30 a.m.



Woman's Activities



N. C. Conference

MRS. H. W. DOUB

METHODIST WOMEN SET RECORD FOR GIVING

In the wake of reports of slight declines in amounts given by Methodists for missions through most channels last year, a report just released shows that the giving of Methodist women to missions is up.

The increase in Methodist women's giving in fiscal 1967 (the 12 months ending May 31) continues a 27-year upward trend, and brings to \$236,000,000 the total they have given for missions and other causes since 1941.

This year's total of \$13,816,367 is a record and represents an increase of 2.4 per cent.

There are 1,650,000 Methodist women in 36,000 local Woman's Societies of Christian Service and Wesleyan Service Guilds in the 50 states.

The giving of Methodist women through Societies and Guilds provides about 40 per cent of the income of the Board of Missions for its work in the United States and 48 countries overseas. The women's giving is the largest single source of Board income and virtually the only one that showed an increase in fiscal 1967. Other major sources, including World Service, Advance Specials (both National and World) and the Methodist Youth Fund, declined slightly from 1966 totals, year-end figures reveal.

In fiscal 1967 as in previous years, the largest channel for giving by Methodist women through the Societies and Guilds was the annual pledge which each member makes to her local unit.

The "pledge to missions" giving is undesignated by the donor as to its use by the Woman's Division, since it is given to the whole Board of Missions program to be used as the Woman's Division directs. Other major channels of giving—"cash for supply work" (designated gifts to mission projects), the "Call to Prayer and Self Denial" offering in October, and supplementary gifts (another kind of designated giving)—provided the remaining \$2,567,605 given by Methodist women in fiscal 1967.

The missionary giving of Methodist women makes possible a very wide variety of ministries at home and overseas in the fields of missions, Christian social relations, leadership training, spiritual development and other fields. But, even this year's level of giving is insufficient to meet many of the needs of the Board's worldwide program.

"There are 1,400 men and women serving abroad as missionaries," Miss Florence Little, New York, treasurer of the Woman's Division of the Methodist Board of Mis-

sions, explained. "These include young men and women serving short terms, as well as the career missionaries. They are psychiatrists, social workers, teachers, preachers, community center directors, doctors and nurses. At home are the 2,000 deaconesses, social workers, missionaries, ministers and other workers serving the National Division.

"Methodist women support all these workers at home and overseas through their giving. In addition, this giving provides homes for retired missionaries and deaconesses, and for their pensions.

"In the field of Christian social relations, Methodist women support the cause of peace and international justice. At the Church Center for the United Nations in New York, for example, a vigorous effort is made to relate the church to the world of nations. And World Understanding Workshops are conducted across the country.

"All these and many other ministries are made possible because Methodist women give to missions as their response to the love of Christ."

Miss Little attributed the continuing increases in giving to careful interpretation of the need for mission funds and of how the money is used, and to the heritage of many years of missionary concern on the part of Methodist women. "For a century, Methodist women have organized themselves to give to missions," she said. "They have given money, time and searching study to God's Word and to the world. And women have a special talent for caring about meeting the needs of other persons."



W. N. C. Conference

MRS. JOHN C. WRIGHT

WNC CHURCH AND COMMUNITY WORKERS

Summer is a busy time for Church and Community Workers—but every month is a busy month for these dedicated young women working in seven areas of the Western North Carolina Conference.

But summer is special—there are Vacation Church Schools to plan, camps and retreats for the Methodist Youth Fellowship members, the Annual Meeting of the Woman's Society of Christian Service and the School of Christian Mission . . . along with the day-to-day schedule of visits, counseling and teaching in leadership classes.

The seven young workers out in the frontline of leadership training in Western Carolina are Miss Edna Swaim, Anson County; Mrs. Arthelia Brooks, Burnsville; Mrs. Phillip Neal, Asheville; Miss Mary

Hardin, Lincolnton; Mrs. Pearl Stanley, Warrensville; Miss Carolyn Thorne, Denton; Miss Carolyn Waybright, Cherokee.

Miss Swaim, who is finishing her two years as a US-2 in Anson County in September, has done outstanding work in every area of church work in cooperation with the Group Ministry. She plans to be married in early fall and will move to the North Carolina Conference.

Mrs. Arthelia Brooks is a deaconess and has been in the Yancey County area for many years doing fine work, especially among the young people. One unusual feature of her program includes the ministry to the prison camp of her area, conducting worship services for inmates.

Mrs. Neal, the former Miss Margaret Calbeck, is working half-time in the North Buncombe-Madison County area, developing leadership in seventeen small Methodist churches in this mountainous area.

Miss Mary Hardin is finishing her first year in the west Lincoln county area, which includes twelve churches with a membership of 88 to 256 persons. The splendid progress of work in this section proves that there is a fine leaven of dedicated spirits planning together to accomplish all that is taking place in West Lincoln now.

In May Mrs. Pearl Stanley began her work in Ashe County, serving on the Creston-Green Valley Charge, which was one of the first projects for Church and Community Work in the WNC Conference.

Miss Thorne has been a worker in the Denton area for several years. The effectiveness of her training is shown in the fine development of Youth Work and of Woman's Society work in recent years. Last year she became a deaconess in The Methodist Church and she plans to begin work in religious education in another city in the near future.

Miss Carolyn Waybright, the newest worker in the field, has charge of the Day-Care work in and around Cherokee. This work has grown rapidly in the past year and is partly sponsored by the U.S. Government, and all of this makes her days more than full of all kinds of supervisory activities.

In a recent report to the Town and Country Advisory Committee, Mrs. Orell Lineberger of Stoneville, chairman, says that another worker will come to Western Carolina soon—one who is well known to the women of the conference. She is Miss Vera Falls, a deaconess, who was at the Cherokee Methodist Center for six years. She will be in the Upper Cleveland County section, a new territory for Church and Community Work.

What do these workers do? What objectives do they have as they plan with a Group Ministry? The objectives are as wide as the mission of The Methodist Church, as a whole. But, put in simple words, they are these four aims: "to discover, enlist, train leadership; help people help themselves; to help people see needs, find ways of working together to meet needs, and to carry through plans for building Christian lives, churches, communities; to encourage persons to have a concern for the welfare of ALL people in the local community around the world, and be will-



MISS CAROLYN WAYBRIGHT



MRS. PHILLIP NEAL



MISS CAROLYN THORNE



MRS. ARTHELIA BROOKS

ing to seek means whereby needs may be met; to 'make the Lord Jesus Christ known' in town and country—and to bring to bear on all human life the spirit and principles of Christ."

In addition to their church-related activities, the Church and Community Workers reach out to other community agencies to assume some responsibility in the planning in community action programs, Headstart, Neighborhood Youth Corps, Job Corps, adult literacy programs, remedial programs, mental health, community recreation, day

nurseries, senior citizens programs, day and resident camping, ministering in resort areas, and interdenominational and ecumenical programs.

The Western North Carolina Town and Country Work is a small part of the one hundred such projects in the United States under the National Division of the Board of Missions. Miss Betty Letzig of New York is director of Church and Community Work in the Town and Country Work Department.

"One is a Hundred" is the title of a

leaflet recently published on Church and Community Work. It states, "Workers serve in a geographical area, working with pastors and people in developing leadership and program in local churches. The worker cooperates with community agencies such as local government units, farm organizations and schools, in meeting the total needs of the people in building a better church, community, and individual lives."

The workers in Western Carolina are doing just that, they are fulfilling the mission of "making Christ known."

ON A WIDE CIRCUIT

By W. W. REID

We Don't Recognize Our Greatest Army

The months of May and June, 1967, saw the largest "parades" of American youth in the history of the nation. They weren't protesting anything; they weren't demonstrating for or against any "cause" or "ism"; they carried no placards nor banners, nor did they shout any slogans that jeered, or denounced, or satirized their elders or their nation. They were—and are—America's most powerful army for today and tomorrow—the "regular" army of young people going "on leave" from school classes for the summer.

It is estimated that 1967 finds some 6,000,000 American youth enrolled in higher education—colleges, universities, and professional schools. Population and age increases and new emphasis on education indicate that by 1975 we may expect 9,000,000 in such institutions. In addition, secondary schools now enroll more than 16,000,000 youth; and the elementary schools more than 40,000,000. This is, indeed, a sizeable army—the nation's hope, strength, and security.

It is unfortunate for youth (and for those adults "conditioned" to look askance at youth) that this "army" and its long and sometimes arduous "training" for service seldom are considered "news" in our mass media of communication. The radio blares forth, the TV cameras rush to action, and

the newspapers vie for bolder headlines when *one youth*, or a group of them, commit some act of violence that shocks society; and our minds and eyes are fed a continuous diet of stories and pictures of youthful bandits, disorderly groups of rioters, dope addicts, "joiners" in any protest, and a confusion of miniskirts, abbreviated slacks, curling hair and beards—not "evil" or "criminal" but indicating a protest against conventions, and a desire for attention or "recognition."

The law-breaking, the queer, the capricious behavior of the few—often the very few—become "news" on the media of communication; the law-abiding, "normal," courteous and well-behaved *great majority* are too common to be "news." (The journalism schools define "news" as "what people do"; but in actual reportorial practice it is the unique, the abnormal, the anti-social, and the bizarre things that people do that find their way into print).

And this is unfortunate for at least two reasons. In the first place, it gives us a warped and wholly false "image" of the new generation. We have difficulty in not identifying *youth* (all youth) with the few who are in print on our front pages because of their "moving away from center" (or from society's edicts concerning their behavior; and we never see, and seldom hear about that far greater "parade" in and from our schools—the millions who are not dropouts, or addicts, or delinquents).

Worse yet, our young people do not know themselves as they really are. They see only this mass communication "news" of youth. Those in the news are "recognized"; this is the road to the recognition

that makes one stand out as an individual, stand out from the crowd. There is a "contagion" that can easily catch hold of one when recognition through publicity singles out a person or a group from others: this is why excessive picturing of long-haired boys, or short-skirted girls, or rioting students will often give rise to a new trend, or fashion, or activity. If these episodes were given their rightful and proportionate place in the press and not blown up, many of these social excesses might be avoided.

I have before me a copy of the *Windber Era* (Windber, Pa.; population 9,000) of May 17. About a fourth of this 32-page weekly is devoted to *news* of the young people attending and graduating from the four high schools of the surrounding area. Here are *pictures* of the activities of couples and small groups, class officers, activities of the clubs, plans for the summer and for college; and brief essays by graduates (pictured) with such titles as: "Preparation Said Vital to Future," "Seniors on Brink of Being Adults," "Learning Process Must Never End," "Challenge Awaits 1967 Graduates," "Being a Christian Is My Aim." Here is worthy recognition of "average American students." How much more normal and representative than stories of delinquency!

Some other papers, I know, similarly recognize their community youth. But not nearly enough mass communication—not even church media—do. A wider emphasis on, and recognition of, "the great good in the great majority of our youth," their improved image of themselves—and our true image of them—could lift them to new social and moral heights.



Did you know that *teachers* go to school? They have to learn better ways to teach you. They have to learn new ideas and new activities that help you grow in God's world. There are many people here at Lake Junaluska who are learning to become better teachers. At one end of the lake, is a special building where classes are held for these teachers. It is called Shackford Hall. It contains all the things a teacher needs to help him learn good ways to teach.

At the other end of the lake, near the cross, is another building, called Lambuth Inn. Many people meet here to learn other things. Some come to learn how we can live together as people of different races. Some come to learn how we can live together as people of different beliefs and faiths. Everyone comes to learn how he can serve God better.

BIBLE QUIZ

Hidden in the letters below are the names of seventeen Bible children. Can you discover who they are?

A D A V I D S T M C M
R G B E N J A M I N Q
C P E C V G M Y R A O
I Z D A L A U H I B D
D A N I E L E D A E X
J S E N C E L W M L N
O U G O J O S E P H U
S J O N A T H A N S E
I S A A C P M O S E S
A J N S O L O M O N R
H S B A B S A L O M T
M J A P H E T H R F K

LET'S BE FRIENDS

Friendship, my friend, is like the weather
Sometimes for days and days together
There's not a cloud—the sun will shine,
For I'm your friend and you are mine.

So let's cheer up, forget and smile;
It can't be sunny all the while.
Look up and laugh thru tears and rain,
Forgive, and let's be friends again!

Anonymous

RIDDLES

What's good for a bald head? Plenty of hair.

Why did the jelly roll? It saw the apple turn over.

How many balls of twine would it take to reach the moon? One, if it was long enough.

ANSWERS FOR LAST WEEK

Adam; Samson; Solomon; Noah; Methuselah; David; Daniel; Joseph Esau; Saul.

Dear Girls and Boys:

Do you ever feel that you have to do something big for it to be important and for it to be a way that God is at work in your life? We often think that if we could just do something brave or heroic we would really please God. But then we forget to help our mother or father when they ask; we forget to be patient with our little brother or sisters; we forget to be generous or forgiving to our playmates.

Jesus talked about this several times. One time His disciples were talking about who was the greatest among them and Jesus said, "whoever would be great among you must be your servant . . . the Son of man came not to be served but to serve." You have learned the verse, "For we are fellow workers for God." These words are trying to tell us that in whatever we do, be it little or big, we are working with God and as we do things for others, we are carrying out God's plan in our lives. As we learn to serve well in small ways, we will grow and be able to serve in larger ways. Whatever you find to do or are asked to do, do it the best that you can.

AUNT CAY

WORKING FOR GOD

It had been four years now since Samuel's mother had brought him to live in the great church with Eli the priest. He knew it was four years, because once each year his mother came to see him. Always when she came she brought him a new coat which she had made. Samuel remembered each of the four coats she had brought him and he knew she had made them because she loved him.

It was almost time for her to come again, for it was now the season of the feast when everyone for miles around made the long trip to the great church. She always came then. Samuel would be very glad to see her again.

He was happy there in the church. The old priest Eli was kind, and loved him as his own son. Samuel liked to help Eli, for there were many things a little boy could do around the big church. There were the doors to open and close; bowls to be kept shined; lamps to be freshly oiled; errands to run for Eli who was becoming old.

On this day, Samuel sat polishing a bowl which already shone and glistened

Back and forth he rubbed the cloth. Then he held the bowl away from him and looked at it carefully. He wanted all the lamps and bowls to shine, for they were a part of the church.

As he sat there, Eli came to him. He looked at the bowl and said that Samuel had done his work well. Then he told him that he might go and see if he could find his mother in the crowd outside. Eli himself was very busy and much needed around the church.

Samuel knew where to find his mother—if she had come—for they had a special place to meet each other, in the shadow of one of the great pillars. He hurried there, and found his mother waiting. And, oh, how glad she was to see him! Sure enough, she had brought him a new coat; this time much bigger than the last; for Samuel was growing fast.

"It's a fine coat, Mother. I shall be glad to wear it because you made it," said Samuel.

"And, now, tell me about yourself," begged his mother. "You seem to be a big boy, not the little boy I left last year."

"I am bigger, Mother," Samuel replied. "I have more important work to do. Eli is growing old and needs me more and more. I want to tell you of a wonderful thing that happened to me. One night, as I was sleeping not far from the bed where Eli lay, I heard a voice calling to me. 'Samuel!' it said. I answered, 'Here am I,' for I thought it was Eli calling for me. I ran to him, but Eli said 'I called not; lie down again.' So I did. No sooner was I settled than I heard it again, calling, 'Samuel!' I still thought it was Eli, so I went to him again. 'I called not my son; lie down again,' said Eli. So I did. It happened a third time, just as before. Then Eli told me it was God's voice speaking to me. He said I should go back to bed, and if I heard it again, I should say, 'Speak, Lord for thy servant heareth.' Then I did hear it. And I answered as Eli had told me. Mother, God spoke to me! I heard His voice telling me of the things I should do some day."

Samuel's mother gently laid her hand on his head, and smiled. "And you will do those things, my son," she said. "God has need for boys like you, and for men such as you will be some day. You must always try hard to do your work well."

—Adapted

Sunday School Lesson

FOR AUGUST 20

By RAYMOND A. SMITH

The Gospel Versus Vested Interests

Background Scripture: Acts 18:21 through 20:38

Lesson Scripture: Acts 19:23-28, 35-39

The 19th chapter of acts reports Paul's arrival at Ephesus. Here he found some people who had already become Christians. When he asked them whether or not they had received the Holy Spirit they said they hadn't even heard there was a Holy Spirit. They said they had been baptized by John the Baptist, or one of his followers. Paul then "laid his hands upon them and the Holy Spirit came on them."

Paul then began preaching in the synagogue and continued (presumably) each Sabbath for about three months. Here he had little success and, along with a few converts, moved to a rented lecture hall. Here he continued to preach for two years. This ministry was not only one of preaching. The record says also that many people were healed.

In verses 13-20 there is a glimpse of a practice which was wide-spread in the ancient world, that of exorcism (casting out evil spirits) by the use of a magic verbal formula. When some who practiced this tried to use the name of Jesus in their magic the results were just the opposite of what was intended.

In verse 21 we are told that Paul planned another trip to Macedonia, intending after that to make his way to Rome. Timothy and Erastus were sent on to Macedonia while Paul remained for some additional time in Ephesus.

At this point we begin to consider the material in verses 23-28 of chapter 19. At Ephesus there was a temple to Diana. Evidently this temple attracted many visitors, since it was built over the place where a meteor had fallen from the sky. There were many people who made money by making and selling little statuettes of the goddess Diana. It appears that a man named Demetrius, probably the head of the silversmith's guild, saw the Gospel Paul preached as a threat to the business that he and his fellow-craftsmen had found so very profitable. But, as so often in history, diabolical schemes are clothed in the garments of piety. Demetrius made his protest a religious cause by claiming Paul's preaching was a threat to the worship of Diana.

The crowd was greatly affected by the appeal of Demetrius. A mob formed and, as has been said, a mob has no conscience. It can be led in any direction by a clever leader. Verse 32 gives us a perfect description of a mob: "Meanwhile some were shouting one thing and some another, and the whole assembly was at sixes and sevens, for most of them had no idea why they had



MYF OFFICERS ELECTED

New officers of the Methodist Youth Fellowship of the North Carolina Annual Conference, elected during ACS at Methodist College, July 25-29, are from left: president, Tommy Smith, Rocky Mount; vice president, Mike Barefoot, Four Oaks; secretary, June Gardner, Swansboro; treasurer, Fred Irons, Greenville; publicity chairman, David Harvin, Laurinburg. —PHOTO—CHARLES K. MCADAMS

come together at all" (From the Phillips Translation).

At this point the voice of reason was heard as the town clerk made his appeal to the mob. Said he: "Gentlemen of Ephesus, you have brought these men forward, though they are neither plunderers of the temple, nor have they uttered any blasphemy against our goddess. If Demetrius and his fellow-craftsmen have a charge to bring against anyone, the courts are open and there are magistrates; let them take legal action" (Phillips).

In the remaining space let us consider what this lesson means in terms of our situation today. It seems clear that when the Church opposes vested interests of any kind it is in for trouble. In our time vast sums are spent on gambling, drinking, war, the promotion of hate, and other evils. Whenever the Church dares to lift its voice in protest you never hear the cry "The Church is interfering with our profits." Instead, some one will say: "The Church

ought to preach the Gospel and leave these matters alone."

When people make such a charge they forget that, in his sermon at his home-town synagogue at Nazareth (see Luke chapter 4) Jesus outlined his purpose as follows:

"So he came to Nazareth, where he had been brought up and he went into the synagogue on the Sabbath as he regularly did. He stood up to read the lesson and was handed the scroll of the prophet Isaiah. He opened the scroll and found the passage which says, 'The Spirit of the Lord is upon me because he has anointed me; He has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, To proclaim the year of the Lord's favor.' Today, he said, in your very hearing this text has come true." (New English Bible). What kind of church ought we to have in order to carry out the announced purpose of our Lord?

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METHODIST NEWS ROUND-UP

DR. C. L. CALKINS DIES

The Rev. Dr. Charles L. Calkins, retired general secretary of the General Board of Pensions, died July 23 in San Francisco, Calif. Dr. Calkins served 26 years with the church's pension programs, the last 12 as general secretary. He retired in 1964.

★

RETIRED MISSIONARY DIES

The Rev. Ulysses Grant Murphy, 97, a retired Methodist missionary who was honored by the Japanese Government in 1966, died recently at his home in Seattle.

One of The Methodist Church's oldest missionaries, Mr. Murphy went to Japan in 1893 and served until 1908, when he returned to the U.S.

★

"GREY SHEPHERD" AWARD

The first "Grey Shepherd" award by the Navy Chaplain Corps, to its chaplain with the longest service, was presented to Chaplain (Capt.) Roy E. Bishop, member of Virginia Methodist Conference.

The award was made as Bishop, who was senior chaplain of the Memphis Naval Air Station since 1963, retired from active duty. He had served in the chaplaincy for 31 years, with duty on numerous ships and at several stations.

★

APPALACHIA TOUR PLANNED

Six tours are offered in 1967-68 by the Methodist Board of Missions for persons wishing to combine travel with an opportunity to see the church in mission at home and overseas.

Two of the tours will be this fall, and four will be during 1968.

A tour of the Appalachian region is scheduled for the fall of 1968, and is being planned with leaders of the EUB Church. It will include Kentucky, Tennessee and North Carolina. Complete details may be obtained by writing the Department of Field Interpretation, Room 1305, 475 Riverside Drive, New York, N.Y. 10027.

★

BRITISH METHODISTS MOVE TOWARD UNION WITH ANGLICANS

At their recent annual conference held at Middlebrough, England British Methodists decisively rejected an attempt to delay further talks on unity with the Church of England. The action came in refuting a resolution that would have referred the whole question back to the church membership for another vote. The way is thus cleared for a definite vote on merger proposals at next year's conference which will take place in London.

Two former presidents of the conference, Dr. Harold Roberts and Lord Donald Soper, spoke strongly against the resolution. The 700 representatives left no doubt about their desire to consummate the union.

Dr. Irvonwy Morgan, for sixteen years secretary of the London Mission Committee, was elected president for the coming year.

Welchman, he attended Kingswood School and then went to Cambridge, where he distinguished himself in studies and as a Rugby player. He has written several books dealing with the Puritans and the Elizabethan era, and holds degrees of M.A., B.D. and Ph.D.

The statistical report, as of December, 1966, indicates a decrease in membership of 11,581, leaving the total at 678,766.

★

EVANGELISM LEADER SCORES DULLNESS, PHONYISM

Dr. Kermit Long, in a keynote address delivered at the Methodist Assembly at Mt. Sequoyah, scored dullness and "plain phonyism" in the church and entered a plea for each person to develop "a theological self-understanding . . . to discover who we are."

He continued: "Doing follows being. As we must love to come alive, so we must serve to keep living. The real work of the church is the witness of her faith."

Speaking to some 250 evangelistic leaders from the eight-state South Central Jurisdiction, he called for abolishment of "the modern heresy of the separation of clergy and laity." "Every person is a participant," he said. "Some of us are clergy and some are laity, but all are ministers if we are Christians. God is calling each of us to be faithful in mission in the world he loves."

★

METHODISTS AND EUBS TO HOLD JOINT SESSION

Within the framework of the ecumenical National Consultation on the Church in Community Life Sept. 5-8 in Columbus, Ohio, Methodist and Evangelical United Brethren churchmen will hold two joint sessions to consider together their mission in the non-metropolitan areas of America.

Provision has been made in the Consultation schedule for denominational sessions on the afternoons of Sept. 6 and 7. Methodist and EUB delegates will meet together on both days. The sessions will focus around a six-member panel of Methodist and EUB leaders, and discussion groups. The panel will be moderated by Bishop F. Gerald Ensley of the Ohio West Methodist Area.

Denominational dinners will be held on the evening of Sept. 5. The Methodist dinner and program will be sponsored by the Methodist Rural Fellowship and is being planned by leaders of the MRF.

★

PROGRAM WINS CITATION

A program based on people's willingness to help others stay out of serious crime, Project Misdemeanant, has won a national citation for the Methodist Board of Christian Social Concerns.

The two-year-old effort to rehabilitate young law-breakers through volunteer co-operation with the "lower courts" was cited in the Lane Bryant Annual Awards program for volunteer service in the com-

munity. That places it in consideration for one of the 1967 awards.

Project Misdemeanant had its start early in this decade in Royal Oaks, Mich., where Keith J. Leenhouts was municipal judge and frustrated by what little the court could do for young and new offenders. When he found that almost none of America's lower courts, where such lawbreakers first appear had any kind of probation programs, he led in developing a probation effort that used volunteer sponsors.

When Judge Leenhouts, a Methodist layman, was elected a member of the national Methodist board in 1964, its Department of Social Welfare liked the approach and backed it with funds, publicity and consultation aid.

★

NEW FILMS TO BE USED

A new concept in interpretation of basic benevolence funds of The Methodist Church will have its pilot introduction Sept. 1 in the Western New York Conference, two weeks later in the Memphis Conference and Oct. 1 in the Nebraska Conference.

A sound filmstrip in color, "Where in the World Am I?" has been especially tailored to each conference. About half of each film strip is devoted to scenes of the church at work around the world and the other half shows activities within a particular annual conference.

The Commission on Promotion and Cultivation, the respective annual conference and TRAFICO have worked together on the project.

◇ ◇ ◇

WNC Youth Council Meets

The Methodist youth council of the Western North Carolina Conference met at Pfeiffer College on Aug. 6-8 to formulate plans and set policy for the next 12 months.

Attending were district directors of senior and junior high Methodist youth; subdistrict youth presidents, chairmen and counselors and certain other Conference youth leaders.

Lane Hurley of Greensboro, Conference MYF president, presided over the sessions. The Rev. Paul Duckwall of Statesville conference director of senior highs, was in charge of the council meeting, along with the Rev. Thomas S. Lee, Jr., of Statesville conference director of junior high work.

◇ ◇ ◇

A "new-thinker," when studied closely, is merely a man who does not know what other people have thought.

—Frank Colby

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED — Organist and Choir Director. Organ is new by Delaware Organ Company. Contact Rev. Henry B. Lewis, First Methodist Church, Siler City, N. C.

Wanted — Director of Religious Education, Educational Assistant. Please contact Rev. Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

NORTH CAROLINA

christian advocate

Volume 112

Greensboro, N. C., August 17, 1964

Number 32

Bishops Have To Dig Sometimes

A bishop in The Methodist Church, though often envied, holds an unenviable but vital position. His election to office may be viewed as an honor, as indeed it is. But the glamour and the honor of it soon fades into the background as he receives assignment to an episcopal area. As such he is the chief pastor to a congregation which may number two or three hundred thousand members scattered over one or more states. He is the executive head of a vast and complex organization.

Moreover, as a member of the Council of Bishops of the whole church he enters into strategic discussions and decisions affecting the policies and program of The Methodist Church. He gives leadership to a number of general church agencies and boards. He is elected for life and he literally gives his life to The Methodist Church to an extent seldom approached by others. He knows no such thing as a forty-hour week and scarcely ever a sixty-hour week.

There are almost a hundred bishops of The Methodist Church of whom approximately thirty are retired. The rest of them head up the work of our almost 11-million-member denomination at home and abroad.

Methodism in the North Carolina and the Western North Carolina annual conferences has been unusually blessed with a series of fine and dedicated bishops including the two who are our present leaders. Bishop Paul N. Garber of the Raleigh Area is the senior active bishop in the South-



eastern Jurisdiction and has given distinguished and dedicated leadership to the North Carolina Conference since 1951. He was a clerical member of the Western North Carolina Conference before his election as bishop and is much beloved in all of North Carolina.

Bishop Earl G. Hunt, Jr., shown here at groundbreaking ceremonies at Moriah

Methodist Church, Greensboro, on Sunday, Aug. 6, is in his first quadrennium as a bishop and is spiritual head of the Charlotte Area. His aggressive leadership and cordial spirit have elicited an enthusiastic response from ministers and laymen alike. Our bishops need our prayers, our love, and the full measure of our support as they lead us with skill and understanding.

CAROLINA BRIEFS *

Churches Urged to Use Film

A new filmstrip, "The Work of Your Board of Hospitals and Homes in the WNC Conference," has been released and was premiered at the Annual Conference session in June.

This film depicts the work of the Methodist Home in Charlotte, the Children's Home in Winston-Salem, and the activities of Golden Cross. It answers questions relative to these agencies and gives information about the expenditures of funds furnished by each local church through the WNC Conference.

The Board of Hospitals and Homes suggests that this filmstrip be used by each local church during the current conference year. It might be shown with benefit to the Official Board, at the family-night dinner, Youth Fellowship, to Methodist Men, to the Woman's Society of Christian Service or at the Sunday evening service.

A copy of the filmstrip is now in the hands of the District Director of Hospitals and Homes in each of the thirteen districts. Churches desiring to use the film should make contact directly with the District Director. There is no charge for the use of the filmstrip, but each church will be expected to take care of postage and insuring of the film.

District Directors of Hospitals and Homes are as follows:

Asheville, W. L. Lanier; Albemarle, A. B. Burton; Charlotte, Preston Hughes, Jr.; Gastonia, Garland Young; Greensboro, W. W. Blanton; High Point, Jack Yarbrough;

Marion, John S. Jordan; North Wilkesboro, J. Paul Davenport; Salisbury, D. Bryce Parker; Statesville, Bryon Shankle; Thomasville, Wilbur A. Jarrett; Waynesville, M. L. Kennedy; Winston-Salem, J. S. Gibbs, Jr.

¶ The Methodist churches in Albemarle will be hosts at an informal reception honoring the new Albemarle district superintendent and his wife, Dr. and Mrs. J. Elwood Carroll, on Sunday, Aug. 20, from 3:00-5:00 p.m. in the fellowship hall of Central Methodist Church, Albemarle.

¶ Joyner Memorial Methodist Church, Greensboro, will observe Homecoming on Sunday, Aug. 20. The pastor, Rev. Evan S. Bancroft, will preach at the morning worship service. At 12:45 p.m. a picnic dinner will be spread on the church lawn. Former members and friends are invited to attend.

¶ Henry Smith, missionary to the Congo for the last two years, preached at First Methodist Church, Asheboro, on Sunday morning, Aug. 13. He is the son of Mr. and Mrs. J. Gordon Smith of Leaksville. He preached at the 8:55 and 11:00 o'clock services and spoke at Family Night Supper that evening.

¶ The Wilkesboro Methodist Church recently had a fellowship dinner to welcome its new minister, the Rev. Austin Hamilton and his wife. The new North Wilkesboro district superintendent, the Rev. John R. Hamilton, and his wife and daughter were also dinner guests. A fellowship hour followed the dinner.

¶ The membership of Abernethy Methodist Church, Asheville, had a social hour on Sunday evening, Aug. 13, to welcome Rev. and Mrs. Gilreath Adams and family back home. Home-made ice cream and cake were served by the WSCS and Men's Brotherhood. Mr. and Mrs. Adams were counselors for the Scandinavian Caravan.

¶ On Sunday, Aug. 27, from 4 to 6 in the afternoon, Methodists from the North Wilkesboro and Winston-Salem districts are invited to personally inspect their new camp at Elk Shoals. There will be informal ceremonies marking the completion of the new administration building and all are invited to "pack-a-picnic basket" for supper at 6:00.

¶ The Keener Methodist Church, Goldsboro District is having a revival Aug. 28 through Sept. 1. Rev. T. J. Whitehead of Whiteville Methodist Church will be the revival preacher. Rev. C. R. Hollowell, pastor, extends an invitation to the public and friends to attend. Services will begin each evening at 8:00.

¶ Members of Ward Street Methodist Church, High Point, joined in a welcome recently for their new pastor, the Rev. R. E. Kayler and his family. The event took the form of a covered dish supper in the fellowship hall of the church. The Woman's Society of Christian Service, with Mrs. Phyllis Matthews as president, and Mrs. L. C. Armentrout, chairman of the hostess committee, had charge of the arrangements. Paul Snipes, chairman of the Official Board, served as master of ceremonies.



Walter Anderson of Raleigh will be the revival preacher at Snow Creek Methodist Church, Statesville, from Aug. 21 through Aug. 25. Services will be held each evening at 8:00 o'clock. Mr. Anderson, a well-known lay speaker, was named Layman of the Year at the recent North Carolina Annual Conference. Snow Creek Church will have Homecoming Day on Sunday, Aug. 20. Dr. James C. Stokes, editor of the North Carolina Christian Advocate, will preach at the 11:00 o'clock worship service. The Rev. John S. Oakley, pastor, invites all interested persons for Homecoming and for the revival services.



Because a thing is old, it is not necessarily good, and because a thing is new, it is not necessarily better.

Dean Inge



Pleasant Garden Methodist Church observed its 175th anniversary on Sunday morning, August 6, with Bishop Earl G. Hunt, Jr. delivering the sermon. Following the service a capacity congregation, including many visitors, went across the street to the high school gymnasium, where they found rows of tables loaded down with food to satisfy every taste (see above left). As a feature of the observance, a forty-page history of the church and of Methodism in the area, written by Rev. Charles O. Kennerly, was released and a sizeable number of copies were sold. Brother Kennerly, now retired, lives in the community. He is shown in the picture to the right, above, autographing copies of the booklet, which bears the title "Methodism in Guilford County, 1776-1965." Looking on is Mr. Cecil Fields, a long-term friend of the church, who was on hand for the occasion.

North Carolina Wesleyan Hosts MYF Workshop This Week

About 250 young people and their adult leaders are gathered on the N. C. Wesleyan College campus, Rocky Mount, this week for a Methodist Youth Fellowship Workshop sponsored by the N. C. Annual Conference.

Registration for the workshop was on Sunday afternoon, and that evening Dr. and Mrs. Thomas A. Collins honored the visitors at a reception in the president's home.

Daily training sessions, designed to instruct the delegates in the responsibilities and duties of local MYF officers, are being held each day Monday through Friday, Aug. 14-18. The MYF'ers are also participating in study groups, platforms and forums dealing with various aspects of the Christian faith.

The Rev. J. Conrad Glass of Raleigh, conference director of youth work, and Albert Graham, a layman and member of University Methodist Church in Chapel Hill, are directing the workshop. Tommy Smith, conference youth president from First Methodist Church in Rocky Mount, is presiding at the business meeting.

Dr. James I. Warren, pastor of St. James Methodist Church in Raleigh, led vesper worship services Monday through Thursday evenings. Friday evening he will conduct communion service, assisted by Dr. Collins.

Dramatic productions, religious films and theological presentations have also been scheduled each evening.

The workshop will conclude with a brief meeting Saturday morning.

Groundbreaking Service Held at Moriah Methodist Church

On Sunday afternoon, Aug. 6, at 2:30 o'clock Bishop Earl G. Hunt, Jr. of the Charlotte Area, together with Dr. J. G. Vinkler, District Superintendent for the Greensboro area of The Methodist Church, conducted a groundbreaking service for an education building to be erected by the congregation of the Moriah Methodist Church of Greensboro.

The building will contain more than ten thousand square feet of space and will house the children and youth departments of the church. The building will also provide space for a fellowship hall, kitchen, church office and pastor's study. Mr. Alfred Davis of Greensboro, is the architect and the Rev. A. James Clemmer is pastor of the church.

Serving on the Building Committee are: Mr. Coleman Underwood, chairman; Mr. J. V. Davis, vice chairman; Mr. Nathan Cox, Mrs. Earl Frazier, Mr. A. L. Clegg, Mr. Frank Toler, Mr. Thomas Metters, and Mr. Ralph Moore. Members of the Executive Committee for the Building are: Mrs. Coleman Underwood, Mr. L. A. Ross, vice chairman; Mr. H. L. Tolton, Mr. A. L. Clegg, Sr., Mr. James Delaney, Mr. Thomas Metters, Mr. Richard Allen, Mr. Roy McLeod. The building is expected to cost in the neighborhood of \$100,000.00.

New Day Reflections

By GEORGE M. SCHREYER

"Old or Fresh Wineskins?"

WORDS, WORDS, WORDS have been written and spoken on the "New Day in Christian Education." After two years of diligent effort by many persons, there are still Methodists who lack an understanding of the meaning that is embedded in the term "New Day." This is not a wild and careless statement. It comes from a personal observation as the writer has traveled from "Manteo to Murphy" speaking, preaching, and holding workshops in every district of the two conferences of North Carolina. Questions reveal that some people, just before the birth of the new Adult materials (a part of the New Day), lack of a comprehensive view of what The Methodist Church is attempting to do in the New Day.

There is little hope for the success of the New Day unless there is an understanding of what it really is. Many Methodists see it in simple words: an attempt to put the Good News of Jesus Christ into fresh wineskins; to follow the command of Jesus to keep his Gospel alive in settings which are fresh and afford relevancy to God's revelation, past, present, and future. The New Day is a movement saying that patterns, traditions, methods, even concepts, have their day. If continued beyond their stages of usefulness they bear the breath of decay. If allowed to give way to new ideas and media of communication and relevancy, they have served well and will permit, not prohibit, a base for fresh revelation and mission which will end in new settings of God's ministry in all areas of life which are becoming more and more complex.

The Methodist Church is concerned over your evaluation of the New Day at this eleventh hour. Are you among the many who are rejoicing for this breakthrough in Christian education? Are you among those who are playing the "waiting game," saying "time will tell?" Or, are you among the few who are in active rebellion, so militant and bold you are trumpeting a clarion call to "stay put, resist change, and save The Methodist Church."

The basic purpose of this article is to say: the New Day is basically Christian and is here to stay and to advance as the true spirit of Methodism in the twentieth century.

Dr. George Schreyer, who has been a professor at Pfeiffer College since 1954, was one among a small group selected from all over the country by the General Board of Education to receive special briefing on the New Adult Curriculum material. Subsequently he has been widely called upon to interpret this new approach to adult education and to discuss its uses. He has agreed to present a series of weekly articles about this new adult education project for our church schools.

If the New Day is faulty, then Methodism is faulty, for the New Day is a begotten child of the main leadership of Methodism, not just a segment of it. The General Conference of 1964, The Council of Bishops, all the General Boards, and thousands of Methodists have contributed and approved the spirit and philosophy of the New Day in Christian Education. Those who dissent are only hurting themselves and their local church, for their opposition will not change or stop the New Day. Why should a Methodist resist the impact of the New Day when its only purpose is relevant educational evangelism? The New Day is offering a new voice so that the Good News can be heard, understood, and felt to be relevant to life which is filled with explosive outbursts which are ripping great gaps into human life and society.

The New Day is overdue! Man needs help in the "here and now." The Methodist Church is an active church, bold and daring. It will not be idle or pretentious, saying that all is well with man and his world, holding out a false hope in blind, inactive faith. I personally am proud to be a Methodist, to belong to a church that will adventure for the sake of man's salvation in a time when almost everything is called into question. I see little hope in old patterns and methods meeting the conditions of the present and future. My hope is in the New Day. We all should have confidence in this new adventure. The leadership of The Methodist Church does!

♦ ♦ ♦

Religion which does not fit us for living in this life is not likely to be of much help in the life to come.

J. T. INGRAM

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EDITORIALS

Anybody For Judo?

The Methodist Press Office in Britain recently received an inquiry from a man who wanted to purchase an unused Methodist church for a judo school. We chuckled a bit as we mulled over this rather strange request.

Did the inquirer think that Methodism in Britain was so far gone that there would be church edifices lying around abandoned? Did he feel that churches were being put to such little use, or trivial use, that a judo school would be a distinct improvement?

Perhaps he was a Methodist church official, who had participated in many a verbal hassle at church, in which arm-twisting had been resorted to almost literally. This may have been his way of suggesting that a Methodist church would be the proper setting for a judo school at which Official Board members could be trained in advanced technique.

We'll stop at that point. You take it up from there!

Our Support Can Help

Four prominent Negro leaders recently joined together in urging an end to riots. They are Dr. Martin Luther King, Jr., A. Phillip Randolph, Roy Wilkins and Whitney M. Young, Jr.

They stated, "Killing, arson, looting are criminal acts and should be dealt with as such. Equally guilty are those who incite, provoke and call specifically for such action. There is no injustice which justifies the present destruction of the Negro community and its people."

We believe that their position represents the thinking of the vast majority of our Negro citizens, most of whom are making a worthy place for themselves in our society. Also, we are convinced that the overwhelming majority of our people, regardless of race, are in agreement with President Johnson when he recently called for "a determined program to maintain law and order, to condemn and to combat lawlessness . . . and to show by word and deed that riot, looting and public disorder will just not be tolerated."

There is indication that Negro leaders, such as the above four, who have stood for moderation and against mob law are losing some of their influence with the rank and file of Negro people. Extremists like Stokely Carmichael and Rap Brown grow more bold in their advocacy of violence, in their disdain for public officials from the President on

down. This is a tragic development, and can only serve to set back the Negro's progress toward equal opportunity.

We feel that The Methodist Church should indicate its support of the position which King, Randolph, Wilkins and Young have taken. However, some pronouncements from some Methodists may well give comfort and aid to those who are urging the use of anarchy and violence in gaining their objectives. We do not think it will do any good at this juncture to keep talking about the Negroes' grievances going back a hundred or more years. Why not rather talk about the tremendous strides which he has made particularly during the last decade?

This is not the time to pour fuel on fiery tempers or to stir up the embers of hate and resentment; nor should we give way to what has come to be called "white backlash." We must discipline our emotions and maintain a fair and balanced judgment when thinking about the recent tragic riots in some of our cities.

Above all, let us here in North Carolina, not permit these occurrences to spoil the good relationships which exist between so many whites and Negroes in our state. It should be a matter of pride and thankfulness that in the main we continue to live together in harmony and good will.

Let us work together in solving our problems, acting with reasonable moderation, with due consideration for one another, and with unalterable concern for the common good. This is a matter of good citizenship as well as of true discipleship to Christ.

What Do You Think?

Christians in isolation are hardly Christian. There is something about finding God which brings Christians together in worship and in fellowship. To be sure, all of us need our moments of solitude, our periods of private prayer. But we need each other. For this reason a television set can never really become a true center of worship, no matter how reverent the service being broadcast.

From the earliest Christian times, it was assumed that when a man became a believer in Christ he joined himself to the congregation as it met for worship and for fellowship. If a person professed to being a Christian, but did not join the group of believers, his profession was discounted.

The idea that a Christian life can be

sustained without relation to the common life of believers has little backing in the traditions and experience of the church. Therefore, it is strange and foreign when church people think nothing of withdrawing themselves from the fellowship of Christian believers for months at a time. Perhaps it is time for us to reclassify church members who only show up at church on Christmas and Easter; they should be designated as pagans.

What evaluation should we place on church members who bid the pastor goodbye at the church door on the last Sunday in May and do not see him again at church until school opens late in August? What happens to the church which has a substantial number of its members who follow this practice? What happens to the souls of parents and children who make of the summer one long vacation away from God?

We are just asking. What do you think?

The Role Of The Advocate In North Carolina Methodism

Our circulation department is now in the midst of sending to every pastor in the North Carolina and the Western North Carolina Conferences a list of his members who are subscribers to the North Carolina CHRISTIAN ADVOCATE. The record sheet which some pastors will receive will have marked on it "none." In such cases, the only person on that charge receiving the ADVOCATE will be the pastor himself, who—like all pastors—receives a complimentary subscription.

The pastor within our Methodist organization holds a powerful and awesome position. "Preacher in charge" means not only that he has many prerogatives and much influence. It also means that within the boundaries of that particular charge he has over-all responsibility. The buck-passing stops with him. The Methodist Church looks to him to see that what needs to be done on that charge is done. Of course, he has many laymen who are co-partners with him. But the chain of responsibility follows the line of bishop, district superintendent, pastor.

The North Carolina CHRISTIAN ADVOCATE is the creation of the two sponsoring annual conferences. Both Bishop Paul N. Garber and Bishop Earl G. Hunt, Jr., episcopal leaders respectively of the two conferences, have on numerous occasions expressed their concern that the ADVOCATE should be widely subscribed to and read. The two annual conferences have approved a minimum goal of one subscription for every twenty members. They have also given approval to the proposal that congregations be

urged to underwrite the cost of sending the ADVOCATE to every family in the church, or at the least to every member of the Official Board.

Our district superintendents have indicated their enthusiastic approval of the above proposals. That brings us down to the level of the preacher in charge. Brother pastor, what have you done in your charge about promoting the North Carolina CHRISTIAN ADVOCATE? Must we say it? From the record, it would appear that many of you have done absolutely nothing.

Ours is a connectional church. This means that every congregation is connected to every other congregation and to every agency of the church. This also means that it is important to keep channels of communication and information open. The North Carolina CHRISTIAN ADVOCATE fills an indispensable role in this chain of communication. A local church bulletin and a parish paper has its own place, but it cannot take the place of the ADVOCATE. Likewise, publications originating in the general church have their important place, but they cannot take the place of the ADVOCATE. We are an indispensable link in the chain of communication—and I would add probably the key link.

If you, as pastor and as preacher in charge, are unconcerned as to whether your people have access to the North Carolina CHRISTIAN ADVOCATE, then you are doing your congregation a grave disservice. If we of the ADVOCATE have contributed to your indifference and complacency by not prodding you more, then we hereby humbly repent of our sins of omission and promise that we shall no longer allow you to sit down in ease in this particular part of Zion.

In the letter being sent to all pastors we suggest that as a beginning you see to it that the church lay leader, the chairman of the official board, the church school superintendent, the president of the Woman's Society, and the chairmen of the five commissions become subscribers.

The cost of the ADVOCATE is just about a nickle a week—\$3.00 for a year's subscription. You can't buy a coke for that any more. But the price of the ADVOCATE remains what it was about 10 years ago. Brother pastor, if you let your laymen tell you that they can't afford to take the ADVOCATE, you are more gullible than we think you are! Also, if you do nothing about this, then you are not the alert and aggressive leader we hope you are!

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A smile costs nothing but gives much. It enriches those who receive it without making poorer those who give it. It takes but a moment, but the memory of it sometimes lasts forever. No one is so rich or mighty that he can get along without it.



Leaders of Study Groups in the School of Christian Mission held at Pfeiffer College, July 31-August 4 are shown above. Left to right, front row are: Mrs. O. D. Thomas, Northport, Ala., former treasurer of the SE Jurisdiction Woman's Society; Rev. Ben Sawada, pastor of the Methodist Church of Gulf Breeze, Fla., who served in Japan under the Board of Missions from 1950 to 1960; Mrs. M. J. Triplett, Cleveland, Tenn., former secretary of Missionary Education and Service, of the Holston Conference Woman's Society; Mrs. L. E. Barnhardt, currently president of the WNC Conference Woman's Society. On the second row, left to right are: Miss Geneva Morris, missionary to Japan; Rev. Ralph Fleming, pastor, Westover Church, Raleigh; Miss Mary Floyd, professor of religion, Pfeiffer College; and Mrs. William C. Strother, Jr., Philadelphia, Methodist Woman's representative on Christian Causeways; Direction Africa 1966.

The Thrill of Growing Older

I remember well
That early morning hour
In June—
Three-score and ten years ago—
When, with a thrill,
I announced to the family,
Before getting up,
That I was nine years old.

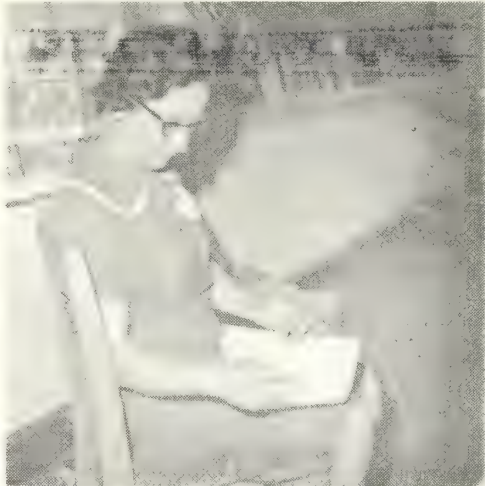
Why such joy
Of counting off the years?
Scarcely could I wait
Until I would be ten,
Fifteen,
Twenty-one—
And then a man on my own.

And still it is thrilling
At birthday time—
Looking forward
To the coming of more mature years—
The grand old age
Of eighty,
Ninety,
One hundred.

On this birthday
I am feeling just fine;
I see no reason
For feeling otherwise,
For I'm only seventy-nine.

ERNEST C. DURHAM

Raleigh



A good leader never ceases to learn Mrs. Van W. Dillon, Jr., who did a most capable job as dean of the School of Christian Mission at Pfeiffer, is here taking notes as she sits in on one of the leadership development group meetings.

HUMOR:

In speaking to her pastor at the church door after the service, a lady declared with all good intentions not realizing the double meaning: "You don't know how much my husband has gotten from your sermons since he lost his mind."

Zion's Herald, June-July, 1967, p. 2.

Another parishioner said, "I wish I could be like our preacher, just get up and talk without thinking." *ibid.* (loc. cit.)

What Pastors Are Saying in Church Bulletins

NOT SERIOUS BUT FATAL

I was talking recently with a doctor friend who told me of a man who came to him for medical attention. This patient was an uneducated and unsophisticated person who knew little about medicine. The doctor asked him a number of questions concerning his family in order to get an adequate history, including information as to the cause of death of his parents. When asked what his father had died of, the patient answered, "I don't know really, but as best I remember the doctor said it won't be nothing serious."

Well, I suspect that old dad thought it was pretty serious. Yet, in regard to our spiritual health, many "ailments" that are fatal are considered not too serious. For instance, failure to take time each day to commune in prayer with God may not seem very important, until we confront tragedy. In our weakness we cry out for help and discover that a living sense of communion with God has died.

Or, neglect of worship each Sunday in church is considered nothing serious, and we miss Sunday after Sunday, until our Sunday routine becomes self-directed and our relationship with God becomes dead.

Or, we allow our attitude toward some individual, or group of people, to remain hostile and unloving, feeling that we are justified in retaining this spirit, until we suddenly awake to the realization that our spiritual sensitivity is hardened and our love for God is destroyed.

The point is that we must take seriously our not too serious spiritual ills before they become fatal.

THOMAS B. STOCKTON
Dilworth Church, Charlotte



GUEST OF THE KING

I do not know why so many people deliberately stay away from the service because Holy Communion is being observed. I feel that it should be the opposite—more people should attend on these Sundays than at any other time of the year.

Let us remember that:

"At every communion service, a cup is prepared for *you*, which, if you are absent, is left untouched."

The communion is a banquet table that is spread with the only bread that will eternally satisfy. There is a place set for everyone in God's family. To eat at the Lord's table is to be the guest of the Eternal King, whose splendor, power and holiness none can equal.

To eat and drink here is the humblest act of life, but it is where your soul is filled with heaven's blessings, and made strong with divine forgiveness.

W. A. SEAWELL
Grace Church, Wilmington



THE ROUND EARTH

Teilhard de Chardin, the Catholic scientist whose books have become so significant since his death, was a very joyful man. In spite of being forbidden to publish his books and share his knowledge and hope for the

world while he was alive, he impressed people who knew him as a very happy man. Asked one time what the secret of his happiness was, he replied: "Because the earth is round."

Although on the surface it seemed a rather strange answer, it was a very profound one. A round earth implies unity and fellowship. It provides no corner or edge, where we are permitted to live in isolation. We belong to each other, and the roundness of the earth makes it impossible to divide forever, or to separate us from all the rest.

The round earth symbolizes to some extent our age of ecumenism. This movement may imply unity and fellowship, but it must go further if it is to please God. Unless ecumenism challenges us to adore the transcendent God with such passion that we shall see with the writer of Revelation (21:3) a transformed world, we will have missed the ecumenical vision.

The earth is round. Our Lord beckons us to worship in His Church that our vision of a transcendent God and a transformed world may be enlarged . . . "we are . . . members one of another" (Romans 12:5).

GEORGE W. THOMPSON
Christ Church, Greensboro



MINISTRY OF RECONCILIATION

In a day made dark by smoke from the burning aircraft carrier and in a night set ablaze by the flames of misunderstanding and hate, we must find out if our Christian education says anything to us. For if it does not, we shall surely go on having dark days and blazing nights. And it shall be our fault as well!

Forever ringing in the Christians' ears is that portion of the Great Commission of Christ, "Go therefore . . . teaching them to observe all that I have commanded you; . . ." (Matt. 28:20). Now what do we teach that makes any difference for a war-torn and riot-torn world?

The Ephesians heard Paul:

"For he (Christ) is our peace, who has made us both one, and has broken down the dividing wall of hostility . . . that he might create in himself one new man in place of the two, . . . and might reconcile us both to God in one body through the cross, . . ."

The church's ministry is the ministry of reconciliation, of healing. We must bring together in an atmosphere of good will all peoples, so that quarrels might be resolved, hatred transcended, and wounds healed.

It all sounds idealistic and religious and Christian, doesn't it? And it is. And unless we try to apply those eloquent words to riots and war, and unless those words say something to the ugliness of our lives, then good men will continue to die in vain and innocent men will die for no reason.

How I wish the church could speak the truth well enough that men would listen and be reconciled.

EDWARD P. OSTEEN
University Church,
Chapel Hill

IN MEMORIAM

MRS. ETHEL COX FRAZELLE

We, the members of the Woman's Society of Christian Service of Richlands Methodist Church wish to pay tribute to the memory of Mrs. Ethel Cox Frazelle who passed away on Monday, July 24, 1967.

"Miss Ethel," as she was known by her friends, was a warm and friendly person, always thinking of others. She lived her religion in gentle, unassuming ways.

Her quiet faith, her friendly spirit, and her devotion to Christ were an inspiration and challenge to many of us. She was an active and loyal member of her church and Woman's Society.

We mourn her passing, but we rejoice that she has entered a richer and more beautiful life of joy and happiness.

As a token of our respect and affection for her, and sympathy for her family, we are recording a copy of this memorial in the minutes of our society, sending a copy to the North Carolina Christian Advocate, and to the local papers, the Richlands Record and the Daily News, for publication.

Mrs. Harry Thomas, President
Woman's Society of Christian Service
Richlands Methodist Church
Mrs. Victor Venters, Secretary
Woman's Society of Christian Service
Richlands Methodist Church



JOHN WESLEY SPEARS 1906-1967

Whereas, As spring returns to the earth after the storms of winter have passed, so do the lights of Heaven beckon the Christian who has borne his cares and sufferings during the dark winter of his life and God, in His always loving mercy, called home John Wesley Spears on April 20, 1967; and

Whereas, John Wesley Spears was born on January 27, 1906, and was reared by his God-fearing parents, Henry Turner Spears and Lucie McKay Spears, in a Christian home where he and his two brothers and two sisters were taught and had instilled in them the love of God and Country and of service to mankind; and

Whereas, He was a graduate of the University of North Carolina and received his law degree from its School of Law and began the practice of his profession in his home town, becoming a member of the County, District and State Bar Associations; and

Whereas, He answered the call of his Country in time of war and served in the Navy during World War II, being commissioned a Lt. Commander and serving on an aircraft carrier; and later teaching Naval R. O. T. C. at Marquette University, University of the South and at other schools before resigning his commission and returning to civilian life at the close of the war; and

Whereas, In 1949 the Bank of Lillington, the fine banking institution which his father had primarily promoted and founded in 1903 and of which his father was cashier and chief executive officer, called Mr. Spears to succeed his aging father as such executive officer and, being the dutiful son he was, he accepted the call and challenge and remained the bank's chief executive officer until his death; and

Whereas, Mr. Spears, because of the love and regard he had for his fellow men, was ever active in all public and civic affairs; he was a Mason, a Rotarian, member of the chamber of commerce and the Area Develop-

ment Association, State Bankers' Association, the Methodist Men and other fraternal and civic organizations; he was a leader in the democratic party, holding County and State offices therein, serving two terms as a member of the State Banking Commission as its secretary; and

Whereas, He always highly prized such honors as he earned and were awarded him in the several organizations of which he was a member, but he enjoyed most of all being a member of the Lillington Methodist Church which he served from childhood until the day of his death, serving at various times as steward, trustee, lay leader, Sabbath School Superintendent, teacher, chairman of the official board and of other boards, and was ever at the call of his Church for any duty asked of him; and

Whereas, He was happily married on June 10, 1936, to Miss Rachel Wright, a talented and charming young lady who for more than 30 years was a loving and devoted wife to him and a perfect mother to their only child, their beloved son Johnny who bears his father's full name; and

Whereas, The Official Board of the Lillington Methodist Church wishes to express the sympathy of every member of the Church to Mr. Spears' devoted wife and companion and to his fine up-standing young son, and to Judge Marshall T. Spears, Mr. Joseph McKay Spears, Mrs. Lucile Spears Johnson and Mrs. Isabel Spears Mullen, his brothers and sisters, in the passing of their loved one who as a lawyer, banker, teacher, soldier, friend, brother, husband, father and Methodist, exemplified the finest qualities of a Christian gentleman:

Now, Therefore, Be It Resolved:

First: That knowing our Heavenly Father does every thing for the best, we humbly submit to His Divine will in the loss the Lillington Methodist Church has suffered in the passing of our friend and brother, John Wesley Spears, from this vale of tears into the splendors of Heaven, and further are grateful and appreciative that he was permitted to live and walk with us for the past three score years;

Second: That the love, regard and esteem of the entire membership of his Church and our own sympathy and respect, be and the same are hereby extended to each and every member of his splendid family: His gracious and devoted wife, his young and precious son, his brothers and sisters, all of whom are left behind on earth but who will some day greet him in the "House not made with hands, eternal in the Heavens"; and

Third: That a copy of the Resolution be spread upon the minutes of the Official Board of the Church, a copy given to his beloved wife and son, and a copy furnished the press.

This the 11th day of June, 1967.

Hal Bradley
Chairman of the Official Board of
the Lillington Methodist Church.

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News With Religious Significance

NEW RULING HITS UNFAIR RADIO BROADCASTS

The Federal Communications Commission, under whose supervision radio stations operate, has clarified its Fairness Doctrine. The new ruling provides that where personal attacks are carried on the air, the radio station must notify the person attacked within a week of the broadcast and must make time available for the person attacked to present his side. Stations failing to abide by it can get fined up to \$10,000.



OLD FORT EDUCATIONAL BUILDING AND FELLOWSHIP HALL

Old Fort Dedicates Building

On Sunday, August 6, at the morning worship hour, a dedication service for the education building and fellowship hall of the Old Fort Methodist Church was conducted by the pastor, the Rev. John F. Edwards, and the Marion district superintendent, Dr. A. Glenn Lackey.

Dr. Lackey read scripture from the fourth chapter of Luke and preached a challenging sermon on the responsibilities of the home and the church.

The Commission on Education stood be-

fore the altar, and the chairman, Mr. Kermit Silver, made the presentation of the building. The dedicatory service was then read responsively.

During the pastorate of Rev. K. C. Brendle, 1954-58, a building fund was started, and plans drawn for an educational building and fellowship hall.

Consisting of fellowship hall, pastor's study, classrooms, nursery, kitchen and rest rooms, it was completed in 1960, when the Rev. Walter O. Cooper was pastor.

The building was cleared of indebtedness in January, 1967, under the guidance of the present pastor, Mr. Edwards, and Mr. L. M. Rhinehardt, building fund treasurer.

Smoky Mountain Hikes Planned

Two groups of Methodists will hike into the Great Smoky Mountains from the Cherokee Indian Reservation in late August, led by the Rev. Paul H. Duckwall of Statesville, director of senior highs and young adults for the Western North Carolina Methodist Conference.

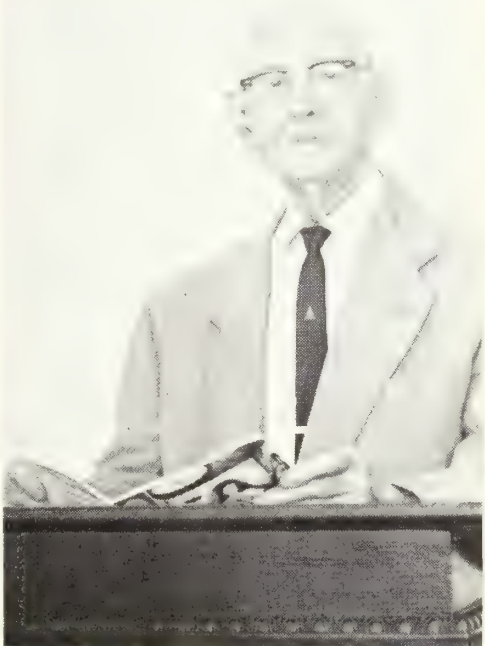
The minister has led the 30-mile, six-day camping trips for a decade. The campers will leave from the Methodist Big Cove Mission, located about ten miles from the Cherokee business center, and hike in a horseshoe pattern, finishing near the mission's two-story building.

The Rev. Mr. Duckwall said, "A trail hike is a thrilling experience of group living in the out-of-doors, along the trail. It is a confrontation of God, of self and others in a vital experience of Christian fellowship and when life is reduced to essentials, it is reoriented more readily around God."

The hikes are sponsored by the Conference Board of Education, and the Councils of the Methodist Youth Fellowship and the Young Adult Fellowship of the Conference.

Assisting the Rev. Mr. Duckwall on both hikes will be the Rev. R. Keith Tutterow, Newland; Miss Janie Nichols, Hendersonville; the Rev. Roland Mullinix, Hickory; the Rev. J. Parks Todd, Jr., Pfafftown and Miss Harriet Tutterow, Lenoir.

In addition to the leaders, there will be 12 hikers on the Aug. 20-25 Senior High Smoky Mountain Hike, and 15 hikers on the Aug. 27-Sept. 1 Young Adult Wilderness Hike.



Mr. Alonzo Sherrill is the oldest teacher in the Church School at Old Fort Methodist Church. Ninety years of age, he teaches an Adult Class. He writes, "I was converted in September, 1895, and united with the Methodist Church at Bethel at that time. I served the church at Bethel as Sunday School superintendent and Bible teacher until I moved to Old Fort in 1907. My membership was transferred to the church here, where I have served as Sunday School superintendent part-time, and Bible teacher to this date, August 6, 1967."

Prisoners of Hope

By BISHOP EARL G. HUNT, JR.

TEXT: Zechariah 9:12 "Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee;"

INTRODUCTION

THE TEXT is from what is often referred to as Second Zechariah, an anonymous collection of late post-exilic writings. The particular oracle, of which the text is the concluding verse, was probably composed during the siege of Tyre by Alexander the Great in 332 B.C., and provides a valuable glimpse into the thought of the Jewish community in Palestine during the Greek period. Its enduring religious significance lies in its strong emphasis upon the ultimate spreading of the Kingdom of God and His righteousness over the earth. The text celebrates the glorious climax of the Messianic victory, testifying triumphantly to the faithfulness of a covenant-keeping God. As Dr. James Cleland in his exposition points out, this striking phrase "prisoners of hope" blends in a single expression the two key Old Testament words needed for an understanding of the Jewish race. In its persistent resiliency, that race is the granite symbol of unquenchable hope.

Verse 12 pictures the return of the dispersed Jews to their Palestinian fatherland, and declares the hope of the prisoners to be valid, because of the covenant which God made with His people at Sinai. The whole passage sings the glorious fidelity of a God who will not let His people go. It is a sunrise poem filled with all the lovely colors of the morning. The people of God have always been prisoners of hope. The language of Zechariah states this with classic beauty and dignity. I recall a lilting song that Mary Martin sang in the Broadway musical "South Pacific" in which appeared these lines, setting the thought of our text in current vernacular:

"I am stuck like a dope
With a thing called hope."

What, in the midst of the horrors of Vietnam and the recent perils of the Sinai desert, does this ancient and lovely phrase "prisoners of hope" have to say to our hearts and minds on this Conference Sunday morning in June, 1967?

I

Let me suggest first of all, it says that hope has seemed to thrive best always in tortured times. The magnificence of faith is like a star: the light conceals it but the darkness reveals its glory. The Bible is filled with this message. Take Moses, for example. Across a long life which included the time of the plagues, the Passover, the Red Sea, the Rock in the wilderness and

the thunders of Sinai, Moses had been faithful. At the end he and his people were encamped on the banks of the Jordan, on the other side of which was Canaan, the land of Promise. Moses asked God to let him go over into it, but God said, "Thou shalt not go over thither." It was an incredible blow; one that must have sent even his great soul reeling; and it came at the close of a lifetime filled with trials. But the author of Hebrews, writing centuries later about mankind's noblest Lawgiver, said, "He endured as seeing Him who is invisible." The night unveiled the stars.

Or take Ezekiel. This major prophet, with his sequence of strange visions and dramatized tableaux, in the midst of all his labors suddenly was told that his wife would be taken from him. Instead of surrendering to grief from this sorrow, he was told further that he must interpret it to the people. Ezekiel is puzzling and enigmatic in most of his relationships, but at this point he is so utterly human that we can readily understand the awful dilemma in which he found himself. His own account of it is cryptic and brief: "At even my wife died and I did in the morning as I was commanded to do." It was a shattering blow, and its heartbreak had to be subordinated to public duty and service. In our own American history we have had two similar vignettes: President Lincoln's loss of his son Willie, and President Coolidge's loss of Calvin, Jr. Perhaps the agony of separation from a dear one at or before the prime of life composes the sharpest of all human sorrows. But Ezekiel found light for his darkness, and the great book of his prophecy ends with the triumphant declaration, "The Lord is there." The stars broke through the midnight darkness. The examples could be multiplied: Abraham, Job, Elijah, Paul, Jesus and on and on—especially the children of Israel. Men of faith in every age have been prisoners of hope, and hope has always been most in evidence in tortured times.

I remember at Emory and Henry College we were having a difficult year when it was hard to get our students to recognize their privileges and opportunities and when it was extremely difficult to get them to conform to the rudiments of decency and order. We had a Chinese on the faculty, Dr. Tsieu Ma. Dr. Ma had been reared on China's mainland, making his escape at the time of the Revolution. His parents had not been able to get away, and he had no idea whether they lived or were dead. He had completed his undergraduate education at the University of Taiwan and had come to America to do his graduate study at the University of Virginia where he had taken a doctorate in Philosophy. He was already internationally known for his experimentation with the results of radiation in the development of hybrid corn—a subject a bit too erudite in its biological implications

for me! I like corn, but I don't know that much about it. He had never taught before, and at Emory and Henry he had his first exposure to that incredible American phenomenon, the undergraduate student. One day he was lecturing away in his class to a group of young men. Two of them on the back row were asleep. Two of them on the front row were engaged in conversation with each other. And the rest of the class had a general attitude of lassitudinous disinterest. Suddenly Dr. Ma closed his notebook, looked at them with indignation and said, "The class is dismissed; the course is dismissed! I will not teach a group of young people who are not aware of the costs of educational privilege." He went to his office and locked the door. Someone called the Dean and me. It was my first experience of dealing with the wonders and unpredictable qualities of the Oriental mind. Dean Armbrister and I stood outside the door, speaking through the transom and arguing with Dr. Ma for forty-five minutes in an attempt to persuade him to revise his position. In tones broken with emotion he told us what education meant to him. He told us how he had had to struggle for it and how his parents had had to toil to provide it for him. He could not imagine a generation of young people to whom life had been handed upon a silver platter and he did not choose to teach in that kind of climate. At last he came out and agreed to try again. The effect upon that campus was the effect of a revival of religion. For suddenly the light of a new understanding broke through the encompassing darkness and young men and women who had taken privilege for granted sat at the feet of a man who knew what life and opportunity and struggle were all about.

Sometimes in life's darkest moments, hope shines at its brightest best. It is so with the Church. The Church is having difficult times today. It is in the agony of resting its strategy. I do not mean that the Church is altering its Gospel. The faith once delivered to the saints is still the faith of the Church. It is the manner of communicating and implementing that faith in a new and a radically changed day which is the issue for consideration. The Church is going through the ordeal of self-criticism, and Paul Tillich said that the only secure finality about the Christian faith will always be its ability to criticize itself in terms of a changing generation and world. This is the Church's experience today. We do not need to fear for it. My friend, Dr. Carlyle Marney, gave me a haunting quotation a few months ago. It was from the late great Catholic Christian, Father Gustave Weigel: "The institutions of religion are always dying, but they never do." How true! For the Church, this tortured time has about it the faint but sure light of a new morning of opportunity. Hope has seemed to thrive best in tortured times.

I have a friend who was a prisoner of Hitler in the Second World War. While he was in a concentration camp he became desperately ill, not once but thrice, and his life hung in the balance. I asked him when he came home, "Gunnar, weren't you frightened, weren't you shaken by your concentration camp experience?" He looked at me for a long moment and said, "Earl, I found that the religion of the Lord Jesus

This sermon was delivered by Bishop Hunt at the closing session of the Western North Carolina Annual Conference in June.

Christ is made for the concentration-camp experiences of life."

Hope seems to thrive best in tortured times. Those who are its prisoners know his.

II

In the second place, this little phrase so hauntingly beautiful says to me that *hope after all is personal*. Do you remember what Kierkegaard said, "Whenever I read the New Testament, I have to believe that in the sight of God every man is a giant?" No one is unimportant. This is still the most majestic of all the incredible wonders of our faith, that the same God who put the Pleiades out there, and Orion and Cassiopeia, can still care infinitely about what happens to you and to me as individuals. This, I think, is what Kierkegaard was getting at when he said the New Testament made him believe that every man is a giant.

Hope is personal. It really is. One of the factors most conspicuously missing from the morass of modern theological dialogue is the personal factor. It is not enough to speak of man as coming of age and as being a citizen of the secular city with the assumption that the Church has only to recognize this and seek to discern and implement the forms of God's action in the common life of the world. If this were so, the Church would already have brought in the Kingdom. If it was a fact (as I believe it was) that the Church by dealing primarily with man's private spiritual life was failing to do all that was needful, still it does not logically follow that the Church's proper emphasis on a new and fresh mission gives it a right to abandon the other function entirely. Man in many places has not yet come of age to the point where he no longer needs forgiveness of sin, comfort for sorrow and hope for despair. It is any adequate provision for these basic human ills that I miss most in the new theologies. And it is here that I find them most terribly out of step with the Christian Scriptures. One cannot eliminate the personal or its outcries of need. The human equation is inescapable.

Let me give you just two illustrations of what I mean. A few years ago Lord Caradon came to our campus to give a lecture. During his visit he was a guest in our home and I took him up to the guest chamber and helped him get his suit out and hang it in the closet. He was to be away from the United Nations for less than twenty-four hours, as he was to be flown back to New York by private plane. I discovered when he opened his suitcase that lying on top of all his clothing was a copy of the Holy Bible. When I heard him the other night as he spoke in the Security Council meeting, when I read about him in the daily press or the news magazines, I still see that Bible lying there on top of his clothes, and because of this personal insight into the character of one great man of our time, international statesmanship wears suddenly an aura of fresh hope and meaning.

Last month I was riding late one Sunday night in a bouncy old airplane across the state of Texas. Seated next to me was a distinguished American Christian educator, a great layman of our Church. As we flew

along he was telling me about a problem in his university. He said to me without any effort at piety, "I am praying every day in my devotional period that God will give me the insight to solve this problem." Suddenly his university and the whole realm of Methodist-related academics took on shining new spiritual significance. Here was a man in charge of a great institution who had the humility and faith to say "I am praying every day for a solution to a difficult problem." You can't get away from the personal. If you want to have faith in culture or human society in any of its myriad manifestations, you must see people in relationship to it, people in whom you can believe.

Religion, Christian faith, is packaged in people if it is packaged at all. What a man is at his creative and redeemed best is at long last the only meaningful credential of his religious profession. I am not speaking of pietism or moralism, although our sophisticated prejudice has made us lose sight of the vast good which is still in these terms, but rather of a person's superlative humanness, the intrinsic quality of his life in response to crisis and in its relationships with others. The Church has to keep a message to meet the *interior* needs of persons. It cannot escape its pastoral function. The Bible is replete with shining passages which speak to the human situation in 1967:

"Come now and let us reason together, saith the Lord:
Though your sins be as scarlet, they shall be as white as snow;
Though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"I know the thoughts I have thought of thee, saith the Lord,
Thoughts of peace and not of war, to give you an afterward and the things that you long for" (Jeremiah 29:11—a modern translation).

"My grace is sufficient for thee, for my strength is made perfect in weakness" (II Corinthians 12:9).

"Shall not the Judge of all the earth do right?" (Genesis 18:25. This was John R. Mott's favorite verse of all Scripture.)

How personal, how intensely personal, how inescapably personal are all of these great messages from the Book of God. Hope is personal. And at the heart of the Christian message is the belief that a man or a woman can come to know a personal God in the intimacy of a personal friendship.

When I was a college student, I got hold of that volume of Richard E. Byrd's that he wrote when he came back from six months alone at the South Pole. He called it *Alone*. He told in its pages how in the midst of his desperate emotional isolation he came out of his buried cabin one morning and stood there and suddenly the rhythm of Nature revealed in the faint but lovely light of the sun seemed to saturate his soul and he was conscious of Someone beyond himself. This is religion.

Religion is not impersonal. Religion is not something in a book, something in a

musty tradition, something in an ecclesiastical structure. Religion is a vital relationship which a man has with the living God. Hope is personal.

One of the things that e.e. cummings wrote that means a great deal to me is not a poem at all, but a line of prose: "Better worlds are born and not made," he said, "and their birthdays are the birthdays of individuals."

I wish we could learn that in the Church. As we try to go out and bring in a decent social order, as we struggle for principles of righteousness in human relations, I wish we could learn that better worlds indeed are born and not made and that their birthdays are the birthdays of individuals. As we bring to men and women the experience of the redemptive emancipation of God through Jesus Christ, we set them free in society to bless mankind.

Let me say it this way. Until we learn again how to nurture within ourselves a rich experience of God in Jesus Christ and how to give it away so that others may share what we possess, we really shall not renew the Church.

My dear friend, Dr. Lewis Evans, Sr., the distinguished Presbyterian minister, has a strange way of putting it. He says God has no grandchildren! Every generation must find for itself its own fresh and living experience of sonship to God. This is what I miss in modern theology and sometimes in the contemporary Church. All over the Church accessions on profession of faith seem to be diminishing. The reason in many cases is that many of us have allowed the freshness of our own religious experience so to vanish that we do not have anything left to give away to other people. Here in this great Conference our statistical report revealed that we have done our best work with dollars and our poorest with people. We need to confront this somber fact as an Annual Conference, for hope is personal, and the great meanings of religion in our time still center in the need to bring to men and women a meaningful personal exposure to the saving power of the God and Father of our Lord Jesus Christ. The personal equation has to be in our education, in our evangelism and in our social concern.

III

Then again, *hope is also social and historical*. I am troubled as I read modern books by the conspicuous absence of what I would call an adequate eschatology or doctrine of end-things or things yet to come. There was a time when the Church knew where it was going. One of the great privileges of my own student days was that of knowing John R. Mott, Robert E. Speer and Sherwood Eddy, the three men who founded the Student Volunteer Movement with its slogan "The evangelization of the world in this generation." We wouldn't undertake a program like that now. All of that magnificent optimism was done to death in the carnage of two World Wars. The doctrine of the City of God was moved out beyond history, and Christians living now in the world developed positions of futility and often of shamefaced withdrawal where the implementation of social aspects of their Gospel in human affairs was con-

cerned. There were many reasons for this: religious pluralism, a scholarly attempt to make Christianity acceptable to the scientific mind, etc., etc. The social aggression of religious liberalism gave way to neo-orthodoxy and neo-orthodoxy to Tillichian existentialism and Tillichian existentialism to the radical theology. Much of this was really an accommodation of theology itself to current affairs in culture and society, a poor rationale for making adjustments in the doctrines of God!

This is the kind of world in which we live, and this is what modern thought has done to our assurance that out of our ordeals there is coming something worth while and good and ultimate. My plea is for a religion with a Biblical philosophy of history, with a Scriptural eschatology in which the whole human effort is seen again as being worth something, and in which the Christian with his love can hope to triumph. This, it seems to me, is what the Bible keeps saying. I have been excited by the reasonably new process-thought theology which may bring in our time an American theological perspective—perhaps the first in many decades. The process-thought theologians are saying that the cosmos is a living cosmos, and that God is a living, dynamic God. And I like that in a world which has been talking too much about the death of God. They are saying that history is going somewhere. Alfred North Whitehead, upon whose thinking a great deal of their developing thought is based, said in one of his final essays, "We must produce a great age or we shall see the collapse of the upward striving of our race." I think this is true. I want my religion to be going someplace. I want to believe that all of these efforts I am making and all of the tortured struggles that haunt our society will count for something. I want to believe that history is still what Stanley Jones has often said it is, *his-story*. There is a hymn that has this line, "Watchman, tell us of the night, What its signs of promise are. . . ." There are many signs of promise in our night: the widespread resurgence of interest in religion, particularly in the academic community, the Church's effort (outstanding if not unique among the institutions of human society) to become relevant, the broad spirit of ecumenism, the involvement of laymen as theologians and makers of ecclesiastical strategy, the repudiation of false standards, and the doggedly candid, basically idealistic spirit of youth today. All of these are among 1967's signs of promise.

But beyond all of these there is the sovereignty of God over history. G. Campbell Morgan said that if he had only one sermon to preach, he would preach it on the sovereignty of God. Do you remember what Victor Hugo said about Napoleon? He said Napoleon wasn't defeated because of military factors; Napoleon fell because *he embarrassed God!* And in these days of crises in Hanoi and the Sinai Peninsula and around the world we need to remember that history again and again has revealed what happens to those who persist in embarrassing God. Hope is social and historical. This is what gives us as pastors a right to undertake a ministry to a person who is an alcoholic, who is tortured by some per-

sonal sin or haunted by some painful disillusionment. We can believe that the sovereignty of God gives to our poor struggling efforts that touch of holy power which guarantees victory beyond our fondest dreaming. Hope is social and historical.

IV

Last of all, *the very theme of the Bible and its religion is hope*. Our problem today is to keep Truth in focus. Someone wrote:

"In a day of illusions
and utter confusions,
Upon our delusions
we base our conclusions."

And there is truth in it. Our faith is out of focus. We no longer see in pure and plain outline the lineaments of God's action in life and history. John Gunther has in one of his books a quaint little story. It tells about one of Rubens' lovely paintings hanging in the country house of the British Prime Minister during World War II. In this painting there was a figure of a little mouse which Winston Churchill thought had not been painted bright enough. And so one night, when everybody had gone to bed, the great Englishman got a step-ladder and his paints and proceeded to brush up Rubens! When I was in New York state the other week, I read in the *New York Times* a story about a journalist who did an essay on Picasso, and in connection with the essay the great artist submitted an original pen and ink sketch to be published with it. When the proof of the sketch came back, the article's author discovered that somebody in the engraving room had had the audacity to touch up Picasso! Now, my friends, whether you are a Winston Churchill or a journeyman engraver, the process of touching up a master is a perilous undertaking indeed! Yet in a very real sense, this is what the contemporary Church often has dared to attempt with regard to the great basic rudiments of the Christian Gospel. We have tried to touch up the work and the teachings of the Son of God. Two recent and extremely important documents pointed to this danger. President Nathan Pusey of Harvard University gave an address this spring to his own Divinity School, and in that address he had one striking sentence: "Suppose Christian faith were in the end done to death at the hand of its experts?" And J. B. Phillips, the translator of the Scriptures, wrote a short essay called *Ring of Truth* as his own response to some of the sophisticated theologies and philosophies of Biblical interpretation in our time. He did not deprecate all of them, to be sure, for he is a scholar himself, but he cautioned us about the consequences which might follow a sweeping and uncritical acceptance of all modern thought. In his essay he had this statement: "I say bluntly that some of the intellectuals who write with such cleverness and devastation about the Christian faith in our day appear to have no personal knowledge of the living God!"

I read just the other month *The Secular City Debate*, an important collection of reviews and responses associated with Professor Cox's significant book. I was reminded again of the intricacy of modern theological argument and how a man can get lost so easily in its wilderness. I remembered some-

thing that Anne Morrow Lindbergh talked about in *Gift From the Sea*—"The art of shedding." There comes a point, she said, where a person has to make a distinction between what is important and what is not important, what is basic and what is not basic, and he has to shed those things that handicap him in his comprehension of important and basic things. This is true. Charles Schulz's *Peanuts*, eschewing more erudite literary definitions, said, "Happiness is a warm puppy, winning an argument with your sister, and knowing the answer in school." Now, there may not be much philosophy in that, but the truth is quite clear. Perhaps we need to move away—and beyond—certain modern theology and ecclesiology and get at religion's everlasting Truth again.

There are three beliefs a Christian (and particularly a preacher) can't do without. The first is a belief in a God to whom he can pray with simple trust. The second is faith in a Christian process of redemption for the individual and for society. And the third is confidence in the Life Everlasting. This is religion's irreducible minimum. This is the *sine qua non*, without which we cannot proceed. And this is the Gospel, as relevant and real today as it was when Peter preached it in Jerusalem or Paul toiled in Corinth. This is the Truth that has to be kept always in focus. And this is what will make your work this year, my dear preacher brethren, triumphant and victorious.

I heard not long ago of two Texans who were looking at Niagara Falls for the first time. One of them said to the other, "What do you think of it?" And the other responded, "Well, it's all right, but I know a creek back in Texas that could do that if it had a place!"

I think this is something that the Cabinet ought to remember when it appoints preachers. Sometimes it isn't the creek, it's the place you give it. My dear friends, *you can make your own place*, if you keep your faith in focus, if you go with an exciting Gospel and realize that the essential theme of the whole Bible is this thing called hope! "I am stuck like a dope with a thing called hope." If you take that into your community, your appointment will not be a disappointment. If you communicate that to your people, the response that will follow will be dictated not so much by your ability or even by their generosity, but by the power and presence of God's Holy Spirit. The place that I wanted to go least in all of my own appointment history, the time when I felt the Bishop and the Cabinet had ruined me, became the happiest and the most productive appointment I ever experienced. A Methodist preacher can go anywhere if he goes with his own soul saturated with the blessed knowledge that the very theme of the Bible and its religion is hope, and if he himself and his wife are prisoners of hope!

CONCLUSION

Prisoners of hope!

It is no easy Pollyanna philosophy, no throwback to Browning and his

"God's in His heaven;

All's right with the world."

It isn't an attempt to resurrect long since

bankrupt liberalism or progressivism in religious thought. And it surely isn't blind otherworldliness.

Rather it is the lifting up of the whole structure of Biblical meaning and promise, the retracing of man's rugged discoveries about the nature of life and God across turbulent millennia, the simple stating again of the fundamental anatomy of religious faith. God's people, in every age, have been *prisoners of hope!*

WNC Laymen Meet This Weekend

More than 300 Methodist men and their families are expected at Lake Junaluska Aug. 19-20 for the annual Laymen's Advance meeting of the Western North Carolina Conference.

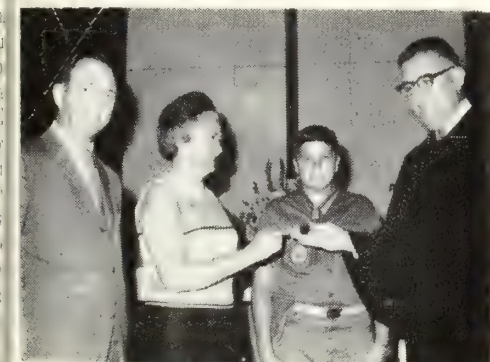
Dr. Ben C. Johnson and Walter J. Anderson will share the program as speakers on the opening day. Dr. Johnson is associate secretary of the Board of Lay Activities for the Southeastern Methodist Jurisdiction, and Mr. Anderson is the former head of the N. C. State Bureau of Investigation.

The Advance will end Sunday with the 11 a.m. worship service, featuring Dr. Reynolds W. Greene, Jr., of LaGrange, Ga., executive secretary, Board of Evangelism, North Georgia Methodist Conference.

Harry G. Bell of High Point, new lay leader for the Conference, will be in charge of the meeting. Devotion leaders will be Carl B. Hyatt, Jr., of Asheville, and Gordon L. Goodson of Lincolnton.

There will be workshops on evangelism, social concerns, Christian stewardship, the Bible, lay witnessing, and various aspects of the local church program. Workshop leaders will include:

Dr. Wilson O. Weldon, Nashville, Tenn., editor of *The Upper Room* devotional guide; Dr. Ralph Jolly, president of Greensboro College; Dr. Herman Nicholson, pastor, Central Methodist Church, Asheville; Dr. Johnson; Mr. Anderson and these laymen—Carter Holbrook and Robert Parrish, High Point; Dr. Barry G. Miller, Charlotte; and Bobby G. Collins, Boonville.



EARN'S AWARD

Kenneth Michael Dunn, son of Mr. and Mrs. Carl R. Dunn, was presented the God and Country Award in Scouting on Sunday, July 23, at Trinity Methodist Church, New Bern. Taking part in the ceremony were, left to right: Carmi E. Winters, Scoutmaster; Mrs. Carl R. Dunn; Michael Dunn, and Rev. Ellis J. Bedworth, pastor. Work for the award was completed under the leadership of the Rev. John T. Smith, a former pastor.

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Aug. 20-26: National Conference of Methodist Youth Fellowship, Pacific School of Religion, Berkeley, Calif.
- Aug. 28-Sept. 1: Annual Conference on Religious Architecture, New York, N.Y.
- Sept. 5-8: National Consultation on Church and Community Life, Ohio State Univ. Campus, Columbus, Ohio
- Sept. 18-19: Methodist Committee for Overseas Relief, New York City
- Sept. 19-20: Annual Meeting, Commission on Public Relations and Methodist Information, Church Center for UN, New York
- Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

LAKE JUNALUSKA ASSEMBLY

- Aug. 18-20: Commissions on Membership and Evangelism
- Aug. 21-26: MSM Students
- Aug. 28-29: Regional Methodist Public Relations Consultation
- Aug. 28-Sept. 2: Senior Citizens Conference
- Aug. 31-Sept. 5: Dept. of Finance and Field Service
- Oct. 6-8: WNC Workshop on Creative Arts

NORTH CAROLINA CONFERENCE

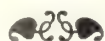
- Aug. 26-27: Conference Laymen's Retreat, Methodist College, Fayetteville
- Aug. 29-31: Pastors' Conference on Evangelism, Methodist College, Fayetteville
- Sept. 1-2: Subdistrict MYF Workshop, Methodist College, Fayetteville
- Sept. 1 : Greenville District Family Picnic
- Sept. 4-6: Training Session of Church School Consultants, Camp Chestnut Ridge, Efland
- Sept. 4 : New Bern District Family Retreat, Camp Don-Lee
- Sept. 8 : Wilmington District Staff Meeting
- Sept. 11 : Meeting of District Directors of Christian Vocations and WSCS Sec. of Missionary Personnel, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 11 : Bishop's Committee on Church Architecture
- Sept. 11 : Wilmington District Picnic and Ministers Meeting
- Sept. 11 : District Secretaries of Evangelism, Methodist Building
- Sept. 11-13: Methodist College Freshmen Orientation
- Sept. 11-14: N. C. Wesleyan College Freshmen Orientation
- Sept. 12 : Fall Meeting, Board of Evangelism, Methodist Bldg., Raleigh
- Sept. 14 : Methodist College First Semester Classes Begin
- Sept. 15 : Duke Divinity School Opens
- Sept. 15-16: N. C. Wesleyan College Registration

WESTERN NORTH CAROLINA CONFERENCE

- Aug. 21 : Albemarle District Builders Club Rally, Albemarle, Central Church, 7:30
- Aug. 22 : Statesville District Builders Club Rally, Hickory, First Church, 7 p.m.
- Aug. 24 : Marion District Builders Club Rally, Marion, First Church, 7 p.m.
- Aug. 24 : Salisbury District Builders Club Rally, Kannapolis, Trinity Church, 7 p.m.
- Aug. 25 : High Point District Builders Club Rally, High Point, First Church, 7 p.m.
- Aug. 27-Sept. 1: Young Adult Wilderness Hike, Great Smoky Mtns. National Park
- Aug. 28 : Gastonia District Builders Club Rally, Gastonia, St. John's Church, 7 p.m.
- Aug. 29 : Charlotte District Builders Club Rally, Charlotte, Dilworth Church, 7 p.m.
- Aug. 31 : Thomasville District Builders Club Rally, Thomasville, Memorial Church, 7:30 p.m.
- Sept. 1 : Greensboro District Builders Club Rally, Greensboro, Centenary Church, 7:30 p.m.
- Sept. 3 : North Wilkesboro District Builders Club Rally, North Wilkesboro, First Church, 3 p.m.
- Sept. 5-6: Annual Retreat and Briefing Conference for District Missionary Secretaries, Charlotte
- Sept. 9 : WNCC Coaching Conference for Schools of Missions, Kannapolis, Trinity
- Sept. 10 : Asheville District Coaching Conference for Schools of Missions, Asheville Groce Church, 2:30-4:30 p.m.
- Sept. 11 : Greensboro District Mission Society, Reidsville, First Church, 7:30 p.m.
- Sept. 11 : Statesville District Ministers Retreat, Camp Carrollwood
- Sept. 12 : Workshop on Parish Papers, Asheville, Groce Church, 9:30 a.m.
- Sept. 13 : Workshop on Parish Papers, Charlotte, Cole Memorial Church, 9:30 a.m.
- Sept. 13 : Executive Committee and District Directors of Christian Vocations, Charlotte, Dilworth Church, 3:00 p.m.
- Sept. 14 : Workshop on Parish Papers, Winston-Salem, Children's Home, 9:30 a.m.
- Sept. 14 : Conference Commission on Christian Vocations, Charlotte, Dilworth, 10:00 a.m.-3:00 p.m.
- Sept. 14 : Davidson County Board of Missions and Church Extension, Canaan Church, 6:30 p.m.



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

PANEL ON VIETNAM AT SCHOOL OF CHRISTIAN MISSION

Dr. Robert Moon of Washington, D.C., a world Methodist leader, gave his views on the Vietnam war in a panel discussion on Tuesday evening at the Annual School of Christian Mission held at Pfeiffer College on Aug. 1-4.

Dr. Moon was substituting for Dr. A. Dudley Ward of Washington, D.C., general secretary of the national Methodist Board of Christian Concerns.

Rev. Ray Swink of Charlotte, president of the Board of Christian Social Concerns of the Western North Carolina Conference, participated in the discussion. Rev. John Lundy, Methodist missionary recently returned from the Philippines, and Dr. Horace McSwain of Statesville, executive secretary of the Board of Missions of the Western North Carolina Conference, were members of the panel.

Dr. Moon's presentation included comments on why the enemy fights, reasons given for war by the United States government and his views on the future if the war continues.

"I believe the United States can stop the war in Vietnam," Moon told the women attending the school. "We can do this with honor, but we cannot do this without losing face." Moon said that in a U.S. withdrawal from South Vietnam our government "would have to admit it is misguided and did not understand the situation in Vietnam; it would have to admit it by-passed the United Nations; that it had misunderstood the Communist objectives in Southeast Asia and that it has failed to understand the real desires of the Vietnam people."

The Rev. Mr. Swink spoke on his concerns about the situation in Southeast Asia. The Rev. Mr. Lundy advocated the theory that the smaller nations of the area must rely on a major power to protect them. Dr. McSwain presented his views on the question.

About 300 women attended the school which was sponsored by the Woman's Society of Christian Service of the Western North Carolina Conference of the Southeastern Jurisdiction and the North Carolina-Virginia Conference of the Central Jurisdiction.

—Pfeiffer College News Service

MRS. FLETCHER NELSON ATTENDS NATIONAL MEETING

Mrs. Fletcher Nelson of Morganton, vice-president of the Woman's Society of the WNC Conference, attended a national Methodist women's meeting Aug. 1-10 at

St. Paul School of Theology in Kansas City, Mo. The meeting, a quadrennial National Seminar of the Woman's Division of the Board of Missions, brought together 160 women leaders from the United States and many overseas countries.

The seminar focused its theme, "Human Rights in World Perspective," through speakers, panels and discussion groups. The women studied statements in the field of human rights, formulating a suggested program of action for Methodist women in this field.

Planners for the seminar said that the theme was chosen "because the world is confronted with new demands for human rights and freedom for its people. It is hoped the seminar might help create a greater understanding of the Biblical and theological bases of the Christian's concern for and commitment to the realization of human rights for all people, as well as help Methodist women gain greater insight into human rights, issues and goals. It will suggest directions in which Methodist women should move in helping the goals to be realized."

Speakers at the seminar included Ambassador Egerton R. Richardson, who heads Jamaica's delegation to United Nations; Ernest A. Gross, chairman of the Department of International Affairs of the National Council of Churches; the Rev. John A. Lucal, S.J., pastor of the Church of the Presentation, a Roman Catholic Church in St. Paul, Minn.; Morris Laub, director of the World Council of Synagogues; Miss Julia Henderson, an executive in the U.N.'s Department of Economic and Social Affairs; and Dr. Dan Dodson, director of the Center for Human Relations and Community Studies at New York University.

A special feature of the seminar was a team of five artists who sought to relate the creative arts to the cause of human rights.

MEMBERSHIP CULTIVATION REMINDERS

Mrs. Lester Zerfoss of Hendersonville, secretary of membership cultivation of the Asheville District Woman's Society, reminds Methodist women that as they work in a society and make an effort to fulfill its purpose, they will do well to remember these verbs:

I AM a member of the Woman's Society or Guild.

I THINK it is a privilege to be even a small part of such an organization.

I KNOW the joy of fellowship with others.

I WONDER how so much can be done with so little.

I SEE God's love through His workers in community centers, homes, hospitals, in city and in rural work.

I BELIEVE in the purpose of the Woman's Society.

I CAN let others know about the society and its great work around the world.

I DO subscribe to and read *The Methodist Woman*.

I PLEDGE my prayers, my gifts and myself for greater service.

I SERVE because I love the Lord and want to do His will.



N. C. Conference

MRS. H. W. DOUB

HISTORY OF THE JUBILEE STUDY JEWEL

As a memorial forever of the Golden Jubilee Year in the Department of Mission Study, Mrs. J. LeGrande Everett, of Rockingham, gave and had the Jubilee Study Jewel designed. This was to be awarded from year to year to the district in the North Carolina Conference having the largest percentage of auxiliaries conducting three study classes of the current Council recommended textbooks, including a real Bible study class. The first winner in the Jubilee year of 1928 was the Rockingham District, with a 25% record and presented to Mrs. B. C. Thompson, its secretary.

The Jewel is suspended from a small gold chain so as to be worn as a locket, and is kept by the secretary of the district winning it, who is expected to wear it when she attends the various meetings in her own district, and explain its meaning as she stresses the importance of Mission and Bible studies. The following inscription in raised letters, locates the Jewel as to place, purpose and occasion: "Woman's Society of Christian Service, N. C. Conference. For Mission and Bible Study. Presented by Mrs. J. LeGrande Everett. 1878-1928."

As the Jewel was intended to be a memorial to express excellence, it must be in itself excellent, unique in design, perfect in workmanship, artistic and beautiful to the eye. It must be emblematical, significant and suggestive also, for it was meant to bear a message to all of understanding minds and hearts.

The Jewel is of pure gold and on the face of it is a shield, outlined by a line of royal purple outside a parallel line of sky-blue enamel. A torch of silver rests upon and within the shield, reaching from the bottom to the top. Surrounding the shield is a wreath of pomegranate leaves in green gold, with pomegranate in natural color set at intervals in it.

In the pure gold of the Jewel is seen the emblem of Deity. In the shield of gold with its kingly purple and heavenly blue, we see God as a symbol, King of kings, our shield and defender. The torch of silver with its glowing flame symbolizes Jesus, our Redeemer, who declared Himself to be the Light of the world. Thus the torch

and the shield, as they rest one within the other, repeat to us as often as we see them their message of enlightening, saving and protecting love, while the pomegranates are symbols of fruitfulness, with their green leaves, showing the faith manifested in service and activity.

On the back of the Jewel is the legend which relates to the Jubilee year in the Conference Woman's Missionary Society and the department of study. The wreath, representing the life, activity and fruitfulness of study appears again in an open book, suggestive of the inspiration and information that leads to wisdom which comes from study and the history of the development of the missionary movement and the need of the Redeemer in all parts of the earth.

Missionary Reports On The Congo

"It's not necessary to be a Negro to live and work in Africa, but there are advantages," says Ivan D. Alphonse, a Panamanian Methodist special-term missionary to the Congo.

In New York this summer on a month's furlough from his job as principal and teacher at a Methodist school in Katanga province of the Congo, Mr. Alphonse, a Negro, told of one advantage. During the recent fighting in the country, triggered by the kidnapping of former premier Moise Tshombe and apparently launched by European mercenaries and some Katangese troops, Mr. Alphonse was able to move freely, while white persons were confined to their homes. Thus he was able to aid some of his white missionary colleagues.

"It would be better if more Negroes were sent as missionaries to the Congo," he said, although "personality, more than color, is important in being accepted. It's who you are and what you're doing that counts."

Mr. Alphonse went to the Congo in 1965 as a member of a 15-man team sent by the Methodist Board of Missions. Prior to that the group spent 10 months in Brussels, Belgium, studying French and serving Congolese students.

In the Congo, he was assigned to teach at Booth Institute, a secondary school in Kamina. But on arrival he found there was no school, so Mr. Alphonse's first duty was to help get a land grant, a site for the school and money.

Difficulties continue to plague the school and others in the Congo, Mr. Alphonse said. Because of political uncertainties, many Belgium teachers are quitting, he added, and others, detained by authorities during the most recent crisis, will return from postponed furloughs too late for the September opening date for schools. Mr. Alphonse said he believes that the Congolese government is gradually nationalizing schools, and speculated that the church might lose influence in the country as a result.

Mr. Alphonse, who teaches in French, is also fluent in English and Spanish. Born in Bocas del Toro, Panama, the son of a Methodist minister, he is a graduate of Nebraska Wesleyan University in Lincoln and has done graduate work in philosophy at the University of Nebraska, also in Lincoln.

THE WORLD MISSION OF THE METHODIST CHURCH



Mrs. J. W. Lineberger, Raleigh District Secretary of Missionary Education and Service, is shown receiving the coveted Study Jewel yearly award, from Mrs. J. W. Crawford, Conference Secretary. At the left, the Conference president, Mrs. Sam A. Dunn gives her smile of approval. This award was won by the Raleigh District churches for having the highest percentage of studies last year.

White Majority Blistered At National Seminar

The white majority in America, and especially Congress, have much to answer for in light of the riots that are tearing apart the nation's cities, stated Miss Peggy Billings of the Woman's Division of the Board of Missions. She further declared: "The response, or lack of response or resistance by the white community to the needs of the black community, is a major factor in the change in the pace of the civil rights movement. Any country where Congressmen can angrily demand a riot control bill with one breath and, sneeringly and sarcastically, refuse to pass a rat-control bill has something to answer to before Almighty God."

Her keynote address was delivered at the National Seminar of the Woman's Division, held last week at Kansas City, Mo. Miss Billings asserted that "The legitimate demands of black Americans for decent jobs, housing and education are simply not recognized by the white majority. Whites no longer want to be reminded of the more than 100 years of discrimination against black Americans—from slavery days onward. We as whites could not accept our responsibility for the past, so we projected it off on the out-group itself, and now finally a majority of white Americans are convinced that the present condition of our black citizens is their own fault."

Another major address was brought by Mrs. C. A. Bender, United Nations observer for the Board of Missions. She noted that the questions of peace and human rights are intertwined. She termed Vietnam "a tragedy without a villain," and the Middle

East as the meeting place "of hundreds of years of the hopes and fears of Arabs and Jews."

The seminar got under way on Aug. 1 and was concluded on Aug. 10. About 160 Methodist women attended from the 50 states and from several overseas countries.

Churches Aid Middle East War Refugees Through CWS

In response to an urgent worldwide appeal, Protestant and Orthodox churches, in the United States have shipped more than 390,000 pounds of refugee supplies to the Middle East. More than \$200,000 in cash has also been sent to meet needs in East Jordan, Cairo, Gaza and the west bank of the Jordan River.

Church World Service, the cooperative relief channel for 30 denominations, is raising half of a \$2 million request by the World Council of Churches. As its share, the Methodist Committee for Overseas Relief is appealing to U. S. Methodists for \$250,000.

It is estimated that there are a total of 1,300,000 "old" and "new" refugees in the Jordan, Syrian and Egyptian regions, including those behind the Israel truce line. In the Amman area alone, there are believed to be 200,000 refugees, of whom 120,000 are refugees of the most recent war.

♦ ♦ ♦

To love others, we have to give ourselves in person. We are known, or not known, by our own sense of mission.

BISHOP PAUL V. GALLOWAY



is the Pool and Bath House. The trained life guards on duty make sure that you have a safe and good swim. They also give lessons in swimming to help you learn how to take care of yourself in the water. There is a "big boat" called "Cherokee III" which makes trips across and around the lake. You would enjoy a ride on this with your family. Perhaps your daddy would take you out in a canoe. There are so many interesting things for you to enjoy at Lake Junaluska.

I hope you can visit here sometime.



A HYMN

Many people express in poetry the way they feel about God. Samuel Longfellow once wrote these words that have been set to music for us to use in our praise of God.

God of the earth, the sky, the sea,
Maker of all above, below,
Creation lives and moves in thee;
Thy present life through all doth flow.

Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and storm winds
blow,

There is thy power, thy law is there.

We feel thy calm at evening's hour,
Thy grandeur in the march of night,
And when the morning breaks in
power,
We hear thy word, "Let there be light!"



DISCIPLES OF JESUS

Which of the disciples did the following:

1. Nearly drowned in the Sea of Galilee?
2. Was sent to prepare the Passover?
3. Brought his brother to Jesus?
4. Doubted that Jesus was alive?
5. Was called while sitting at the seat of customs?
6. Was especially dear to Jesus?
7. Brought a boy to Jesus with loaves and fishes?
8. Was present at the cross when Jesus died?
9. Followed Jesus afar off the night of his arrest?
10. Was the first to enter the tomb on the Sabbath morn?



RIDDLES

How does the letter A help a deaf woman? It makes her hear.

What two letters spell jealousy? NV.



ANSWERS FOR LAST WEEK

David; Benjamin; Daniel; Joseph; Jonathan; Isaac; Moses; Solomon; Ab-salom; Japheth; Josiah; Cain; Jacob; Samuel; Miriam; Abel; Nathan.

Dear Girls and Boys:

There are many things that tell us about God. I have mentioned some of them several times in my letters to you. Many people today are having difficulty knowing that God is real and is near them. I want to suggest to you again some of the ways that we know that God is real to us. God is real to me because I look around and see the wonderful things He has made in nature. God is real to me because He has given me my family and friends to help and to enjoy. God is real to me because of the Bible. From it I have learned that He made our world, that He loves me, and how He wants me to live. God is real to me because He talks within me, helping me to choose the right and good things in life. God is real to me, because when I worship at church, or at home, or anywhere at all, I know He is with me. I hope that you will find God in these ways, as in others, and He will be very real in your life.

Aunt Cay



JAMIE'S ADVENTURE

It was a snappy day and Jamie was on his way to the park. He had fun with his gang, playing ball there each Saturday. As he walked along, tossing the ball into the air and hearing it thud back into his glove, he thought about tomorrow. It was to be Sunday, and he was to make a report at Church School on "helping others." Well, he hadn't really done anything to help others this week. There had been the usual things like sweeping the porch, burning the papers, and going to the store. But they weren't worth reporting. Oh well, maybe something would happen that would make a good thing to report, but it would have to happen very quickly, because Sunday was almost here.

In the park the boys were gathering. Everyone seemed happy and anxious for the game to start. It was an exciting game all the way, and Jamie's team won by one run. That was the third Saturday in a row for them.

When Jamie was three blocks from home, he passed the house of old Mr. Jenkins, who had been in the hospital with a broken hip. Now he sat on the porch in his wheelchair, all covered with a bright blanket.

Jamie waved. "Hi, Mr. Jenkins. Glad to see you out again."

"Hello, Jamie," he replied. "Good to see you, too."

Jamie kept walking and thudding the ball into the glove. Something in the way Mr. Jenkins looked at him made Jamie wonder. Suddenly he wheeled around and trotted back to the steps of Mr. Jenkins' porch.

The old man smiled. "It's a surprise to have you stop," he said. "You know, not anyone has come to see me since I came home. I've been really lonely."

I guess people are just busy," said Jamie.

"Well, I don't know, sonny. Seems like everyone has forgotten me. Any way, I'm just a sick old man."

Jamie dropped down on the porch step! What should he say or do to help Mr. Jenkins? Suddenly Jamie remembered something from church school.

"Maybe it would help a little if I'd come by each week and read to you. Or maybe we could play checkers! Would you like that? I'm sure my father would let me come."

For a moment Mr. Jenkins looked into Jamie's happy face. "Of course I'd like that," he said.

And so, on Sunday, Jamie shared his wonderful plan for helping Mr. Jenkins. The other children and the teachers were so excited about it that they wanted to join Jamie in his project. So that's how Jamie's Adventure began, and it's how a boy who learned to know God did something to help God.

International Journal of Religious Education.



LAKE JUNALUSKA

There are some places at Lake Junaluska that are especially for children. There is a building called the Kennedy-Skinner Children's Building, where many activities that you would enjoy take place. On the playground you will find girls and boys taking turns on the swings or bars, they play with the wagons and other outdoors equipment. Hikes and nature studies are planned for those who like those activities. On a rainy day there are many interesting things to do inside the building. You might enjoy the story hour. There is also a craft shop where you may work with many different materials to create very lovely articles. On Sunday you may attend church school here and keep up with your class at home.

Not far from the Children's Building

Sunday School Lesson

FOR AUGUST 27

BY RAYMOND A. SMITH

Ready Even to Die

Background Scripture: Acts 21:1 thru 23:11
Lesson Scripture: Acts 21:7-14

With this lesson we see the beginning of a series of events that ended with Paul's death in Rome. It was to be several years before the end, but the trip to Jerusalem which he is now contemplating did, in fact, mean his last trip to that city which had meant so much to him, but in which he was to receive treatment not unlike that which his Master, Jesus, received.

At the very end of chapter 20, beginning at verse 35, Paul is saying farewell to his brethren from the church at Ephesus which he had served for about two years. In concluding this farewell talk (which really begins at Acts 20:18) Paul gives us one of the very few quotations from Jesus which is found nowhere in the Gospels: "In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said 'It is more blessed to give than to receive.'" Verses 36-38 describe the moving experience of his leaving his friends.

This, indeed, is the first of a series of parting words of which the one given in our Scripture lesson is the third. As things turned out, the farewell words to the friends at Caesarea were probably not the last he spoke to some of them for, as we shall see in the coming lessons, Paul was taken from Jerusalem to Caesarea by the Roman military and remained there under house arrest for about two years before being taken to Rome.

In today's lesson we see Paul as a guest in the home of Philip the evangelist, of whom we have already heard in the early chapters of Acts. As in other recent experiences Paul here received warnings not to go to Jerusalem. One of these warnings came from a prophet named Agabus of whom mention has been before in Acts 1:27-30. This man used a form of prophecy which included the use of "enacted signs," a common practice among the prophets of Israel. In this case he removed the sash from around Paul's waist and tied his own hands and feet together, remarking as he did so: "The man to whom this girdle belongs will be bound like this by the Jews in Jerusalem and handed over to the Gentiles." The prophecy of Agabus was not fulfilled in detail, though Paul was the victim of mob violence instigated by certain citizens of Jerusalem and rescued by Roman soldiers who imprisoned him and took him to Caesarea, as noted above.

Paul's words to his sorrowing friends are given a striking translation by Phillips: "What do you mean by unnerving me with all your tears? I am perfectly prepared not only to be bound but to die in Jerusalem

for the sake of the Name of the Lord Jesus." These words cause us to remember the words of Jesus to Peter while he was on his last journey to Jerusalem with his disciples. It will be recalled that Peter tried to dissuade Jesus from going to Jerusalem. Jesus said to Peter: "Get behind me, Satan." He meant that Peter's efforts to persuade him to abandon his mission was to be thought of only as an evil influence. Likewise, Paul is saying to his friends: "Don't try to tempt me away from what I am sure is my duty."

In saying this we do not think Paul was "courting martyrdom" anymore than Jesus was. On the contrary Paul's action was perfectly consistent with one of the main obsessions of his life, namely, the conversion of his brothers in Judaism to the New Way of Faith Paul had found for himself and for many Gentiles. This deep concern shows in Paul's letters, especially in Roman 9, 10 and 11 where he advances the idea that the rejection of Jesus by the Jewish community was only a temporary thing, even part of the Divine Plan. Furthermore it was Paul's faith that after a certain number of Gentiles had come into the Church, then the Jews would begin joining in great numbers. So far, history has not fulfilled Paul's belief. However, his "mission to the Gentiles" gave us the foundations of the Christian faith, left its mark upon Western civilization and, indeed, has made its influence felt in every quarter of the globe.

'New Day' Writers Announced

Writers have been announced for the two-year foundational series of The Methodist Church's new church school curriculum for adults.

Entitled "Foundation Studies in Christian Faith," the series will have a new unit each quarter, starting in September of this year.

The writers and the eight quarterly units, in the order that they will be published, are:

1. "Man's Search for a Meaningful Faith"—Dr. Robert C. Leslie, professor of pastoral psychology and counseling at Pacific School of Religion, Berkeley, Calif.

2. "God With Us" (The Bible as Witness to the Good News)—Dr. Van Bogard Dunn, dean of the Methodist theological school at Delaware, Ohio.

3. "We Have This Heritage" (The Church as Witness to the Good News)—Dr. Clyde L. Manschreck, professor of history of Christianity and director of the Center of Reformation and Free Church Studies at Chicago Theological Seminary.

4. "Faith in Search of Understanding" (Christian Theology as Witness to the Good News)—Dr. John B. Magee, professor of philosophy and religion at the University of Puget Sound, Tacoma, Wash.

5. "Dimensions of Decision" (Christian Ethics as Witness to the Good News)—Dr. Newell J. Wert, dean and professor of Christian ethics at United Theological Seminary, Dayton, Ohio.

6. "In Faith and Love" (Significant Christian Persons as Witness to the Good News)—Dr. Franklin H. Littell, president of

Upper Room To Honor Mueller

Bishop Reuben H. Mueller, president of the Board of Bishops of the Evangelical United Brethren Church, and immediate past president of the National Council of Churches, has been chosen to receive The



BISHOP REUBEN H. MUELLER

Upper Room Citation for 1967 at a dinner in his honor Friday evening, Sept. 8, at Harrisburg, Penn. This has been announced by the Rev. Dr. Wilson O. Weldon, editor of *The Upper Room*, an interdenominational devotional guide published in 38 languages with headquarters in Nashville, Tenn. The event is to take place in the ballroom of the Scottish Rite Cathedral in Harrisburg. In excess of five hundred persons are expected to attend.

"Throughout his forty-six years as clergyman, teacher, and administrator," said Dr. Weldon, "Bishop Mueller has been among the foremost in furthering worldwide Christian fellowship, the basis on which the award is made."

A special meditation for Worldwide Communion Sunday, Oct. 1, has been written by Bishop Mueller, and it appears on that date in the Sept.-Oct. 1967 issue of *The Upper Room*.

Bishop Mueller is a member of the Assembly of the World Council of Churches and of its Central Committee; the U. S. Conference of the World Council of Churches and of its Executive Committee; the World Council of Christian Education and chairman of its Board of Managers; member, the Division of Christian Education and Executive Board (NCC); Consultation on Church Union and Executive Committee, and Consultation on Church-State Relations.

Iowa Wesleyan College, Mount Pleasant, Iowa.

7. "The Inner Life" (Being Christian in a New Day)—Dr. Harvey H. Potthoff, professor of Christian theology at Iliff School of Theology, Denver, Colo.

8. "The Christian in Today's World" (Being Christian in a New Day)—Dr. Potthoff.

Announcement of the writers was made by Dr. Henry M. Bullock, Nashville, general secretary of the Editorial Division of the Methodist General Board of Education.

PASTOR TAKES TURN AS SECRETARY

Robert Moon, pastor of St. Mark's Methodist Church, Sacramento, Calif. is spending July and August in Washington, D.C. as a temporary staff member of the Methodist Division of Peace and World Order. The unusual situation came about when Dr. Herman Will, Jr., the division's chief executive, took sabbatical leave to study for a doctorate in international relations.

★

RECRUITMENT FOR MINISTRY TO BE USED

The Interboard Committee on Christian Vocations has asked 12 Methodist annual conferences to work with it over the next three years in a special program to enlist and train more full-time church workers, including ministers. Following the popular movement toward use of initials as a name, the program will be called ACUTE, standing for Annual Conference United in Training for Enlistment.

Among the 12 conferences to participate in the effort are the Tennessee-Kentucky, Tennessee, and the North Mississippi.

★

METHODISTS PRODUCE NEW RADIO SERIES

"American Profile" is the title of a new radio series produced by Methodist's TRAF-CO and soon to be broadcast over the Voice of America network. To be broadcast six times a day, the five-minute interview program will reach audiences all over the world during peak-listening hours.

"It was created to counteract some of the bad news that pours out of the radios each day," stated Dr. Henry C. Spencer who heads TRAF-CO. It will carry the story of Americans who have "put their basic faith to work in human and tangible terms, and is calculated to show that the action of one person can make a difference." It is now being broadcast on 320 stations in 47 states.

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UNALUSKA'S LAMBUTH INN OPEN YEAR-ROUND

A communication from Dr. Merle N. Young, who is associated with Interpreter's House at Lake Junaluska Assembly indicates that Lambuth Inn is now open for year-round conferences, meetings, seminars and training sessions. He states: "Guest rooms, dining areas, lobbies, conference rooms and auditorium are excellent, and are offered to church leaders, university groups, and agencies who want a quiet center in lovely surroundings for their meetings. . . . Special guest rates, American plan, are offered to groups. . . . It is hoped you will make Lambuth Inn your meeting place, and will tell others about this fine year-round hotel."

★

PASTORS' SCHOOLS SCHEDULED

The Mississippi Conference is holding its pastors' school at Seashore Methodist Assembly in Biloxi Aug. 21-24. Included among visiting speakers are Dr. Cecil Northcutt, Editorial Secretary of United Society for Christian Literature, London; Dr. Harvey Pothoff, Professor of Christian Theology, Iliff School of Theology, Denver; and Dr. A. J. Walton, now serving as minister of visitation, West End Methodist Church, Nashville. Dr. Walton is well known in North Carolina, having served as Professor of Church Administration at the Duke Divinity School before retirement.

The theme for the North Mississippi Conference pastors' school, which will take place from Aug. 28 to 31, is "The Pastor, the Church, and the Family." Leaders who will participate in it are Dr. Edwin R. Hartz, Professor in the Department of Marriage and Family Living, Florida State University; the Rev. Robert Young, pastor of First Methodist Church, Waco, Texas; and Dr. James E. Doty, president of Baker University, Baldwin City, Kansas.

◇ ◇ ◇

One of the reasons why little happens at church on Sunday morning is that nobody seems to expect much to happen.

ROY L. SMITH

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Wanted—Director of Religious Education or Educational Assistant. Please contact Rev. Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

NATIONAL ZIP CODE DIRECTORY — 35,000 listings U.S. & Possessions. \$1.00 each postpaid. Troop 29, Boy Scouts, 116 Church St., Smyre, Gastonia, N. C. 28052.

WANTED—Part-time director of chancel and youth choirs. Write — Pastor, Glenwood Methodist Church, 1417 Glenwood Ave., Greensboro, N. C. 27403.

RELIGIOUS BOOKS PURCHASED — Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.

Dear to the memory of countless thousands must have been the voice of Francis Asbury as he passed from the American scene. He had served so well and so long for the cause of spreading the Word of God. There are those who have yearned to hear the voice of Washington, of Lincoln, of Edison, of Thomas Jefferson, of Patrick Henry. To that list might be added Francis Asbury.

His voice was raised morning, noon and night. He disciplined himself to rise early and preach before man's labors began, as did John Wesley before him. Early he was to do the bidding of God, as he understood it. Through noon-day heats he traveled and spoke. In times of suspicion, persecution and animosity—in Revolutionary War days—he continued to travel and speak that the Word of God might be spread. A brave and daring soul this.

His voice was raised all over the land. He spoke in barns, homes, schools, chapel anywhere. These places he counted secondary. What mattered more was that he preach where men were to be found. Wherever new paths and pioneering spirits took men and their families and ambition there went Francis Asbury and his men.

His voice was raised against social sin. The late Dr. E. T. Clark attested to this in some of his writing, introduction to the *Journal*, thus: "Asbury and his men fought every social evil of their day and generation. Intemperance, slavery, gambling, horse racing, land encroachment and every other form of social wrongdoing were denounced in thunderous tones—and these were the only social problems that were known in the period."

Nearly every page of Asbury's great *Journal* evidences the keenness of his social conscience. Further, "the circuit rider stressed individual salvation as a matter of course. They were not so shallow as to believe that a good social order could be built upon evil men, and they made godly and law-abiding citizens out of those who might otherwise have been ruffians."

His voice was raised that influence lives. Historians Sweet and Lee in *The Story of Methodism* relate that upon Asbury's death (1816), his clothing was being taken to McKendree's home. Two thieves accosted the bearer of the clothing and inquired of their owner. On learning the sought identity, one spoke to the other and said: "He once spoke in my father's house." And the two then rode away.

Could there be yet countless other stories or similar ones, that never reached print bearing witness to an influential life, that have passed from earth with the passing of men who knew him?

Church historian A. B. Hyde in *The Story of Methodism* (p. 139) writing of Asbury in 1812, attested: "Among the preachers his presence was electric, for no man on the continent, or then living in the world had such a record as he. His feeble voice was worth a thousand men."

—GRADY L. E. CARROLL

Raleigh

NORTH CAROLINA Christian Advocate

Volume 112

Greensboro, N. C., August 24, 1967

Number 33



Already United

The weatherbeaten bulletin board pictured above offers mute witness to the fact that at least one congregation of The Methodist Church already bears the new name which will become official next April. This is The United Methodist Church of Ocracoke, N. C. on the Outer Banks.

It was formed in 1940 by the union of the former Methodist Episcopal Church congregation and the former Methodist Episcopal

Church, South congregation. When they came together they gave the newly formed church a name which every Methodist church in our connection will soon officially bear.

The section of rope visible is for ringing the bell in the church tower. The church has over 300 members and carries on a vigorous program among the people of this closely knit community. The Rev. T. H. House is in his third year as pastor.

* CAROLINA BRIEFS *

¶ Homecoming will be held at Mt. Zion Methodist Church, Raleigh District, on Sept. 3 at 11:00 a.m. Dr. E. B. Fisher, Burlington district superintendent, will be the guest speaker. Dinner will be served following the morning worship service.

¶ The Rev. and Mrs. C. E. Ridge will be honored by their children at a dinner on Sunday, Aug. 27, at 1:00 p.m. in observance of their fifty-fifth wedding anniversary. They began their ministry in the fall of 1924. The Ridges now reside on Route 4, Lexington, near Shiloh Methodist Church.

¶ Rev. F. R. Lowry, who is a retired member of the N. C. Conference now living in the Methodist Retirement Home at Durham, was the guest preacher for the morning worship service on Aug. 6 at First Methodist Church, Pembroke. The Rev. Mr. Lowry told of the wonderful care they receive in the Home and invited those present to write to him and to visit him there.

¶ Word has been received of the death on July 19 of the Rev. Troy E. Maness of Miami, Fla. Mr. Maness had served churches at Stonewall and Old Trap, in the N. C. Conference, before going to Miami. He was associate pastor of the Wesley Methodist Church, Miami, from 1956 until 1960. He is survived by his wife, Ruth, of 2820 N.W., Fifth St., Miami; a son, Raymond, of Miami; three daughters, Mrs. Karl Lyon of Marathon Shores, Fla.; Mrs. W. B. Wolfe of Fairmont, W. Va., and Mrs. Russell Pride of Belpre, Ohio; a sister, Mrs. Alvin Wills of Morehead City, N. C.



Dr. John R. Church of Winston-Salem, evangelist for the WNC Conference, will be preaching in revival services at Harmony Methodist Church, Harmony, beginning on Sunday, Sept. 10, and continuing through Sept. 17. Services will be at 7:30 each evening. The pastor, Rev. J. C. Reynolds, has extended an invitation to the public to attend.

¶ The Rev. J. E. B. Houser preached the Homecoming sermon at the Zion Methodist Church, Lincoln County, on Aug. 13. The Rev. Mr. Houser is a retired Methodist minister now living in Weaverville, N. C. He is a native of Lincoln County and grew up in Zion Church, where several of his brothers and sisters are still active members.

¶ Homecoming will be observed at South China Grove Methodist Church on Sunday, Sept. 10. The Rev. O. Ray Moss of Greensboro, minister to the Inner-City, will preach at the morning worship service. He is a former pastor. A picnic lunch will follow. All former pastors and friends are invited. Rev. F. E. Brown is the present pastor at South China Grove.

¶ Kilgo Methodist Church, Charlotte, will observe its Twenty-fourth Anniversary on Sunday, Sept. 10. Dr. Harlan L. Creech, Jr., superintendent of the Charlotte District, will preach at the 11:00 o'clock worship service. T. C. Wilson, Jr., Church School superintendent, will give the welcome and recognize charter members. Following the morning service, a picnic dinner will be served in the Church Fellowship Hall at 12:30 p.m. Mrs. L. M. Phelps, church hostess, will be in charge. The Rev. Kenneth D. Crouse, is pastor of Kilgo.

¶ Rev. Bernard T. Hurley, a retired minister of the N. C. Conference, preached at Trinity Methodist Church, Red Springs, on Aug. 13 in the absence of the pastor. Mr. Hurley is a former pastor of this church, and he and Mrs. Hurley have lived in Red Springs for the past 17 years, where they both enjoy a wide fellowship of friends among all the churches. Friends of Mr. Hurley will be glad to hear that at 84 years of age he is well and active.

¶ Homecoming will be observed at St. Paul Church, Durham, on Sunday, Sept. 17. The sermon will be delivered by the Rev. Robert W. Morgan, pastor of The Methodist Church, Spring Hope. Rev. Mr. and Mrs. Morgan were members of St. Paul while he was in the Divinity School at Duke. A picnic lunch will be enjoyed by all following the worship service. All former pastors, district superintendents and other friends of the church are invited to return for the occasion. The Rev. W. A. Tew is pastor at St. Paul.

¶ Annual Homecoming was held at Catawba Methodist Church on July 30. The Rev. Cecil G. Hefner, Statesville district superintendent, was the guest preacher for the morning worship service and was in charge of the dedication service for the church organ. A picnic lunch was served at 12:30 p.m. The late Thomas E. Harwell left in his will a bequest of \$5,412.18 to the Catawba Methodist Church. From this bequest, a Hammond organ was purchased, and has been placed in the church in memory of Thomas E. and Jessie L. Harwell. The Rev. Charles E. Bruce is pastor.

¶ Annual Homecoming was held at Ebenezer Methodist Church, Old Fort, on Aug. 13. The Rev. H. D. Jessup, a former pastor preached at the morning worship service. After a picnic dinner, a special singing program was presented. The First Quarterly Conference was conducted that night, and the Rev. A. G. Lackey, district superintendent, preached before holding the business session. The Rev. Boyce Huffstetler is pastor at Ebenezer.

IMPORTANT PENSION NOTICE TO W. N. C. CONFERENCE MINISTERS

All ministers and local church treasurers should take note of four essential facts about the Ministers Pension Fund.

1. Every minister must return the postal card to confirm his participation in the Fund. These cards were sent to every minister and a few of those who are eligible in our conference have not returned them.

2. The local church or charge treasurer who pays the ministers' salary must send the ministers' name to:

Donald R. McKee, Treasurer
General Board of Pensions
The Methodist Church
1200 Davis Street
Evanston, Illinois 60201

3. Pension checks must be paid to the Board of Pensions on the first of each month by the local treasurer. He is the only one who deducts pension payments from the ministers' salary. Pension payments are based on the ministers' total income including minimum salary payments, Duke Foundation payments, 20% for parsonage allowance, and/or any other income for his services. (Allowances for travel or other expenses are not counted as part of his support.)

The minister contributes annually to his individual Income Annuity Account an amount equal to 3% of the average Conference Salary unless the minister's actual support is less than the average salary. In this case the minister may elect to contribute an amount equal to 3% of his actual support by advising the General Board of Pensions of his desire to do so. With an average Conference Salary of \$6,338, the individual minister's annual contribution will be \$190.15, or \$15.85 per month.

4. The minister's 3% annual contribution is placed in his individual Income Annuity Account. His contributions, and the interest they earn, will be used only for his benefit (or for his beneficiary in the event of his death.)

If the minister wishes to increase his personal retirement benefits, he may do so up to 6% of his income. All over 3% that he thus pays he can get in a lump sum, plus interest, if he so desires.

BOARD OF PENSIONS

WESTERN N. C. CONFERENCE

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of Stewardship, Section IV

Laymen Primed For Fayetteville Meeting On Aug. 26

Laymen of the North Carolina Conference are expected to descend upon Methodist College, Fayetteville to the number of five hundred or more on Aug. 26 for their annual retreat. The theme for the meeting is "The Stewardship of the Laity."

Two key leaders in the Southeastern Jurisdiction are expected to deliver addresses. The Rev. Alvin B. Weston, associate director of the jurisdiction's Communications Council, Atlanta will speak



DR. JAMES W. SELLS

at 2:45 on the opening day—Saturday, Aug. 26. Dr. James W. Sells, executive secretary of the Committee on Lay Activities of the jurisdiction, will address the session that evening at 8 p.m.

Ten discussion groups will cover a variety of topics including tithing, the use of time and ability, the every member visitation, better pastoral support, stewardship emphasis month, capital funds promotion, gifts and wills. They will meet in three one-hour sessions, with a different group attending each session. Thus each layman will have the opportunity to participate in three different areas of discussion.

Charles K. McAdams, director of Public Relations, Methodist College, is the registrar for the retreat which will begin with registration and room assignment starting at 10:00 a.m. on Saturday. The registration fee of \$5.00, covering all expenses, is payable on arrival, and those attending are reminded to bring linens and pillows as needed.

The Rev. L. C. Vereen, executive director of the conference Board of Missions, will lead group singing, and Dr. Sells will conduct a closing worship service at 11 a.m. on Sunday. The retreat is being sponsored by the conference Board of Lay Activities which is headed by Roy Turnage, conference lay leader.

♦ ♦ ♦

TOP LEADERS FOR HOSPITALS AND HOMES MEET

On Aug. 15 a group of Methodist and EUB hospitals and homes administrators met at EUB Headquarters, Dayton, Ohio to get acquainted and talk over mutual problems.

Elk Shoals Camp Day Is Sunday

Sunday, Aug. 27 is Elk Shoals Camp Day for the people of the North Wilkesboro and Winston-Salem districts.

The Bi-district Camp Committee invites all the Methodists of the two districts to come to Elk Shoals Camp that afternoon and inspect the facilities of the camp, particularly the new Central Building. This building, which cost around \$60,000 to construct and furnish, is being used this summer for the first time.

At 4:00 p.m. the Rev. Thad L. McDonald, Jr., pastor of the First Methodist Church of North Wilkesboro, will lead the camp visitors in a worship service. During this assembly leaders in the work and the development of the camp will be recognized. After the brief service visitors will have an opportunity to look over the camp.

At 6:00 p.m., there will be a picnic supper. Those who wish to share in this meal are asked to bring their picnic baskets and beverages.

The Elk Shoals Methodist Camp, located in Ashe County five miles from West Jefferson, is owned jointly by the North Wilkesboro and Winston-Salem districts. Laymen and ministers from the two districts form the committee which operates the camp. Robert M. Smith of Mt. Airy, is currently the chairman of this committee.

Besides a Bi-district camping program the Elk Shoals Camp offers local churches the opportunity to conduct camping programs and retreats and to have picnics and outings in a beautiful setting. The camp area is a mountain ridge which is bounded on three sides by the New River.

Change Is Theme Of Conference

The theme of the national Methodist Conference on Christian Education Nov. 6-10 at the Statler Hilton Hotel, Dallas, Texas, will be "Change!"

The conference is an organization of professional workers and administrators in the Methodist Church educational ministry.

Dr. Carl L. Stocking, Nashville, program secretary of the conference, said that at this seventeenth biennial meeting "technological, sociological, and theological changes, among others, will be probed in depth."

Leaders for the meeting, said Dr. Stocking, staff member of the Methodist General Board of Education, include outstanding theologians, educators, artists in drama and related arts, and church leaders.

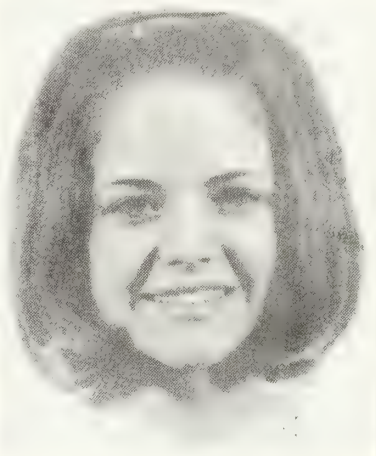
Section meetings will be held for adult workers, general church school workers, children's workers, youth workers, conference executive secretaries and board chairmen, camp and conference administrators, directors of Christian education, professors of religion, and district superintendents.

"Persons planning to attend are urged to pre-register this summer, and not later than Oct. 1," said Dr. Stocking.

Registration applications are to be approved by executive secretaries of conference boards of education, who will then send them to the national recording secretary-treasurer of the Methodist Conference on Christian Education.

Candor Girl To Study In France

Susan Elaine Lassiter, daughter of Mr. and Mrs. Ralph B. Lassiter of Candor, will study for a year at La Maison d'Enfants de Sevrès, a school in the suburbs of Paris, France. After four days of orientation in



SUSAN ELAINE LASSITER

Philadelphia, she and other members of her group left early in August for France.

The student exchange program in which Miss Lassiter is participating is the School Affiliation Service which is under the direction of the American Friends Service Committee, Philadelphia.

A rising junior at East Montgomery High School, Miss Lassiter is an active member of Candor Methodist Church and the MYF. She is one of several young people who play both the piano and organ for the Church School and for worship.

Last year a French girl, Josette Le Joux visited East Montgomery High School as a participant in the program, and this year it was East Montgomery's turn to send a representative to France.

La Maison d'Enfants is a boarding school, and Miss Lassiter will stay in the dormitory while classes are in session. During the holidays, when she is not sight-seeing, she will live with a host French family.

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EDITORIALS



Central Jurisdiction Holds Final Session

The all-Negro jurisdiction of The Methodist Church held its final session in Nashville Aug. 17-19. After losing more than one-third of its strength in desegregation moves over the past three years, it prepared to end its 28-year existence next April, when the United Methodist Church officially comes into being.

Here is what the conference did:

- elected Dr. L. Scott Allen as bishop.
- honored the pioneer leaders of the jurisdiction.
- reiterated the determination of its members to continue in the new church and to press for a racially inclusive church.
- selected trustees to handle dissolution of legal property matters.
- asked the Judicial Council for a declaratory decision on the proposed merger of the North Carolina-Virginia Conference (Central Jurisdiction) into the North Carolina, the Western North Carolina, and the Virginia conferences.
- urged a speedy end to the fighting in Vietnam.

A group of trustees were selected to act as a Transitional Trustee Board which would serve as a liaison with the successor jurisdictions (the Southeastern and the South Central) between now and next April when the Central Jurisdiction will automatically end.

Named to serve on this trustee board were the three active bishops, Noah W. Moore, Jr., Charles F. Golden, and newly elected L. Scott Allen. Serving with them will be the conference secretary, Rev. Allen M. Mayes of Evanston, Ill., and one person from each annual conference. They are, Rev. John H. Graham, Upper Mississippi; Dr. Richard V. Moore, Florida; Rev. A. W. Crump, Mississippi; L. B. Sykes, Central Alabama; Rev. Negail Riley, Southwest; Dr. Ernest T. Dixon, Jr., West Texas; G. Leon Netteterville, Louisiana; Rev. Major J. Jones, Tennessee-Kentucky; Richard E. Fields, South Carolina; and Richard C. Erwin of Winston-Salem, N. C. for the North Carolina-Virginia Conference.

The conference urged that the General Conference to meet in Dallas in

April make 1972 the "final date for termination of all racially constituted annual conferences," instead of designating it a "target date" as agreed by the General Conference in 1966.

The Vietnam resolution deplored "the continued American reliance on war as an instrument of resolving human conflict" and called for the nation to "end its cruel involvement in Vietnam." It urged a decision to negotiate with the National Liberation Front, to begin peace-making, to be "done with injustice and construct a newer society," to stop racism in all forms, to divert the money being spent in Vietnam "into massive programs to stop the ravages of poverty and discrimination."

Two key leaders in the first Central Jurisdiction conference in 1940 were picked out for special recognition. They are Dr. Matthew S. Davage of New Orleans, and Dr. John Haywood, Washington, D.C. Davage chaired the committee which planned the initial conference, and Haywood was its secretary.

Speaking on behalf of the Methodist Council of Bishops, Bishop Dwight E. Loder of Detroit, asserted that the church may now have a "second chance" to meet the problems that have led to this summer's riots—in which his city was a prime victim. He pointed out that the promises of the secular effort at integration have not been kept, but that the church "does not deserve to call ourselves Ambassadors of Christ" if it is merely "locked in a struggle over institutional structures" rather than working to "destroy the remainder of personal racial prejudice." However, he noted that the problem involves class differences as well as racial.

It is the impression that the Central Jurisdiction went about taking care of its necessary business with a minimum of tension and a maximum of expedition. It realized that this was to be the last session it would hold and therefore very appropriately placed emphasis upon the historic character of the meeting. It elected a bishop on the second ballot, and there seemed never to have been anybody other than Dr. L. Scott Allen under serious consideration. Apparently, nobody else got more than 10 votes.

We took occasion to interview two of the official delegates from the North Carolina-Virginia Conference upon their return on how they felt about the proper time for the merger of their conference with the two other conferences in North Carolina and the Virginia Conference. One of them, a lay delegate, felt that the sooner the merger went through the

better. However, a clerical delegate expressed his opinion—and he felt this was the majority opinion in their conference—that it would be better to wait until after the General Conference of next April to undertake steps toward merger. He thought that it could best be worked out, with greater ease and less disruption, at the time when the entire Central Jurisdiction would be officially liquidated.

Why Did You Join the Church?

Recently in a civic club meeting the speaker asked the rhetorical question, "Why did I join this civic club?" He then gave the following answer to his question: "Because I thought it was about time that I did something for someone else beside myself and my family."

Though he remains unnamed, we heartily commend him for his broadened concern for others. More and more people, especially those who have had special advantages and opportunities, must come to realize that life is to be lived not merely for self. Our civic clubs have come to be a wide and deep channel for service to the community, to the nation, and to the world.

We of the Christian Church should be appreciative of what these clubs are doing and should be thankful that a great many men are helping to meet human need through the opportunities which they provide. At the same time, we should ask ourselves why many men who are concerned to serve mankind will turn to a civic club rather than to their own church.

Is the atmosphere in church musty? Does it present an image of passivity rather than of dynamic activism? Have some of our laymen grown tired of words, words, words without deeds?

No derogation against the church was intended by the above statement. Yet an unconscious indictment of the church is implied in the fact that when a man decided it was about time for him to do something for someone else beside himself and his family he joined a civic club.

We wonder how many such people there are all over America. Men who have perhaps been members of a church for almost all of their lives; but who when they wished to serve humanity, joined a civic club or the Peace Corps or some other non-church agency.

We would not place all of the blame upon the church for this circumstance where it exists. We recognize that there are a host of people who are serving their fellowman through the agencies of the church. Yet, this is what one man said. Perhaps it is how a great many feel. We would do well not to sweep it under the rug.

L. Scott Allen Elected Bishop By The Central Jurisdiction

The Central Jurisdiction, meeting at Nashville Aug. 17-19, elected the Rev. Dr. L. Scott Allen a bishop of The Methodist Church. He has been editor of the Negro jurisdiction's magazine, the *Central Christian Advocate*.

The 49-year-old resident of Nashville was elected on the second ballot by a vote of 43 out of the 62 votes cast. He led with 32 votes on the first ballot.

Elected to replace the late Bishop Marquis L. Harris, Allen was assigned to supervise essentially the same region. He will be over the Gulf Coast Area, including Negro Methodist churches in Mississippi, Alabama, and Florida, and will reside at Gulfside, Miss. The Georgia churches which had been part



GROUNDBREAKING AT MORIAH ON AUG. 6

Participating in the groundbreaking service at Moriah Methodist Church, Greensboro, for the new education building were, front row from left: Dr. J. G. Winkler, Greensboro district superintendent; Bishop Earl G. Hunt, Jr., of the Charlotte Area; the Rev. A. James Clemmer, pastor of the church; back row from left, H. L. Holton, president, Methodist Men; Mrs. A. V. Davis, president, Woman's Society of Christian Service; Roy McLeod, Official Board chairman; A. L. Clegg, superintendent of the Church School; Mrs. Robert W. Sharpe, chairman of the Commission on Worship; Mrs. Earl Frazier, chairman of the Commission on Missions; James DeLaney, chairman of the Commission on Education, and L. A. Ross, vice-chairman of the Board of Trustees. The building is expected to cost approximately \$100,000.



Mrs. D. K. Fry, Raleigh (right), was the leader for the closing worship service in the School of Missions of the North Carolina Conference. A group of participants each brought a loaf of bread to a table, around which they sat. The bread was broken and the pieces passed around among all of those present.



The Rev. Rufus Stark, pastor at Clayton, N. C., at the N. C. Conference School of Missions talks over details with Mrs. J. W. Crawford, Raleigh. Mrs. Crawford who was the dean of the school, is the secretary of Missionary Education and Service of the conference Woman's Society. Stark, served as associate dean of the school.

of the area were assigned to the Nashville-Carolina Area.

Bishop Allen is a native of Meridian, Miss. A graduate of Clark College, Atlanta, with a bachelor of divinity degree from Gammon Theological Seminary, also in Atlanta, he has a master of arts degree from Northwestern University, Evanston, Ill., and was granted an honorary doctor of laws degree by Bethune-Cookman College, Daytona Beach, Fla.

Entering the ministry in 1938, he served pastorates in Savannah, Ga., and in Atlanta before going to the position of editor. His membership was in the Georgia Methodist Conference.

He has been elected to every General Conference beginning with 1948, and has served as chairman of the program committee.

Bishop Allen is the last episcopal leader to be elected by The Methodist Church, which will become The United Methodist Church in union with the Evangelical United Brethren Church next spring.

Overseas Methodists Move Toward Autonomy

Developments with significance for the future international structure of The Methodist Church have taken place recently in India, Southeast Asia and Latin America.

The Methodists of India have voted to request permission from the 1968 General Conference to enter a proposed united church of North India, if there is a favor-

able vote in the Indian annual conferences on the church union plan. Malaysian and Singapore Methodists have set Aug. 14-25, 1968, as the dates for bringing into being the autonomous Methodist Church of Malaysia and Singapore. Leaders from Methodist churches in Latin America agreed at a June meeting to move ahead with plans for some type of regional grouping that would bring the Methodists of 10 Latin American countries together in a new structure. They also agreed that ties between U. S. and British-related Methodist bodies in Panama and Costa Rica should be strengthened.

Observers of the international Methodist scene consider all of these developments as part of the ferment and desire for change among Methodists in many parts of the world in regard to church structure.

Church World Service Office Moves To North Carolina

The Church World Service field office for the Southeast is being moved from New Windsor, Maryland to Salisbury, N. C., effective Sept. 1. It will direct the CROP (community food appeal) and the CWS (clothing appeal) programs of the interdenominational agency.

The new office is to be located at 103 Corriher Ave., Salisbury, N. C. 28144. The mailing address is Box 543 and the telephone number of the office is (704) 633-5919.

New Day Reflections

By GEORGE M. SCHREYER

"Foundation Studies in Christian Faith"

"The New Day in Christian Education" without new curricular resources would be impossible, or at best, a farce. The new adult materials did not just happen, they came into being from a command of the General Conference of The Methodist Church, 1964: to upgrade and revitalize all adult and youth materials. The General Conference wanted all local Methodist churches to have the finest materials available in our time; materials that would speak to man's conditions and help him to respond to a deeper and wider ministry of Christian teaching. The General Board of Education responded to this command and created a new series of materials called "Foundation Studies in Christian Faith" to start September 3, 1967. Much can be said, but I will hold myself to three questions:

First, why is the "Foundation Studies" being stressed by The Methodist Church over all other available adult materials at this time? Because this two-year study is *foundational* in nature. Before a single word was written of the "Foundation Studies" the question was asked: what is the most basic and urgent weakness of the adult division? A two-fold answer emerged—a lack of an adequate understanding of elementary tenets of the Christian faith; and secondly, the adult placement in classes without regard to Christian nurture. So the basic need was conceived to be a study that would be elementary and furnish a prerequisite to all other adult learning in Christian education. Quickly basic subjects emerged such as: Faith, Bible, Church, Theology, Ethics, and vital Christian being in a changing world. Any thoughtful person would admit that when there is understanding, there is a strong possibility that interest will displace apathy, and discussion and sharing will kill off silent passivity. To have an active, sharing group of adults reacting out of the thrill of Christian understanding would indeed be a New Day for The Methodist Church.

Secondly, how does the "Foundation Studies" differ from other Methodist adult materials? The main difference is the way the "Foundation Studies" intersect two basic imperatives: the Bible and life persistent concerns. No other adult Methodist materials do this job so effectively. The "Foundation Studies" is purposefully written so that the Bible or life concerns cannot be studied separately, so that the one studied goes seeking for applications in the other. The "Foundation Studies" unite both the Bible and human life, weaving the two into a meaningful pattern giving the feeling to the student that God of Biblical times is still involved in human life of today. He speaks today as He spoke to the early Hebrews and Christians.

Thirdly, how should the "Foundation Studies" be taught? In any way that would

support involvement, commitment, and positive action. If your method of teaching encourages students to sit passively in their chairs or pews, doing nothing more than hearing sounds, then you have the wrong approach. The "Foundation Studies" can be "sermonized" but they are not written with the straight lecture method in mind. The hope is that the class will be small enough to encourage and permit interaction, several persons sharing in the teaching, class questions and answers coming from the class, not just from the teacher. I predict that classes will find the materials under discussion to be so vital and demanding that they will not be able to keep silent.

The first negative comment that will come from the use of new adult materials will be "there is too much to cover." Remember this one statement and it will save unnecessary frustration: *be selective—do not try to use all of the materials given.* Your September 3 session has four main topics. Each topic has many illustrations with levels of interest and understanding. The teacher will have to know his class—select those illustration or thought processes which the class will appreciate and find meaningful. As in the past, the teacher does not have a special quarterly—the class members and teacher share the same booklets: *The Study Book* and *Selected Readings*. A class member has a right to bring into class discussion any issue that he feels to be of value. The teacher should be able to respond and synthesize the discussion, moving it forward toward commitment and action. The teacher does have a *Resource Packet* made up of varied materials which can be used by the teacher and class for enrichment. You must be selective here too. Remember to base what you use on the interest, needs, and capacity of your class. Encourage your class members to become involved, and stimulate them for side interests. Always leave your class in the spirit of expectancy so that they will desire a deeper and wider meaning of Christian living.

The General Board of Education encourages the local church to use the "Foundation Studies" as you wish; time them to your convenience and interest, spending as much time with each session as desired. You may spend years on the "Foundation Studies" and still be within the spirit and philosophy of the "New Day in Christian Education."

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The basic reason for attending church on Sunday is that life has a tendency to run down. If we are not to become progressively worse spiritually, we must pursue just as persistently an upbuilding tendency.

—Bishop Gerald Kennedy

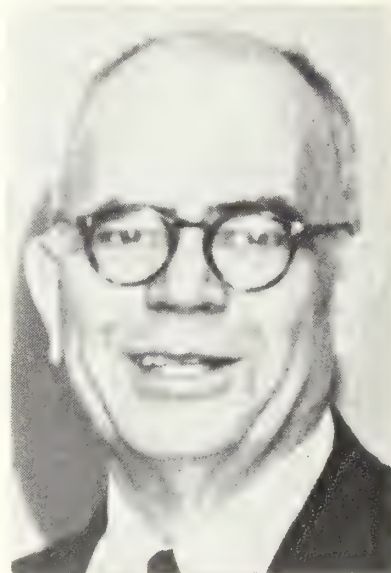
Pastors' Conference on Evangelism To Feature Denman and Sells

The Pastors' Conference on Evangelism for the North Carolina Conference will be held at Methodist College, Fayetteville, Aug. 29-31.

The conference is sponsored by the Conference Board of Evangelism, and the Conference Commission on Town and Country Work.

Inspirational leaders will be Dr. Harry Denman, Dr. James W. Sells and the Rev. Robert H. Gibbons.

Dr. Denman, who will be the conference preacher, was the first general secretary of the General Board of Evangelism, in which



DR. HARRY DENMAN

capacity he served for 25 years until his retirement three years ago. He is devoting all his time now to revivals, retreats and missions across the entire free world. Dr. Billy Graham said of him, "I consider Dr. Harry Denman the greatest personal evangelist in the world."

Dr. Sells will speak along the line of prayer, Bible study and evangelism. A member of the Mississippi Conference, he has been executive secretary of the Southeastern Jurisdictional Conference for 22 years, with responsibilities in the areas of Lay Activities, Town and Country, Missions, and Communications.

The Rev. Mr. Gibbons is a member of the North Carolina Conference. A graduate of Duke Divinity School and Julliard School of Music, he will lead the congregational singing, direct special music and conduct workshops on "The Minister and the Music of the Church."

Three panels will be conducted: "Visitation and Personal Evangelism," led by the Rev. H. M. McLamb; "Assimilation and Care of Members," led by the Rev. Paul C. Browning, president of the Board of Evangelism; and "Lay Witness Missions Reports," led by Roy Turnage.

The conference will be under the leadership of the Rev. Mr. McLamb, executive director of the Conference Board of Evangelism, and Roy Turnage, executive secretary of the Conference Commission on Town and Country Work.

Five Promoted in Divinity School

Five promotions in the Duke University Divinity School have been announced by Provost R. Taylor Cole.

Included are a new assistant dean, three new professors, and an associate professor. All were effective on July 1.

Donald J. Welch, assistant to the dean since June 1965, was named assistant dean for admissions and general administration.

Promoted to the rank of professor were Dr. Richard A. Goodling in the field of pastoral care; Dr. Frederick L. Herzog in systematic theology; and Dr. Hans J. Hillerbrand in modern church history.

Dr. Charles K. Robinson was elevated from assistant professor to associate professor of philosophical theology.

A specialist in clinical psychology, Dr. Goodling has headed pastoral care programs since 1959.

Dr. Herzog came to Duke in 1960 from Mission House Theological Seminary in Plymouth, Wisc., where he had been a member of the faculty.

At Duke since 1959, Dr. Hillerbrand also holds an appointment as professor of history in the department of history.

Dr. Robinson has been a member of the Duke faculty since 1961.

Seminars on Evangelism Slated

A series of regional Seminars on Evangelism will be sponsored this fall and winter by the Board of Evangelism of the Western North Carolina Conference.

Leadership in the seminars will be provided by Dr. Mack Stokes of the Candler School of Theology and Dr. Thor Hall of the Duke Divinity School.

The seminar for the Asheville and Waynesville districts will be at First Church, Waynesville, on Oct. 9. The program will



PRESENTED AWARD

Jeffery Alan Page was presented the God and Country Award in the worship service at St. Paul Church, Durham on Sunday, Aug. 6. The picture shows Jeff receiving the award from the pastor, Rev. W. A. Tew. Mr. and Mrs. Bill Page, Jeff's parents, are shown, also. Mrs. Page pinned the award on her son.



Participants in the Charter Meeting of the Ocean View Methodist Men's Club included, front row from left, Mr. Turnage, who presented the charter; Rev. Mr. Huggins, who installed the officers; Mr. Stidham, president; Rev. Mr. McCarver; W. F. Cupit, vice president; C. Payne, publicity chairman; back row from left, W. Vereen, project director; T. Helms, development director; Mr. Pierce, district lay leader; L. B. Caster, secretary-treasurer; Mr. Carr, program director, and Dr. Burns.

Methodist Men's Club Chartered

The Ocean View Methodist Men's Club of Yaupon Beach was chartered on Aug. 7, with 37 charter members present at the meeting which was held at the Trade Winds Restaurant.

Carl V. Stidham, Sr. of Southport was elected the club's first president. After election of other officers the club's charter was presented to Mr. Stidham by Roy Turnage, lay leader for the N. C. Conference.

In addition to the men present from the

church, the following guests were present: the Rev. Clyde G. McCarver, Wilmington District superintendent; Dr. Clyde Burns, associate district lay leader; Wade Pierce, district lay leader; the Rev. Louis Hayman, founder, and former pastor of Ocean View, and the Rev. William Davenport, pastor of Trinity Methodist Church, Southport.

Rev. Johnnie S. Huggins, pastor of Ocean View Methodist Church, and Sam C. Carr, church lay leader, invite all Christian men of the area to attend the meetings of the Methodist Men's Club to be held on the fourth Monday evening at 7:30 in the Ocean View Church.

begin at 2:00 p.m. with an address by Dr. Stokes on "The Content of Evangelism—Its Biblical and Theological Foundations."

Following Dr. Stokes' presentation, there will be a period of open, unstructured discussion from 3:00 to 5:00, during which time it is hoped that genuine dialogue can take place among the ministers, and between the ministers and the professor.

After the dinner hour, Dr. Stokes will speak on "The Place of Evangelism in the Life and Work of the Church," to be followed by a discussion period from 7:30 to 9:00 p.m.

The seminar for the Marion, Statesville, North Wilkesboro and Gastonia districts will be on Oct. 10 at First Church, Hickory.

The program will follow the same format as the one on the previous day but will begin at 10:00 a.m. and close at 4:30. Dr. Stokes will be the leader for this seminar also.

Dr. Hall will be the leader for the seminars in February. The seminar for the Charlotte, Salisbury, Albemarle and Thom-

asville districts will be at First Church, Salisbury, on Feb. 19. The one for the High Point, Greensboro and Winston-Salem districts will be at Wesley Memorial Church, High Point, on Feb. 20.

Dr. Hall will open the Feb. 19 seminar with a presentation at 2:00 p.m. on "The Content of Evangelism—Its Biblical and Theological Foundations." The discussion period will be from 3:00 to 5:00, with dinner at 5:30. At 6:30 Dr. Hall will speak on "The Place of Evangelism in the Life and Work of the Church," to be followed by a discussion period. The seminar will close at 9:00.

The Feb. 20 seminar will begin at 10 a.m. and close at 4:30 p.m. The program format will be the same as given above, with lunch at 1:00 p.m.

The Rev. A. Mitchell Faulkner, chairman of the Board of Evangelism, and the Rev. H. Claude Young, Jr., conference secretary of Evangelism, urge that every minister attend one of these seminars. The only cost will be a small charge for the meal.

1967-1968 Goals and Recommendations

Seventy-three members of the Western North Carolina Conference Youth Council attended the 1967 session at Pfeiffer College on Aug. 6-8. The Council was challenged with the many changes which are coming in Youth Ministry as reflected in the new Youth Ministry Interpretative Leaflets and Brochures, and elsewhere. Some of these possible changes are as follows:

1. Describing what the Church is endeavoring to do with its youth as "Youth Ministry" rather than "Youth Work," and acknowledging this ministry as being a "mutual ministry"—youth-to-youth, youth-to-adult, and adult-to-youth.

2. New Youth Division Age Designations: Youth includes persons in ages 12-18 years or grades 7-12, with the following three subdivisions: Junior Highs—ages 12-13; Middle Highs—Ages 14-15; Senior Highs—Ages 16-17. (Persons out of high school are Young Adults and members of the Adult Division.)

3. The Methodist Youth Fellowship (MYF) may possibly become the Methodist Youth Ministry (MYM) or some other more definitive title.

4. Seeing youth as a definite and responsible part of the Church in mission today, not as "the Church of tomorrow."

5. Recognizing those adults involved in youth ministry as responsible members of the MYM with complete voting privileges and as persons in need of ministry.

6. Emphasis upon flexibility in structure (the necessary organization to get the job done), in programming, and in administration. This is the recognition that each local MYM, each subdistrict, and each district is unique and must have the freedom of self-determination and local autonomy in planning its youth ministry. Each level of the MYF must determine its own structures, strategies and administration which are essential in ministering with its youth.

7. A change of emphasis from "organization" to "mission." Seeing the structural organization of the MYM in terms of the function or mission to be accomplished, rather than organization for organization's sake. Involvement over organization.

8. New concepts of leadership. (See LEADING A GROUP—Dorothy Lacroix Hill—40¢ from Cokesbury.)

9. Youth are living today in an increasingly complex and changing world which demands more and more of their time, energy and commitment. Those who would minister effectively with youth in this pluralistic age must be constantly aware of and sensitive to these increasing pressures in the life of youth.

10. A growing emphasis upon ecumenism, ministering more and more with youth across denominational and interfaith lines.

11. A completely new Youth Curriculum by September of 1968, with many suggested new settings in which youth ministry may

operate.

12. A possible fresh objective: a) To discover what on earth God is doing and then get on with it; b) To discover just

how much God loves His world (John 3:16) and then to begin to search for some fulfilling answers to the personal question: "How much do I love God's world?"

In the light of the forthcoming changes in youth ministry and of our continuing needs in youth ministry right now we submit the following goals and recommendations to the youth of the Western North Carolina Conference for their consideration and action during the ensuing year: WE RECOMMEND—

I. FOR ALL YOUTH:

1. That all levels of the MYM (MYF) (local church, subdistrict, district) plan immediately for a careful and thorough study of the Youth Ministry Interpretative Leaflets as follows:

a. ON WINE AND WINESKINS (8016) New concepts in Youth Ministry (YM)

b. LET'S CELEBRATE (8040) Basic nature of worship in the Youth Ministry

c. THE DISCIPLINE OF STUDY (8073) Nature and place of serious study in YM

d. CALLED INTO THE WORLD (8107) Imperative of service and witness in world

e. STRICTLY FOR PEOPLE (8131) Basic needs of persons. Settings—flexibility

f. DESIGN FOR MINISTRY (8142) Models for over-all structure. Administration

g. AN AGE OF PLURALISM (8153) The new world of technology and Youth Ministry

h. MEGALOPOLIS BOUND (8175) Urbanization and its implications for Youth

i. THE WORLD IN MICROCOSM (8186) Local ecumenical action and Youth Ministry

(Two other titles in this series will appear early in 1968. Watch for announcements concerning them. Each of these leaflets is available in sets of five, at 25¢ per set. Order from Cokesbury.)

And the Youth Ministry Brochures, as follows:

a. Brochure No. 1 (8164) Interprets new youth materials for systematic study.

b. Brochure No. 2 (8197) Interprets materials for informal personal groups.

These brochures are free in realistic quantities and may be ordered from Cokesbury. Your church school literature secretary will have order blanks for these materials.

2. That each member of the Methodist Youth Fellowship (MYM) be challenged to exercise his Christian stewardship by participating actively in helping to achieve our Conference Youth Fund goal of \$38,700.00 for 1967-1968 with the following District Goals as set by each district delegation:

Albemarle	\$2,300.00
Asheville	2,400.00
Charlotte	5,000.00
Gastonia	3,700.00
Greensboro	3,700.00
High Point	2,200.00
Marion	2,200.00
North Wilkesboro	1,700.00
Salisbury	3,000.00

Statesville	3,500.00
Thomasville	3,700.00
Waynesville	1,300.00
Winston-Salem	4,000.00

(Write — Methodist Youth Fund, Box 749, Statesville, N. C. 28677—for "Methodist Youth Fund—An Expression of Youth Stewardship" and other information on the Methodist Youth Fund. Give the number of youth in your MYF (MYM).)

3. That appropriate delegates be carefully selected and registered by each local church Commission on Education and/or subdistrict for the following Conference activities for the summer of 1968:

a. Ten sessions of Christian Adventure Camping for Junior High Boys and Girls at Camp Tekoa, Hendersonville, June 7-13 and August 1968.

b. Senior High Youth Serendipity, Lakemore, June 17-22, 1968. (For Officer Training—Formerly Officers' Workshop.)

c. Senior High Challenge, Lake Junaluska June 24-29, 1968. (An assembly in the area of Christian Stewardship.)

d. Conference Youth Council Meeting, Pfeiffer College, August 11-13, 1968.

e. Senior High Appalachian Hike, Great Smoky Mountain National Park, August 18-23.

f. Young Adult Wilderness Hike, Great Smoky Mountain National Park, August 25-30.

4. That the Senior High Reading Project Book for 1968 be YOUTH ASKS, WHO BOTHER ABOUT GOD? by Alvin J. Rogers, that every senior high youth read it thoughtfully and that consideration be given by MYF Council to planning time when the entire senior high MYM might study this book together. (Order from Cokesbury, \$1.50.)

II. FOR ALL SUBDISTRICTS:

After careful thought we see our reason for being and the role of the subdistrict youth ministry as changing and in need of real evaluation and study. Therefore we recommend the following statement of Purpose for continued ministry in a subdistrict:

To implement our MYF Covenant—

1. By providing experiences of youth ministry beyond the local church through worship, study and service, with people of our own denominations as well as other denominations, groups, or individuals;

2. By seeking a spirit of Christian community where our mutual needs and concerns can be shared and fulfilled in light of God's love;

3. And by continuously striving to find practical and useful application of these phases of our ministry.

In light of this purpose we encourage and highly RECOMMEND—

1. That every subdistrict immediately and continuously study and evaluate its youth ministry as suggested by our purpose, and then plan structure and set goals to most effectively implement what it sees as its ministry.

2. That each subdistrict consider the following possible structure for a subdistrict:

council: Membership: a) Subdistrict officers b) A program co-ordinating committee (to replace the program area chairmen) c) Local MYF presidents d) Adult counselors (both local church and subdistrict) and ministers.

3. That only the president, vice-president, recording secretary and treasurer be *elected* by a subdistrict, and that any other necessary officers be *selected* by the new officers and the adult counselor in order to provide for more equitable distribution of leadership.

4. That each subdistrict council consider carefully the new Conference Constitution as a possible model for creating or revising its own constitution. (Copies are available from Statesville.)

5. That a sound financial policy and budget be adopted by each subdistrict in order to help teach the stewardship of possessions to its members.

6. That every subdistrict council immediately give careful and sincere consideration to and make definite plans for involving MYF members of former Central Jurisdiction churches within its boundaries in the activities and programs of the subdistrict.

7. That every subdistrict council realize that its subdistrict structure and program may be planned and changed as needed, after careful study and evaluation and consultation with district and conference directors of youth ministry, in order to achieve the maximum effectiveness of purpose in youth ministry.

8. That each subdistrict plan its program throughout 1967 and 1968 to help acquaint its members with the changes in youth ministry and in particular with the new youth curriculum to be introduced in September of 1968, and strive increasingly to provide experiences of quality, meaning and depth.

9. That the District Directors of both Junior High and Senior High Ministry plan with the subdistrict councils or the district council for a workshop on the new curriculum materials for youth on either a subdistrict or district basis, as needed.

III. FOR ALL ADULTS INVOLVED IN YOUTH MINISTRY:

(Parents, Pastors, Teachers, Counselors, Administrators, Etc.)

The role of adults in the Church's ministry with youth is ever changing and always essential. The most effective adult minister with youth is he who is always open to change and willing to learn from youth as well as to teach them. The relationship between youth and adult must ever remain one of a mutual ministry where

each can learn from the other and both can grow and change together.

Toward the deepening of these relationships, WE RECOMMEND—

1. That all adult ministers with youth—on all levels—take advantage of any and every opportunity throughout this year to attend meetings which will help them to grow in their understanding of youth ministry and be more effective ministers with youth.

2. That every adult involved in the teaching ministry with youth register and attend the Christian Workers' School in his area and take the course on youth ministry planned specifically for his need, either "Youth Ministry—Person To Person" or "Planning For The Church's Ministry With Youth."

3. That every adult urge the Commission on Education in his church to plan a time to study together the new publication WORKBOOK: Developing Your Educational Ministry (8167-C). Available from: Service Department, Box 871, Nashville, Tennessee 37202. \$3.00.

4. That new adult leaders with senior highs in each local church be urged to consider registering and attending the two senior high activities at Lake Junaluska next June.

5. That every adult involved in youth ministry study each issue of WORKERS WITH YOUTH and THE CHURCH SCHOOL in order to stay abreast of changing developments in youth ministry throughout this year as a new youth curriculum is introduced.

IN MEMORIAM

EMERSON McLEAN THOMPSON

WHEREAS, Mr. Emerson McLean Thompson, exemplary Christian and public spirited citizen of Burgaw and Pender County was called to his eternal home on June 6, 1967 after a lifetime of serving his Lord, and

WHEREAS, Brother Thompson served his community ably as an outstanding school administrator for thirty years, admired and loved by many students, teachers and patrons of Burgaw High School, and

WHEREAS, since October 10, 1935 he served the Burgaw Methodist Church with dedicated purpose as steward, teacher and active member of various commissions and committees giving generously of his time and means, and

WHEREAS, this faithful worker for the Master Teacher is survived by a family who bear witness to his noble attributes as husband and father,

NOW, THEREFORE, BE IT RESOLVED by the Official Board of the Burgaw Methodist Church:

That we note the passing of our dear friend and co-worker with deep sorrow and a sense of great loss, while we rejoice in precious memories of his character and achievements,

That we extend to his family our sincere sympathy,

That a copy of this resolution be recorded in the minutes of the Church, and in the North Carolina Christian Advocate, and that a copy be delivered to his family and the local press.

Mrs. Eleanor D. Casey
Mrs. Elizabeth C. Futch
Mrs. Lois L. Clark

WESTERN N. C. CONFERENCE SENIOR HIGH COUNCIL OFFICERS

Office	Name and Address	Church
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*Vice Chairman—	Mr. Donald Hunt, 310 Northridge Rd., Jamestown 27282	(Jamestown)
*Secretary—	Miss Linda Payseur, 299 Enwood Dr., Charlotte 28214	(Pl. Grove)
*Assoc. Sec.—	Miss Donna Harris, 3901 Ashton Drive, Charlotte 28210	(Grace)
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1. Miss Mary Jane Voss, 102 Wedgfield Ave., Winston-Salem 27106 (Maple Springs)
2. Mr. Bob McSwain, 203 Mitchell Avenue, Statesville 28677 (Broad Street)
3. Miss Diane Greene, 315 Summit Street, Asheville 28803 (Biltmore)
4. Mr. Allen Reep, Box 235, Glen Alpine 28628 (First)
5. Miss Susan Bennett, 3107 Stratford Drive, Greensboro (Bethel)

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2. Miss Jeanette Norman, Route 1, East Bend, 27018 (New Home)
3. Miss Patsy Conway, 705 Evelyn Avenue, Kannapolis 28081 (Jackson Park)
4. Miss Kitty Geouge, 401 Fourth Street, Marion 28752 (East Marion)
5. Miss Bunny Elliott, 3120 6th Avenue, S.W., Hickory 28601 (Bethel)

Deans and Head Counselors of Official Sessions

1. Rev. Bill A. Haire, 413 Boxwood Drive, Guilford College 27410
2. Mrs. Ray (Betty) Simpson, Jr., 1639 Eastwood Drive, Kannapolis 28081
3. Rev. R. Paschal Waugh, 4 Buena Vista Road, Asheville 28803
4. Mrs. R. M. (Louise) Maybin, Box 428, Lawndale 28090
- *Executive Secretary—Rev. Robert H. Stamey, Box 749, Statesville 28677
- *Director of Junior High Ministry—Rev. Thomas S. Lee, Jr., Box 749, Statesville
- *Director of Senior High Ministry—Rev. Paul H. Duckwall, Box 749, Statesville 28677
- *Members of Executive Committee.

Make Use of These Conference Senior High Officers: These are youth leaders experienced in leadership in the Methodist Youth Fellowship and are available and willing to help your MYF, in-so-far as their time will allow. Use them in your local churches, subdistricts (regular meetings, workshops, training sessions, etc.), and in your district meetings. These officers are members of the District Council in which they reside. 1) Plan in advance. 2) Invite them several weeks ahead of the activity. 3) Explain carefully just exactly what you would like for them to do for your program. 4) Plan to take care of their travel and entertainment expenses while they are serving with you.

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SILER CITY, N. C.

Ministry on the Beach

"Frankly, we thought you were crazy when you proposed this thing. We figured that nobody on vacation would come on the beach to see a religious movie."

So spoke a member of the Official Board of Kitty Hawk Methodist Church to his pastor, the Rev. H. M. Wilkinson.

That was last October, and the Official Board had just received a report from Wilkinson on "Movies on the Beach." After his first summer as pastor of the Kitty Hawk Charge, Wilkinson asked himself, "What can The Methodist Church do to reach the great influx of summer visitors to the beaches from Duck, up toward Virginia, to Nags Head?" By the time another summer rolled around—that was last summer—Hank Wilkinson was ready to go with a plan to show movies right on the beach.

With the approval of the Kitty Hawk Church official board, and the enthusiastic backing of the Rev. Henry Ruark, superintendent of the Elizabeth City District, Hank launched the program on a \$200 donation from the district and a \$300 loan from the Credit Union of the North Carolina Conference. He called for and got the eager support of his church's young people who helped with the building of a projection booth and the erection of a large screen right down in front of the ocean.

Last summer, they made 21 showings of the religious films "Parable" and "Conversion Plus." The total attendance was 3,750. This included several evenings when a real "northeaster" was blowing. One careful evaluation of the results is that this program last summer reached more people than all of the formal religious services held

in the two Methodist churches, the two Baptist churches, the one Episcopal and the one Assembly of God church during the same period.

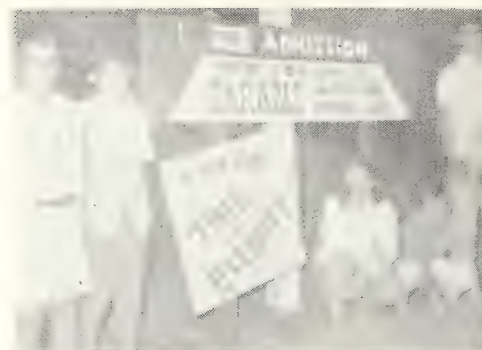
After such an auspicious start, "Movies on the Beach" seemed to be a "must" for continuation. And continue it has. But this summer, the program was launched with a broader base of support and with a definite ecumenical flavor. Other denominational groups were invited to help sponsor the experiment in unconventional ministry. As a result, the program now has the official approval of the Dare County Ministerial Association and the active support of the Baptists and Presbyterians. The former are paying the rental charge for one of the two movies being shown this summer, "Parable" and "Time and Eternity." The Baptist summer pastor in the beach area, the Rev. J. W. Costener, is giving his active support. The Albemarle Presbytery is contributing \$100 to the cost, matching the amount put up by the Elizabeth City District. Their student minister, ex-football player John Coffman, now in seminary at Union in Richmond, is lending cooperation and energy to the joint undertaking.

Obviously, the project is being carried out on a financial shoestring. Hank or his 16-year-old son, Scott, usually man the projection booth. All other necessary functions—helping park automobiles, helping set up and take down equipment, and other chores are eagerly performed by a fine group of young people who have rallied around the activity in a remarkable way. A collection box is placed in a convenient location, and at each performance it is announced that anyone who wishes to contribute toward expenses may do so.

The site for the movies from the first has been the beach in front of the old Kill Devil Hills Coast Guard Station. "Time and Eternity" is shown on Wednesday and Friday nights, and "Parable" on Thursdays and Saturdays. The showings are announced as an interdenominational religious project, and anybody interested is invited to stay afterwards and talk to Wilkinson or another counselor about the movie or any other question.

One important dividend from the undertaking has been the response on the part of the youth of the area. They have formed a singing group, and at least once a week they perform at "Movies on the Beach." Their specialty is religious and folk singing—with a beat—and with stringed accompaniment. They enjoy doing it and are listened to avidly. In fact, their schedule of performances has burgeoned out to motels and other places of public gatherings, where they sing and give witness to what being a Christian young person means to them. In commenting on this, Hank, who seems to be very close to his young people, stated: "The fact that they are stepping out to make a witness has grown out of their participation in the movies on the beach."

By the time this gets into print, the pro-



The young people shown here are among those who have been helping in the presentation of "Movies on the Beach." These were helping to park cars. This had to be done under careful supervision lest a driver, unaccustomed to the sand, get his wheels on unsafe ground.

gram will have been concluded for this summer. But we suspect that movies at Kill Devil Hills are on the beach for keeps. The projection booth will be dismantled, the big screen will come down. But they'll go back up when the people come down to the ocean again next summer.

A kindred summer ministry on the Outer Banks, in which The Methodist Church has a definite interest, is that for campers in the Cape Hatteras National Seashore. This national park area begins at the lower end of Bodie Island, on which Kitty Hawk and Nags Head are located, and extends to Ocracoke Island—a distance of seventy miles. The National Park Service has set up and equipped seven camp sites from Oregon Inlet to Ocracoke. Last summer more than a million people came into the fabulous park area. Over two hundred thousand of them took the ferry across to Ocracoke Island. When the tally is made, the number this summer will without doubt be larger.

A special summer ministry to the campers began last summer when the Rev. Rock Welch, a Duke Divinity School student, spent ten weeks in the project under the Duke Endowment program. He was also officially under appointment by the National Council of Churches, through which the National Park Service carries out a



This is Rev. J. L. Williams, camp minister for the summer in the Cape Hatteras National Seashore area. This picture was taken at one of the late evening meetings as he sang a ballad and strummed on his guitar. His Sunday garb was different—but not very much.



The sign announcing the vespers and folk sing was in keeping with the surroundings: nothing fancy but easy to understand. It was put up during the day in each camp in preparation for the program that night.

Protestant Christian Ministry program at its 51 parks and recreational areas over the country.

Mt. Olivet Methodist Church at Manteo and its pastor, the Rev. Herman Winberry, have given indispensable leadership and support to the project. Sponsorship of the Duke seminary student was assumed by the church, including the provision of living quarters and other necessary financial support. The student minister has worked in close cooperation with Winberry, who gave valuable counsel and encouragement.

As in the "Movies on the Beach" undertaking, when the first year's accomplishments were assessed, it was felt that the program should be continued. During the past year a series of three-way consultations were carried out involving personnel of the Duke Endowment field work program, the Division of Christian Life and Mission of the National Council of Churches, and the Rev. Herman Winberry and Mt. Olivet Church.

The upshot of it all was that when June 16, 1967 rolled around, the Rev. and Mrs. J. L. Williams were on the Outer Banks launching the park ministry program into its second year. They came bringing guitars, a banjo, a ukulele, some wind instruments—and the ability to play them. They also brought a camp trailer and a tent for outdoor life.

J. L., a rising senior at the Duke seminary, grew up in a North Carolina Methodist parsonage, his father being the late Rev. Clarence Williams of the Western North Carolina Conference. An A.B. graduate of Asbury College, and from a "singing family," he married a college mate, who also sings, does comedy recitations and plays almost any musical instrument which might be handy.

Both of them though in their early twenties, have had wide experience in church work, camp counseling, drama and choral direction. He spent one summer on an evangelistic tour of the Orient, and Pat, his wife, who is from Detroit, worked as a missionary assistant in Ecuador for a summer.

In their ministry this summer, they have gone among the campers with a cheerful and wholesome Christian outlook, supported by an unusual array of natural and acquired talent and ability. They have literally spent their time in riding this unusual seven-point circuit of recreational camps.



Typical campers and their rigs looked like this. We were impressed by how relaxed they seemed to be—that is, the campers. Some must have measured the time of day by the sun and meal times by their stomachs.



Hank Wilkinson, pastor of the Kitty Hawk charge and some of his boys. Note a section of the outdoor movie screen in the background.

Their weekly schedule calls for a visitation to every camp and the holding of a service in each of them during a five-day span from Friday through Tuesday nights. Wednesday and Thursday are spent working with the young people of Mt. Olivet Methodist Church.

Their normal schedule calls for going into a camp during the morning and visiting the campers informally. For several days during the week, they have their own camping trailer, and literally become campers. J. L. and Pat see to the putting up of announcements of the meeting for that night, and prepare their program for the evening. A typical program will include an explanation of the Christian ministry conducted in our parks as an ecumenical venture, including the fact that almost 350 students are engaged in this summer ministry all over the country. There will follow a "chatty" get-together period during which the people will be asked about their home states, their church denominations, and other such information. Interspersed through this forty-five-minute period will be folk and hymn singing by J. L. or Pat or both, and group singing by all of those present. Pat will give a humorous recitation or two—perhaps something with a play on spoonerisms. Then the program will conclude with a fifteen-minute worship service centered around a meditation fitting for such a time and place.

The campers like it. They like the setting—usually on the side of a dune looking out over the ocean, with the sun just past setting behind them. They obviously like the informality. Neither the equipment nor the frame of mind of campers on vacation lends itself to participation in formal worship services in churches. But this is different. They participate freely and eagerly. The type of service is indigenous to the place and circumstances and people.

They also like the friendliness of this young husband-wife team; they enjoy the sparkle and humor which they mix into the evening's program, and appreciate the Christian witness which is so cleanly and unostentatiously offered.

During this summer something like half the states in the union and almost every denomination have been represented in the

services. Roman Catholics and people of Jewish faith have attended.

Any problems? The main ones are small: mosquitoes and rain. But this summer both of them have been present in fairly large quantity. However, campers are people of considerable fortitude. The smallest meeting to date contained 46 persons and the largest count went to well over two hundred.

These two programs will end when the summer is ended, when the people all return to their homes near and far. But we have the feeling that both of them will continue as long as the people keep coming back, lured by the magnetic charm of sun and sand, surf and solitude.

The important thing is that the church is there during the time when all of these people are there; and that they are being reached and touched. These ministries are telling America that you can go to the very ends of the earth—to the very outermost coast of the United States—and the church is there. This Christian presence is saying to all—casual observer and committed Christian alike that the church cares and that God cares.

—J. C. S.



Methodism first came to Ocracoke Island far back in the last century when a permanent settlement first came into existence there. The tree shown in the picture is one of the old landmarks, and is said to be around five hundred years old. It stands in the front yard of the Methodist parsonage, a corner of which is shown. A Methodist parsonage has existed in this spot for over a hundred years. The present one, which is modern and adequate in every respect, was started four years ago and paid for in full last year. Brother House, who is shown standing beside the tree, spoke with obvious pride about some of the recent achievements of his 300-member congregation in this community of about 500-year-round residents.

◆ ◆ ◆

There are no crown-wearers in heaven who were not cross-bearers here below.

C. S. Spurgeon



Woman's Activities



N. C. Conference

Mrs. H. W. Doub

Launching out on a new venture in ecumenicity, the N. C. Conference School of Christian Mission was held on the campus at Methodist College in Fayetteville. In session from August 5-11, this joint school was built around the theme "Christ and the Faiths of Men." The theme hymn, "Rejoice The Lord Is King," was sung daily.

Participating with the Woman's Society of Christian Service and the Wesleyan Service Guild, was the Eastern District of the N. C. and Virginia Conference and the following Church Boards: Missions; Christian Social Concerns; Education; and Lay Activities.

The "Mini-weekend," held August 5-6, especially for those too busy to attend the full week following, proved to be a big success. The total registration of around 300, revealed that 19 couples and 26 men were there. The full week of Aug. 7-11 had around 275 attending with 165 being present every day. Thus a total of close to 600, were touched.

The busy schedule was crammed full of study, fellowship and inspiration. "Praise The Lord" began the day when voices raised in song literally "made the rafters ring." From 8:30-9:00, plenary sessions on "Ecumenicity"; "Interfaiths"; "World Problems" and "Commitment" were held. Lead-

ership Development was woven into every phase of the films and panels. Four application study groups met daily from 10:15 to 11:15 to study either "Christ and the Faiths of Men," Ecumenicity, Japan or "Man and Community."

HIGHLIGHTS OF THE SCHOOL

We were so fortunate to have: Miss Miriam Brattain, Director of Department and Schools of Mission, Woman's Division; Miss Geneva Morris, Missionary to Japan, presently on furlough; Rev. Kelly Ingram, Dean and Professor of Theology at Duke University; Father Flavin, Assistant Principal of St. Patrick Parochial School, Fayetteville; Miss Helen Crotwell, Duke University Campus Ministry.

SINCERE APPRECIATION to President Phillip Weaver for his gracious welcome to Methodist College Campus; to Mrs. J. W. Barnes, our Faculty Hostess; to the Fayetteville District for their lovely party; to Rev. G. R. McKenzie, Jr., soloist and song leader, and Mrs. James C. Murdock, accompanist.

ORCHIDS to the staff and members of the School Committee and Study Group Leaders.

TO THE FILM SISTERS, Bernice and Ethelynde Ballance, deepest gratitude. TO MARGARET HARPER our thanks for her

sweet and dedicated Leadership Training THANKS to Mildred Odom and helpers for the inspiring Worship Centers. To the Leaders and Resource persons who gave such valuable training in Officer Responsibility Groups.

TO ALL who took part in the impressive COMMITMENT SERVICE which brought tears to many as we truly broke bread together in love and understanding.

AND NOW LAST BUT NOT LEAST the gratitude of everyone present to Mr. Charles K. McAdams for everything he did, all of which included so much to make our stay on the campus, more pleasant.



W. N. C. Conference

Mrs. JOHN C. WRIGHT

SCHOOL OF CHRISTIAN MISSION

A mission banquet was the highlight of the last evening's session of the School of Christian Mission at Pfeiffer College in August. The tables were decorated with motifs representing the theme of each of the studies.

The program featured a panel discussion with eight women in the native dress of different nations of the world. Miss Mar Hardin interviewed Mrs. William Strother Jr., who was one of the World Understanding Team on tour in Africa.

The next morning at the closing worship service, the same eight women placed bread on the altar for the love feast, bread of a nations of the world, and the women share this "bread of life" as they began their homeward journey.

The plenary sessions were wonderfully interesting. Each group shared thoughts with other people, focusing the theme of how their study was related to the general theme of "Christian Unity."

Mrs. O. D. Thomas planned a panel discussion of, "That the World May Believe," with class members participating. The Rev. O. N. Hutchinson, Jr. summarized the content of, "Encounter of the Faiths." The Rev. Ben Sawada told of "The Response of the Church in Changing Japan," and a young Japanese Christian spoke on her experience in the Japanese church.

The Rev. Ralph L. Fleming, pastor of Westover Methodist Church of Raleigh, described his class theme, "Paths to World Order."

Other faculty members were Miss Mar Floyd, Mrs. Strother, and Mrs. M. J. Triplett, team coordinator.

Rabbi Gerber of Temple Bethel Synagogue in Charlotte, compared Judaism and Christianity at one afternoon session. Mr. Jerry Murray of Forest City spoke of "Yokefellow" at another time.

(EDITOR'S NOTE: These three poems were written by Mrs. Ron Boyce, a member of Broad Street Methodist Church, Statesville, while she was attending the School of Christian Mission at Pfeiffer College in August. She read them at the final morning worship service, just before the women started their homeward journey. One can feel the moving of the Spirit in a human



INTERFAITH DISCUSSION—These panelists during the School of Christian Mission of the North Carolina Annual Conference which met at Methodist College, Aug. 5-11, discuss the progress, impact and outlook of the current ecumenical movement in the world. They are from left, Father James Flavin, Fayetteville, Assistant Pastor, St. Patrick Catholic Church; Miss Helen Crotwell, Durham, Assistant Campus Minister to Methodist Students at Duke University; Dr. James I. Warren, Raleigh, Pastor of St. James Methodist Church, moderator of the panel; and Miss Geneva Morris, Bland, Virginia, missionary to Japan, presently on furlough. This discussion was one of the highlights of the School.

PHOTO—C. K. MCADAMS

ul as it rises from wondering and uncertainty to a vision of the task ahead—then peaceful prayer for God's constant presence as it begins its work in home fields.)

★

WHAT IN THE WORLD CAN I DO?

What in the world can I do?
Are there not others more true?
Let someone else tell the story.
Let someone else have all the glory.

I who so little know the way—
Are there not others to act in this play?
Let someone else lead the class.
Let someone else head up the brass.

Don't ask me to give details—
Whatever I try—always fails.
Let someone else take all the lead—
Let someone else do the deed.

I am too busy, too much to do.
In a way, I guess I'm through—
Let someone else be the chairman.
Let someone else say, "Maybe I can."

What in the world can I do?

MRS. RON BOYCE

Statesville

★

SOAR

To serve and re-serve and try once more—
To hope, to pray that your soul will soar—
To pick up, to get up, to begin anew—
This could be the chance—for a few.

Who will try a new way?
Is the question left to us to say?
Who will seek a new friend—
And not let that only be the end?

Will you answer with a new thought?
Will you let your soul really be caught?
Can this be your dream come true?
Can Christ be the answer for you, too?

MRS. RON BOYCE

Statesville

★

PRAYER FOR GOING HOME

Have to take these new ways back.
Dear God, how very much I lack.
I shall have to tell each one I see
That these thoughts are not just for me.
Already—I sense the unbelief I will face.
Dear God, help me to present my case.

MRS. RON BOYCE

Statesville

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● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Aug. 28-Sept. 1: Annual Conference on Religious Architecture, New York, N.Y.
Sept. 5- 8: National Consultation on Church and Community Life, Ohio State Univ. Campus, Columbus, Ohio
Sept. 18-19: Methodist Committee for Overseas Relief, New York City
Sept. 19-20: Annual Meeting, Commission on Public Relations and Methodist Information, Church Center for UN, New York
Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

LAKE JUNALUSKA ASSEMBLY

Aug. 28-29: Regional Methodist Public Relations Consultation
Aug. 28-Sept. 2: Senior Citizens Conference
Aug. 31-Sept. 5: Dept. of Finance and Field Service
Oct. 6- 8: WNC Workshop on Creative Arts

NORTH CAROLINA CONFERENCE

Aug. 26-27: Conference Laymen's Retreat, Methodist College, Fayetteville
Aug. 29-31: Pastors' Conference on Evangelism, Methodist College, Fayetteville
Sept. 1- 2: Subdistrict MYF Workshop, Methodist College, Fayetteville
Sept. 1 : Greenville District Family Picnic
Sept. 4- 6: Training Session of Church School Consultants, Camp Chestnut Ridge, Efland
Sept. 4 : New Bern District Family Retreat, Camp Don-Lee
Sept. 8 : Wilmington District Staff Meeting
Sept. 11 : Meeting of District Directors of Christian Vocations and WSCS Sec. of Missionary Personnel, Methodist Bldg., Raleigh, 10 a.m.
Sept. 11 : Bishop's Committee on Church Architecture
Sept. 11 : District Secretaries of Evangelism, Methodist Building
Sept. 11-13: Methodist College Freshmen Orientation
Sept. 11-14: N. C. Wesleyan College Freshmen Orientation
Sept. 12 : Fall Meeting, Board of Evangelism, Methodist Bldg., Raleigh
Sept. 14 : Methodist College First Semester Classes Begin
Sept. 15 : Wilmington District Picnic and Ministers Meeting, Lake Waccamaw, 6
Sept. 15 : Duke Divinity School Opens
Sept. 15-16: N. C. Wesleyan College Registration
Sept. 17 : District Training Session for Local Church Officers
Sept. 18 : Sanford District Camp Crusade Dinner
Sept. 18 : Commission on Christian Vocations, Methodist Bldg., Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Aug. 25 : High Point District Builders Club Rally, High Point, First Church, 7 p.m.
Aug. 27-Sept. 1: Young Adult Wilderness Hike, Great Smoky Mtns. National Park
Aug. 28 : Gastonia District Builders Club Rally, Gastonia, St. John's Church, 7 p.m.
Aug. 29 : Charlotte District Builders Club Rally, Charlotte, Dilworth Church, 7 p.m.
Aug. 31 : Thomasville District Builders Club Rally, Thomasville, Memorial Church, 7:30 p.m.
Sept. 1 : Greensboro District Builders Club Rally, Greensboro, Centenary Church, 7:30 p.m.
Sept. 3 : North Wilkesboro District Builders Club Rally, North Wilkesboro, First Church, 3 p.m.
Sept. 5- 6: Annual Retreat and Briefing Conference for District Missionary Secretaries, Charlotte
Sept. 9 : WNCC Coaching Conference for Schools of Missions, Kannapolis, Trinity
Sept. 10 : Asheville District Coaching Conference for Schools of Missions, Asheville Groce Church, 2:30-4:30 p.m.
Sept. 11 : Greensboro District Mission Society, Reidsville, First Church, 7:30 p.m.
Sept. 11 : Statesville District Ministers Retreat, Camp Carrollwood
Sept. 12 : Workshop on Parish Papers, Asheville, Groce Church, 9:30 a.m.
Sept. 13 : Workshop on Parish Papers, Charlotte, Cole Memorial Church, 9:30 a.m.
Sept. 13 : Executive Committee and District Directors of Christian Vocations, Charlotte, Dilworth Church, 3:00 p.m.
Sept. 14 : Workshop on Parish Papers, Winston-Salem, Children's Home, 9:30 a.m.
Sept. 14 : Conference Commission on Christian Vocations, Charlotte, Dilworth, 10:00 a.m.-3:00 p.m.
Sept. 14 : Davidson County Board of Missions and Church Extension, Canaan Church, 6:30 p.m.
Sept. 17 : Charlotte District Coaching Conference for Teachers in Schools of Missions, Charlotte, First Church, 2:30-4:30 p.m.
Sept. 17 : North Wilkesboro District Coaching Conference for Teachers in Schools of Missions, North Wilkesboro, First Church, 2:30-4:30 p.m.
Sept. 17 : Salisbury District Conference for Teachers in Schools of Missions, Kannapolis, Trinity, 2:30-4:30 p.m.



Dear Girls and Boys:

Last night I attended church services here at Lake Junaluska and the minister gave some good advice to those who were present. I think his words might be of help to you as you live and grow each day. They are words that will be helpful to you all during your life if you remember them and try to follow their advice. Dr. Kermit Long suggested three mottoes taken from the thought and wisdom of three men who lived many years ago.

The first man was Socrates, a Greek philosopher, who lived before Jesus. He told people, "Know Thyself." It is very important that each of us try to know and understand what makes us say the things we say and act the way we do. When we know ourselves better, we can begin to understand other people. The second man was Marcus Aurelius, a Roman emperor, who lived a few years after Jesus. He told people, "Control Yourself." It is very important that each of us try to be master of our tongues, our tempers, our desires, and our thoughts. When we control ourselves, we can help other people find happiness in life. The third man was Jesus, the Son of God, who came to show how God wants us to live. He told people, "Deny Yourself." It is very important that each of us try to learn to do without some things we may think are necessary. When we are unselfish and try to follow Jesus, we are living as God has planned.

I hope you will always remember the words of these three wise men.

AUNT CAY

JESUS FINDS A NEW FRIEND (An imaginary story)

"There, Son, the last yoke is finished and you have been a faithful helper. You have done your work well and have earned a holiday." Joseph the carpenter smiled at the boy beside him, who was running his hands over the smooth surface of one of the huge yokes.

"I like to do them, Father," Jesus replied; "I like to make them smooth, because then they are so much easier for the oxen to wear. Are you sure that is all there is for me to do? Let me gather up the shavings while you rest before supper. Tomorrow I shall take my holiday. I should like to visit Nabor the shepherd."

And so Jesus finished the work for

the day, gathering the soft, curled shavings and putting them in bags to be carted away another time, while Joseph rested his tired body beneath the lone tree in the yard.

The next morning dawned bright and fair. The sun was hardly over the hill when Jesus took the bag of lunch his mother had fixed for him, and put his arms around her neck to kiss her goodbye.

"I hope he has a happy day," said Mary to Joseph, as Jesus left the doorway.

"His days are all happy," replied Joseph, "for he makes them so."

The day was glorious. Jesus went swinging down the path which led toward the hills beyond Nazareth. He threw back his head to enjoy the breeze which was warmed by the soft sunshine. Flowers bloomed everywhere—red and purple and yellow blossoms. "I shall take some of you to mother," Jesus said to them.

Suddenly a sharp cry made him stop and listen. It came again, and a fluttering in the bushes near-by told Jesus that a bird was in distress. He hunted until he found a little brown bird, caught between a sharp thorn and a broken branch. It fluttered feebly as he gently loosened it, and then nestled unafraid in his hands.

"Fly away, little bird," Jesus said. "You would not want me to keep you." And the little brown bird opened its wings and flew away, first circling twice over Jesus' head, and then striking straight toward the point where the tip of the hill met the blue sky.

Along the winding paths which he knew so well the boy went. He liked the hills and had been there so many times that he knew every twist and turn. He knew the flowers and the little creatures that lived on the slopes. He knew the old shepherd Nabor and his flock. Jesus liked to sit with him and hear the stories he told, while they watched the sheep. He knew Zoe, the sheep dog, too. She would run to meet him when she saw him coming. On his last visit there had been a new family of four roly-poly puppies. Jesus had played with them while Zoe looked on.

Jesus came to the slope beneath Nabor's hut. The sheep were lazily grazing. Zoe was keeping one eye on them and the other on the puppies—for they needed more watching than the sheep these days, they were so frisky.

"Ho, my little friend!" called Nabor,

when he saw Jesus coming along the path. Zoe barked joyously and ran to greet him, followed by her funny, waddling puppies.

Jesus stooped to give Zoe's head a loving pat, and picked up the smallest of the puppies, holding its soft face against his cheek.

"He's a dear little fellow," said Jesus to Nabor.

"I've just been thinking that I should have to do something with him," replied the shepherd; "he is too small and weak to make a good sheep dog."

"You don't mean to kill him, this little fellow? No, no, Nabor! You must not. Why, he wants to live—don't you little one? Oh, Nabor, give him to me!"

"You may have him, and welcome," said Nabor. "But he will never be a good dog like his mother; he will always be small and weak."

"Then I do want him!" cried Jesus. "He needs me and I love him. See"—looking down at the little ball in his arms—"he loves me already."

And so, when evening was almost come, and Joseph and Mary sat waiting in the soft twilight, they saw Jesus coming with something brown and furry and alive in his arms. They smiled.

"Jesus has won another friend," said Mary.

MARY C. ODELL

LAKE JUNALUSKA

One of the most beautiful buildings at the lake is the magnificent rock Memorial Chapel, paid for by the churches in our jurisdiction. It was built in 1947 as a memorial to the young Methodist men and women from the Southeastern Jurisdiction who served in the armed forces during the Second World War. In the Room of Memory you will find beautiful leatherbound books which contain the names of these persons. Also, in this room is the famous painting "The Great Commission." The chapel is often used for weddings and christenings. A beautiful carving of the "Last Supper" is on the reredos, and the lovely stained glass windows preach a sermon. Near the chapel is Stuart Auditorium, a large circular building which seats over 2,000 people. Many great men have preached here and you would be thrilled to attend a service here. Outside is the old ivy-covered bell tower which houses the Assembly's Big Ben. Perhaps you can meet some of your friends here some time.

ANSWERS FOR LAST WEEK

Peter; John; Andrew; Thomas; Matthew; John; Andrew; John; Peter; Peter. In the answers for August 17, I omitted Abednego.

Sunday School Lesson

FOR SEPTEMBER 3

(International Lesson Series)

Witnessing Through A Good Conscience

Background Scripture: Acts 23:12 through 25:12

Lesson Scripture: Acts 24:10-21

A man who has been thrown into prison awaiting the formal presentation of charges against him will spend much time examining himself and thinking about what manner of person he really is. "Are the charges against me true?" he will ask himself. "Am I really what they say I am?"

Paul was just such a man as he waited in the jail at Jerusalem for a summons to appear before the Roman governor. When the day of the hearing came, Ananias the High Priest and some of the elders were ready with their charges. They had brought as their spokesman an advocate—an attorney, we might say—to present their case. The charges against Paul were mainly that he was a troublemaker, disrupting the peace and tranquility of the Jewish community, spreading discord among the Jews all over the world.

Tertullus, the advocate, used a great show of courtesy and his most persuasive words as he brought the charges. Nothing specific; nothing from actual witnesses to misdeeds; only charges couched in generalities.

It must be said for Paul that he was equally courteous. He would not admit to the misdemeanors charged against him. But he did admit to being a follower of "the new way." He simply stated that he was at Jerusalem to worship God, "believing everything laid down by the law or written in the prophets" believing in the hope of the resurrection, even as many other Jews do. He added "I always take pains to have a clear conscience toward God and toward men." He then stated that he was back in Jerusalem to bring alms and offerings. What could be wrong about any of this?

We may pause here to comment on how Christ and so many of his true disciples have, down the centuries, been persecuted and oppressed. Often this has not been for misdoing, but because of their witness to truth and righteousness. In many parts of the world today, it is a reproach to be a true Christian. Even in America, often the Christian is exposed to ridicule and contempt when, under the guidance of the Holy Spirit, he seeks to pattern his life after the life and spirit of Christ.

On the screen, in contemporary literature, in television drama, he is sometimes held up as queer, as a fanatic, as a killjoy. That man or woman who carefully guards the tenderness of his conscience and who lets his conscience be his guide may well be in for harassment and persecution. This is as true today as it was in the time of Paul.

The basic reason why the great apostle to the gentiles was in trouble as described



BROTHERS EARN AWARDS

Tommy Suggs, left, and his brother, Douglas, members of Boy Scout Troop 702 at Hay Street Methodist Church, Fayetteville, received the Scouting God and Country Award on Sunday, Aug 6, from Dr. C. D. Barclift, the pastor. The scouts are sons of Mr. and Mrs. Thomas L. Suggs.

in our lesson for this Sunday was because he took "pains to have a clear conscience toward God and toward men." As a result, he could not go along with many of the ideas and practices of the Jewish communities in cities which he visited. Being a slave to his conscience he was freed from the religious misconceptions and prejudiced notions and practices which existed everywhere around him.

This, of course, is what Paul's accusers meant when they called him a "troublemaker," "an agitator among all the Jews throughout the world." From their standpoint, they were right about it. Many of the things which Paul believed and taught ran counter to the commonly accepted teachings and practices of the Jews.

Paul was a man, just like you and me. He met Jesus Christ, even as has happened to us. Out of this encounter there came to Paul a whole new interpretation of life, a whole new set of values. Has this also happened to you and to me? If we do see life differently through Christ's spirit living within us, then what have we done about it? Has our conscience been enlightened about certain attitudes, certain practices? Then, what have we done about it? One of two things. If we have followed Paul in taking "pains to have a clear conscience toward God and toward men," we have had to change wrong attitudes and to stop unchristlike practices. The other alternative is to sink back into the old ways. Paul chose the former, and it led to much trouble and constant harassment. When Paul stated before the governor "I am a follower of the new way" (Acts 24:14, New English Translation), he was really confirming his commitment to follow Christ, as his conscience, guided by the Holy Spirit, directed. If we would truly be "a follower of the new way" no less than this is required of us.

James C. Stokes

Shop Talk

For some time we have had a growing impression that many Methodist people in our state know very little about the North Carolina CHRISTIAN ADVOCATE. Our subscribers, of course, know much more than others do.

We are, therefore, herewith starting a new column entitled "Shop Talk." Its purpose will be to inform our readers about the ADVOCATE, to interpret its function, and to pass on information about our policies, procedures and operation which would be of interest and concern to our constituency.

Here is some general information which you may wish to keep before you:

● We go to press on Monday mornings. News items of extreme urgency or vital importance which come in Monday morning's mail or which are telephoned in by 9 a.m. on Monday can usually get into that week's issue. However, all announcements and news should be sent to us as quickly as possible, since most of our copy has to be set days ahead of time.

● About pictures. Engravings have to be made of pictures sent in. We do not make our own engravings. This work is done by an engraving company located here in Greensboro. Pictures should reach us not later than Thursday in order to be processed in time for the next week's issue. Black and white pictures are preferable to color prints; a glossy finish is also preferable. Since we have to pay for engravings, we normally expect the person or church or agency sending in pictures to take care of the cost of these cuts.

Frankly, we hope the time will come when we can afford to absorb the cost of cuts. This could be done if we could double the number of subscriptions. And we *could* double the number of subscriptions if you, gentle readers, including about 1,200 pastors, would really push the ADVOCATE in your church.

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SOUTH CAROLINIAN WINS SCHISLER SCHOLARSHIP

The Board of Education in Nashville has announced the awarding of a \$1,000 John Q. Schisler graduate scholarship to Miss Frances C. Patterson, Fort Mill, S. C. A graduate of Winthrop College, Miss Patterson will enter the Candler School of Theology this fall to study toward a master of Christian education degree.

Funds for the award are contributed by Methodist churches through the annual Methodist Student Day offering. Four other recipients were announced in April.



MASS. PASTOR TO EDUCATION BOARD

The Rev. Dr. William H. Likins, pastor of Fisk Memorial Methodist Church, Natick, Mass., will join the staff of the General Board of Education on Sept. 1. He will be associate director in the Department of Ministerial Education in the Division of Higher Education.

A native of Kentucky, Dr. Likins has a B.A. degree from Asbury College, B.D. from Candler School of Theology, Emory University, and the Th.D. from Boston University School of Theology.



SHORT-TERM SPECIALIST MISSIONARIES TO GO

The Board of Missions has announced that seven missionary couples will go abroad this fall. They are specialists ranging from an electronics technician to an expert in pastoral counseling. The latter is the only one of them who is an ordained minister.

Two couples each will go to the Congo, and to India; one each to Singapore, Pakistan and Korea.



BISHOP GRANT DIES

Bishop A. Raymond Grant, head of The Methodist Church's Portland Area since 1952 died on Aug. 15 of cancer. He had been ill for some time and had been hospitalized in Portland since July 24.

Memorial services were held Aug. 18 at both First Methodist Church, Portland, and First Church, Sacramento, Calif., where he had been pastor for 15 years. A special memorial service was also held on Aug. 22 at the Methodist Building, Washington, D.C. Bishop Grant had been president of the church's General Board of Christian Social Concerns.

A native of Oshkosh, Wisc., the bishop would have been 70 on Aug. 24. A graduate of Cornell College and Boston University School of Theology, he held several honorary doctorates and was a trustee of Willamette University. Between 1921 and 1952, when he was elected to the episcopacy, he served pastorates in Iowa and Minnesota before going to Sacramento, Calif.

Surviving relatives include his widow and one daughter, Mrs. Kimball Salmon of Sacramento.

LANGFORD PROMOTED

Dr. Thomas A. Langford, chairman since March 1965 of the department of religion at Duke University, has been promoted to the rank of professor of religion.

Dr. Langford came to Duke in 1956. A graduate of Davidson College, he holds bachelor of divinity and Ph.D. degrees in religion from Duke.



ASSISTANT DEAN AT WESLEYAN

Mrs. Sarah Cole Alexander of Rocky Mount has been appointed N. C. Wesleyan's first assistant dean of students.

Mrs. Alexander, who has served at Wesleyan since January 1966 as director of auxiliary enterprises, assumed office Aug. 15.

In her new capacity she will become an adviser and counselor to women students. She will be responsible for coordinating the social and recreational life of the campus, and will also serve as general assistant to the dean of students.



FIVE RECEIVE SCHOLARSHIPS

National Methodist Scholarships have been approved for five Greensboro College students for the 1967-68 academic year.

The GC recipients are John Thomas Ayers of Augusta, N. J.; Donna Loraine Bridger of Cornelius; Frances Hoyle Broome of Lincolnton; Frances Johanna Gaskins of Boone; and Joseph Cyril Seymour, Jr., of Salisbury.

National Methodist Scholarships, awarded by the Board of Education of The Methodist Church in Nashville, Tenn., cover tuition and fees up to \$500.



GYMNASIUM HAS NEW FLOOR

High Point College Alumni Gymnasium is now one of the few college gyms in the country, and the only one in North Carolina, to have a synthetic resin non-slip Tartan floor.

The \$36,000 floor, made of Tartan brand surfacing material, is a specially-compounded synthetic resin designed to create a durable all-weather, non-slip surface.

The Tartan brand surfacing material being put on the High Point College court is a heavy (one roll weighs 1900 pounds), one-half-inch thick rubber-like material put down over a concrete foundation.



MELTON ON LEAVE

Dr. George Melton, head of the Dept. of History at Pfeiffer College, last week began a year's leave of absence from Pfeiffer. He has been named one of 17 Fellows in the Cooperative Humanities Program at the University of North Carolina-Chapel Hill and Duke University.

This program financed by The Ford Foundation provides facilities for recognized scholars to do research and manuscript writing. Dr. Melton will devote his time to a manuscript concerning the diplomacy of the French Government during World War II.

CHAIRMAN OF DEPT. NAMED

Dr. Jack E. Teagarden, professor of English at N. C. Wesleyan College, Rocky Mount, has been promoted to chairman of the Division of the Humanities.

Dr. Teagarden, who teaches Shakespeare and Renaissance studies, replaces Dr. Philip L. Elliott who served last year as acting chairman.

Since coming to Wesleyan in 1962, Dr. Teagarden, in addition to his regular teaching duties, has supervised the summer College Preparatory Reading-Writing sessions and now serves as chairman of the Department of English.



CATHOLIC NAMED TO FACULTY OF RELIGION AT DUKE

A Roman Catholic scholar-priest has been appointed as visiting professor in the department of religion at Duke University for the academic year 1967-68.

First of his faith ever to serve on the religion faculty at Duke, the Rev. Dr. Roland E. Murphy is a member of the Carmelite Order and, since 1956, professor of Old Testament at the Catholic University of America in Washington, D. C.

A specialist in the "Wisdom Literature" of the Old Testament, Fr. Murphy will teach undergraduate and graduate courses in his speciality and an advanced course in Hebrew.



NEW BELL TOWER AT HIGH POINT

When High Point College students return to the campus this fall, they will find in place of the antiquated bell tower they left behind them last spring a modern, brick, colonial-style structure for their victory bell.

The completion of the bell tower culminates a joint project begun when the class of 1965 gave \$500 to be used in building the structure, and the class of 1967 gave \$600 for the same purpose.

Located in Harrison Square, the victory bell will be used to ring out the news of victory for the High Point College Panther athletic teams.



PFEIFFER OPENS AUG. 31

Some 300 new students are expected at Pfeiffer College on Sunday, Aug. 27, for the opening of the college's 1967-68 new Student Orientation Program.

Classes for an expected 850 students will begin on Thursday, Aug. 31, under the guidance of 72 faculty members.

The college will open its new academic year using the new one million dollar Gustavus Pfeiffer Library. This new facility is equipped with extensive electronic microfilming and reading equipment, a microfilm reader-printing machine, a stereo equipped music listening unit with individual stereo headphones, extensive book cataloging facilities, and numerous conference and seminar rooms.

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Looking Toward The New Day

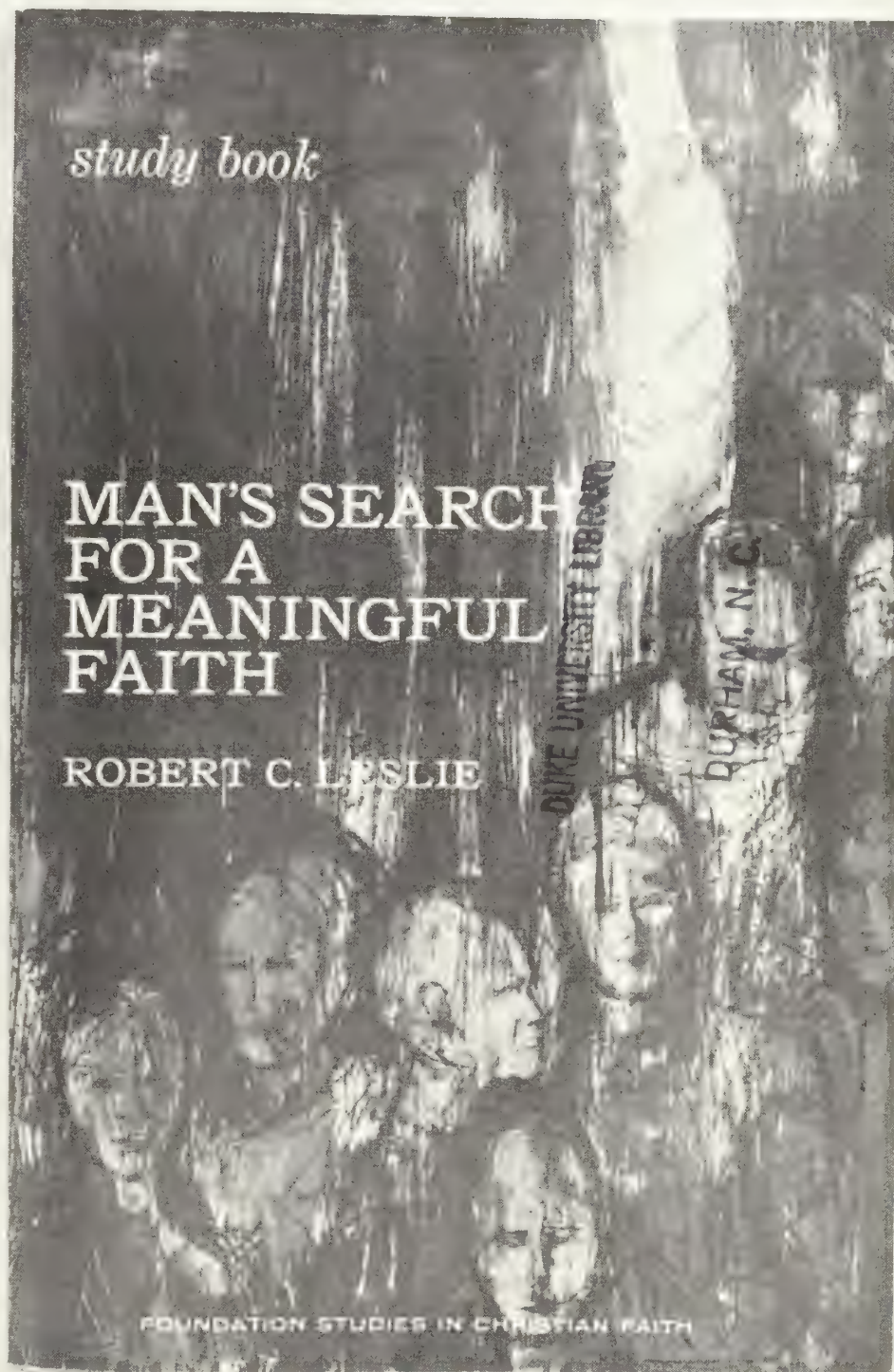
The first quarter of study in the new curriculum series, Foundation Studies in Christian Faith, is entitled *Man's Search for A Meaningful Faith*. The basic study book is written by R. C. Leslie, a Methodist minister and teacher, now at the Pacific School of Religion, Berkeley, California. In addition to this basic study book, you have a book of selected reading resource material, and a teaching packet to use with the study. As a teacher, you have an abundance of material available for use in your class sessions.

You will notice that the study material is not dated. But there is a chapter for each Sunday in the calendar quarter. You do not have to study an entire chapter each Sunday, if you do not wish to do so. You may spend more time in depth study of that chapter, either on following Sundays, or at some other determined meeting time. Do not worry that you will not complete the book by the end of the quarter. The next unit of study material can be held by the Church School Literature Secretary until you are ready to use it.

One thing stands out as being important, immediately. You are going to need to make a teaching plan, in order to know what you are doing, whether you are able to stick with that plan completely in class discussions, or not.

If you anticipate studying the thought of one chapter in one class session, you need to decide which of the materials will help you and the members of the class to understand the points being made in the chapter, and arrange to have someone share the content of this material with the entire class. You cannot discuss all of the material of the chapter, nor use all of the resource teaching material, in such a short period of time. This will be impossible. It is important for you to choose from among the material, and to use the parts of it that speak most clearly to the points of concern

(Continued on page 3)



* CAROLINA BRIEFS *

¶ Rev. and Mrs. Jack Crum of Raleigh announce the birth of a son, Bart Hammond, on Aug. 21. Mr. Crum is a staff member of the N. C. Council of Churches.

¶ Rev. Robert G. Tuttle of Charlotte, was the speaker at Havwood Street Methodist Church, Asheville, during the Evangelistic Mission, Aug. 28 through Aug. 31.

¶ Junius P. Cooke of Cleveland County, the father of Mrs. J. Charles Reichard of Greensboro, died recently. Mr. Reichard is associate minister at West Market Street Church.

¶ Rehobeth Methodist Church, Greensboro, will observe Homecoming Day on Sunday, Sept. 17. Rev. J. S. Higgins, a former pastor now at First Church in Draper, will be the guest speaker for the worship service.

¶ The Rev. C. L. Grant, a retired member of the WNC Conference now living in Asheboro, preached at Central Methodist Church, Asheboro, on Aug. 20 and 27. He also preached at Brower's Chapel on July 23, and Vickery on July 16.

¶ W. S. Farrow, administrator of The Methodist Home, Charlotte, had an article in the June-July issue of *Tell-A-Scope*, the newsletter of the Board of Hospitals and Homes, on the "Growing Ministry to the Chronically Ill."

¶ Harriett Hardee, daughter of Rev. and Mrs. Robert M. Hardee of Greensboro, left last week for Charlotte where she will be working in the Welfare Dept. of Mecklenburg County. She graduated in June from Wake Forest College. Robert, Jr., graduated from Sumner High School in June and will enter Elon College in September.

¶ Williamston Methodist Church will participate in evening union services with the Presbyterian, First Christian, and Memorial Baptist congregations each Sunday night for the coming four months — September through December. The services will continue at one church for a month. The services will be at the Methodist Church during October.

¶ The annual Homecoming services of Pisgah Methodist Church, Lincolnton, will be held on Sunday, Sept. 3. The schedule for the day includes church school at 9:45, worship at 11:00 and a picnic at 12:30. The sermon for the occasion will be preached by the minister, Rev. Gayle Ford, who is serving in his first year at Pisgah. All friends and former members are invited to participate in these services.

¶ The WSCS and the Parsonage Committee of Park Avenue Methodist Church, Salisbury, held open house and a formal reception for the Wellons' family on Sunday, Aug. 27 from 3 to 5 in the afternoon. Rev. A. W. Wellons and family moved into the new parsonage at the beginning of the conference year. Newly purchased, it is located on Wedgewood Drive in the McCall Heights development.

NOTICE TO PASTORS OF THE NORTH CAROLINA CONFERENCE

It is not too late to order your materials for TV Valuation Month (October). Place your order with J. K. Bostick, 116 E. James St., Mount Olive, N. C. 28365. Delivery on orders already received will be about Sept. 15. You will need a "Viewer's Guide" for each family in your church plus one or two posters for each church.

¶ Historic Edens Church, Enfield, will observe Homecoming on Sunday, Sept. 3. Rev. Harold Stanley, former pastor, will be the guest speaker. A revival will follow, Sept. 4-8, with the Rev. Jim Bailey of Weldon as the guest minister.

¶ Homecoming will be observed at the Maple Springs Methodist Church, Elkin Circuit, on Sunday, Sept. 10, at 11 a.m. After the morning worship service, there will be a picnic dinner served in the basement of the church. The homecoming sermon will be preached by the Rev. Bob Stamey, a former pastor of the Elkin Circuit. The pastor, Rev. P. E. Bingham, invites all former pastors, members and friends of the church to attend.

¶ Rosemary Methodist Church, Roanoke Rapids, will observe Homecoming on Sunday, Sept. 24. Walter F. Anderson, former director of the N. C. State Bureau of Investigation, will be the guest speaker at the eleven o'clock worship service. A picnic dinner will be held following the service. Rev. Allen C. Lee, pastor, and the members of the church, extend an invitation to friends, former pastors and members to attend this service and dinner.

¶ The annual Homecoming of the Franklinville Methodist Church will be on Sept. 17. The guest speaker will be Rev. Raymond J. Hahn, a former pastor. Dinner will be served on the grounds after the service. Revival services will begin that night at 7:30 and continue through Sept. 22. The evangelist will be the Rev. W. R. Frost, pastor of the Liberty-Concord Charge, Thomasville District. The pastor, the Rev. William H. Dingus, and members of the church extend a cordial invitation to all to come to the Homecoming and to the revival.

¶ The Rev. W. L. Harkey, retired member of the WNC Conference, has been given the title of "Minister Emeritus" by the Official Board of Pisgah Methodist Church, Lincolnton. This honorary title was conferred upon the Rev. Mr. Harkey as an expression of appreciation for his present guidance and influence upon the church and for his capable leadership during the six years he served as pastor of Pisgah, 1945-1951. He now lives on the Victory Grove Church Road, Rt. 3, Lincolnton, and frequently accepts invitations to preach or assist in other ministerial services.

¶ The Annual Homecoming for Calvary Methodist Church, Charlotte, has been scheduled for Sunday, Sept. 17. Dr. L. Robeson Akers, pastor of the Montlieu Methodist Church in High Point, is to be the featured speaker. Dr. Akers was the pastor of Calvary from 1956 to 1960.

¶ Rev. and Mrs. Ernest Nausner of Vienna, Austria, were guests at Trinity Methodist Church, Charlotte on Monday night, Aug. 28. He is a district superintendent in the Austrian Methodist Conference. Emil Paul John from Boston and Austria visited Trinity with the Nausners. He is author of the youth mission study book for this year, "Deep Well."

Harry Bell, Lay Leader, Dies

Henry G. (Harry) Bell, 60, lay leader of the Western North Carolina Conference, died on Aug. 22 at Duke Hospital after heart surgery. He was a resident of High Point.

Funeral services were held on Friday morning, Aug. 25, at the Wesley Memorial Methodist Church, High Point, by Bishop Earl G. Hunt, Jr., Dr. J. G. Huggin and the Rev. R. D. Byrum.

A vice president and director of the Adams-Millis Corp., he came to High Point



HENRY G. BELL

in 1940. He was a delegate to the World Methodist Conference in 1966 and was elected a delegate to the General and Jurisdictional Conferences of The Methodist Church during annual conference sessions in June. He had been president of the Salvation Army Advisory Board and was connected with the YMCA and scouting.

For more than 20 years Mr. Bell was superintendent of the church school of Wesley Memorial Methodist Church. He had been, in addition, a teacher of the Woman's Wesley Class, charter president of the High Point Methodist Mission Society and charter president of a committee which provided Bible teaching in city schools.

Survivors are his wife, the former Mildred Payne; a son, Dr. John Henry Bell of the U. S. Army in San Antonio, Tex.; a daughter, Miss Suzanne Marie Bell of Atlanta, Ga.; two sisters, Mrs. Calvin A. Duff of Miami, Fla., and Mrs. William Collins of Philadelphia, and a brother, Herbert J. Bell of New York City.

Scenes From the Lay School of Evangelism



The Second Lay School of Evangelism of the N. C. Conference was held at Methodist College, Fayetteville, Aug. 12-13, with 116 laymen attending. The Mebane Methodist Church received the trophy for the most man-miles traveled. The Rev. H. M. McLamb, right, presents the trophy to Miss Pauline Nicholson and H. H. McCauley, two of the five persons from their church in attendance at the School.



Haymount Church, Fayetteville, received the trophy for the best attendance at the school. Colonel Carl H. Weeldreyer, chairman of the church's Commission on Membership and Evangelism, receives the trophy from the Rev. H. M. McLamb, left. Haymount had seven persons present for the school.

Looking Toward the New Day

(Continued from page 1)

raised in the chapter, and that will illuminate and assist in finding answers and a depth of understanding concerning these points. Do not feel that you are compelled to make use of all of the material. Otherwise, you will experience frustration out of the very abundance of the material.

Planning is necessary, also, if you anticipate having more than one class session per chapter. In this case, you will want to use some of the resource and teaching material in the first session, and to save some of it for use in the additional sessions. The suggestions given in small print as you move through the chapter will be helpful at this point in knowing what to use with certain parts of the chapter, and what to hold back for later use. You need some goal in mind as to what you want to accomplish in each class session, though the class discussion may not always follow your plan. Each class session dealing with the same chapter needs to move on from one level of thought to another so that there is progression in depth of thought and the answering of questions, rather than a shallow repetition, with no sense of growth and accomplishment.

The key for the leader, or team of leaders, seems to be *planning* and *selective use* of the abundant materials with which you are now being supplied. Obviously, this must be done before Sunday morning, or the time designated for the class session.

The teacher is only one of the many leaders in the class situation. Encourage participation and discussion. Respect the comments of the timid, and those who are not formally trained. Some will read and report on resource materials who will not



A highlight of the school was a panel which discussed the various aspects of the Lay Witness Mission in the local church. Members of the panel are: from left, Bill Marley, Goldsboro; the Rev. Kenneth Sexton, Roseboro; Roy Turnage, Ayden, panel moderator; Mrs. Betty Richardson, West End; L. M. "Red" Lutterloh, Siler City; Jim Patrick, Durham. The Conference Board of Evangelism and the Conference Board of Lay Activities were sponsors of the school.

PHOTOS—CHARLES MCADAMS

express personal opinions in discussion groups. Use these people, and help them to break down the barriers that isolate them in the class. If there is a genuine wish not to participate, respect it, and do not attempt to over-persuade to the point of antagonizing anyone. If the class becomes interesting enough, and the discussion meaningful enough to these people, they will forget themselves some day and join in the discussion, to their surprise, and the surprise of everyone else. Encourage your people to bring some version of the Bible to class with them, and use these Bibles in relating the numerous biblical passages mentioned to the point under discussion at the time.

As the author states in his preface, this

book is about man's search for faith—not any faith—but the Christian faith, and the meaning that this gives to one's life. The material is developed from the Christian standpoint that any search for meaning in life is a search for God. This relates to the Christian belief of how man was created, and that he finds his completion and fulfillment in life only as his life is properly related to his Creator. At least one full quarter of study is to be devoted to helping find this meaningful relationship for our life.

GRADY L. KINLEY, Pastor
Winstead Methodist Church
Director of Adult Ministry
Rocky Mount District

EDITORIALS



Our Dangerous Highways

Automobile drivers of North Carolina are careening down the highway toward a record number of fatalities. More than a thousand persons have already been killed in highway accidents this year. The Labor Day weekend will without doubt swell the number substantially. We shudder at the thought that someone who may be reading this will not be around to read the next issue of the *ADVOCATE*.

Considering the number of lives lost, the number of persons injured, and the amount of property damage involved, we marvel at the complacency of the American people in this matter. Last year in the United States there were more than 52,500 highway deaths, and 4,400,000 personal injuries, with property damage of \$9.8 billion.

In the first quarter of this year 10,900 Americans died on our highways, 400,000 others suffered disabling injuries, and a similar number were slightly hurt. The economic loss during the three-month period amounted to \$2 billion.

Alcohol has been found to be a contributing factor in more than half of the fatal traffic accidents. Before you brush this off as "propaganda," remember that this is no wild guess. The percentage was established through post-mortem studies of persons killed in accidents. These studies have been conducted all over the country, and they agree remarkably.

We are not simply talking about statistics, but about people. Is life so cheap in America that we can see over fifty thousand lives snuffed out per year and merely shrug our shoulders? And what about the nearly five million persons injured, and their families? Are we so calloused, so conditioned to the screech of brakes and the thud of struck bodies that we scarcely raise an eyebrow?

Perhaps some of our people who are tremendously worked up over Vietnam, over capital punishment, over unsightly billboards should expend some of their compassion, and exert some of their energies, toward getting something done about the flaming death upon the nation's highways. This is a problem which cries out for action. But all of the "action people" seem to have their eyes focused upon other problems.

We would not minimize the enormous tragedy involved in Vietnam, nor the seriousness of the world-wide fight against poverty and illiteracy, nor a host of other social, economic and moral problems, both large and small, with

which we are faced today. But we cannot understand why people who give large chunks of their time and influence to help solve these problems, could seem to care less than the flick of a cigarette ash about the carnage and slaughter upon our highways.

We have the feeling that we are talking about ourselves when we say this. And maybe we are also putting the finger upon you. If so, don't squirm out of it. Just see to it that when you next get under the wheel of your car, a better driver will be seated there; a more careful driver, who is more considerate of other people and of the traffic laws. If you consider it your right and privilege to drink, just remember that this right does not include your getting out on a public street or highway after you have imbibed.

Human error and carelessness is involved in most accidents. None of us are perfect. But we could cut our accident rate in half if we drove soberly and alertly at all times.

We need to launch a vast nation-wide campaign to make our highways much more safe than they are now. There is too much at stake for us to complacently look the other way. Death on an American highway is just as much death as in a Vietnam rice paddy. We could do something about it—if we would!

Some Thoughts For Labor Day

Labor Day was inaugurated in 1882 when the Knights of Labor held a parade in New York. Now the first Monday in September is observed as a legal holiday in all of the states of the union. For most people it is simply a part of a long weekend, the last one of the summer.

But it might be well for us to remember that for half a century Labor Day focussed the attention of the nation on the worker's struggle for his fair share of the nation's wealth. Long since, he has pretty much won that battle and now possesses the right to organize, to bargain, and to be represented in arbitration. Labor unions are today among our most potent and influential organizations, often holding vast financial resources.

The attitude of the owner and the management of business and industry toward its employees has undergone great change since 1882. There is today general recognition of the fact that stockholders, management, labor and the general public all four have a vital stake in commerce and industry. They must work together as partners, the

welfare of each being duly considered by the other three.

However, on this Labor Day of Sept. 4, 1967 we might give some thought to the inequities which still exist, and to the areas where there is misunderstanding and friction. We would point out that all along the line greed continues to be a tragic factor in the relationship between mutual partners. Strong labor unions representing workers in strategic industries, which already have a very high pay scale, continually press for higher wages, while the farmer and other workers are left out.

Wouldn't it be a great thing if the United Auto Workers, whose pay scale is very near the top, would agree to hold the line on their demands and throw their support and influence into helping raise the wages of those workers who are on the edge of poverty? Also, if the auto manufacturers, instead of taking advantage of this to increase profits, would pass the difference on to the general public? But the stockholders would not stand for this; and management would not go along. So we continue on our inflationary merry-go-round. The poor have less and less buying power and the affluent have more and more.

We have a long, long way to go before we really begin to practice the golden rule in some of these crucial areas. Management and labor have both made great strides, to be sure; management in enlightenment, and labor in power. What is yet needed is for these two to become partners in a new drive to reduce inequity and eliminate poverty. Our free enterprise system has done mighty things over the past half a century. There is no reason why, guided by the principles of Christ, it cannot win fresh battles, and help bring in a great new day.

Harry Bell

The lovely, sprawling buildings of Wesley Memorial Methodist Church in High Point were framed in a solid mass of parked cars on Friday morning, Aug. 25. Harry Bell, Christian par excellence, Conference Lay Leader of the Western North Carolina Conference, had died and a great host had come to pay their last affectionate respects to one who was widely known and loved.

The opening words of the choir in its first hymn were "Alleluia" and its closing words in the hymn sung before the benediction were the same. In between there were prayers and words of faith and gratitude from Bishop Earl G. Hunt, Jr., Dr. James G. Huggin, and from the Rev. Delbert Byrum.

They spoke of the mystery of death, especially an untimely one, such as this; of the everlasting arms of our heavenly Father, who keeps us through all eternity

and who ever comes to comfort and to sustain us.

They spoke of Harry Bell's purposefulness as he steadfastly sought to know God's will from day to day, and the gaiety with which he went about performing it. They spoke of what he had done for his home church, as he made of himself a spiritual dynamo bringing renewal and vitality to its life.

They spoke of his volatile Irish nature which had been captured for Christ and then channeled into useful service. They mentioned that his favorite hymn was Charles Wesley's "I Want a Principle Within" and that he had pasted a copy of it in the front of his hymnal so that he could always turn easily to it.

Read the words of this hymn and you read the aspirations of Harry Bell; you sense something of the reason why he was truly a great Christian. Read them over again and again for yourself. Perhaps something of what happened in the inner life of Harry Bell can happen to us.

We needed this loveable, dedicated witness for Christ. But apparently God needed him more elsewhere. We may be sure of this: that God needs and wants a host of laymen (including women) who will carry forward some of the important things for which Harry Bell lived and worked.

♦ ♦ ♦

Theology of Laity Consultation Scheduled in Atlanta This Fall

Development of a statement concerning the theology of the laity in The Methodist Church will be the goal of a consultation to be held Oct. 12-14 in Atlanta, Ga.

Sponsored by the denomination's General Board of Lay Activities, the consultation in Atlanta will bring together selected ministers and laymen to present and discuss papers on the subject. These papers will be in reaction to a wide range of reading and basic position papers prepared by the Rev. Dr. E. Dale Dunlap of Saint Paul School of Theology Methodist, Kansas City, Mo., and the Rev. Dr. Theodore H. Runyan, Jr., of Candler School of Theology at Emory University, Atlanta.

The refined papers will become the basis of a study book and may lead to a statement to be submitted to the Uniting Conference for the new United Methodist Church in Dallas, Texas, in April of 1968.

Chairman of the Atlanta consultation will be the Rev. Dr. G. Ross Freeman, assistant to the dean at Candler School of Theology and a member of the Board of Lay Activities.

♦ ♦ ♦

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser today than he was yesterday.

—Pope

Earliest Bishops in America

The introduction of bishops as church administrators in various denominations on the American scene dates from the days immediately following the close of the American Revolution. The following roll call provides brief biographical sketches of some five of the earliest bishops who helped the episcopal form of church government in American church history.

Dr. Thomas Coke, native of Wales and graduate of Oxford University, was chosen by Englishman John Wesley as the first "General Superintendent" to come to America in 1784. He assisted in the formal organization of the Methodist Episcopal Church in America. Wesley chose Francis Asbury for the same purpose. But Asbury, already on the scene for some thirteen years, accepted this only with election of the American Methodist preachers at the noted Christmas Conference in December, 1784. Thus, Asbury was the first bishop of any denomination to be consecrated in America. Coke and Asbury, however, were first called bishops in 1787, partly through a mistake in Conference Minutes. The title has been in constant use since that time. Asbury's place in American church history has long since been secure. Less well known are the names of Samuel Seabury, Protestant Episcopal; John Carroll, Roman Catholic; and Martin Boehm, Church of the United Brethren. (Clark, *Francis Asbury and Smith, Thomas Coke*.)

Samuel Seabury (1729-1796) was educated at Yale University, studied medicine at Edinburgh, and was ordained an Episcopal priest in 1753. He served as a missionary rector in New Jersey and New York for more than twenty years. In the American Revolution, he was a chaplain to an American regiment. In 1783, he was chosen a bishop by ten Episcopal clergymen in Connecticut, but could not be consecrated by English bishops. Instead, he sought and secured consecration as a Protestant Episcopal bishop by Scotch bishops at Aberdeen in November, 1784. This was finally recognized by the General Convention of his church in 1789. Soon his jurisdiction included Rhode Island. He was a great organizer, strict churchman and very able controversialist in the days of the American Revolution. (*Encyclopædia Britannica*, 1960 ed., Vol. 20, p. 238-9).

John Carroll (1735-1815), son of wealthy Catholic parents, was educated in Flanders and ordained a Catholic priest in 1769. He was a professor at Bruges for sometime. He returned to America thereafter and showed strong interest in attaining more independence for American Catholics from London. He exercised leadership that authorized the establishment of the present Georgetown University. He was chosen as first American bishop and was consecrated in Lulworth Castle, England, in 1790. He became an outstanding leader in education and culture in Baltimore. He soon became administrator apostolic of New Orleans. He finally became the archbishop of Baltimore in 1811. In the same year, his jurisdiction was extended to the Danish and Dutch West Indies. He died

in Georgetown. (*Encyclopædia Britannica*, 1960 ed., Vol. 4, p. 933).

Martin Boehm (1725-1812) began as a Mennonite preacher and lived for a while in the paternal township in Lancaster County, Pennsylvania. Because of excessive zeal, he was expelled and he soon formed close association with the Methodists. He became with William Otterbein one of the first two bishops of the Church of the United Brethren and served from 1800 until his death. He maintained close association with the Methodists: a class was formed in his house; a Methodist chapel was built on his land; he entered his name in a class book. His son Henry became one of Bishop Francis Asbury's leading traveling companions. (Asbury's *Journal*, Clark edition.)

GRADY L. E. CARROLL

Raleigh.

Union Chapel, Albemarle Removes Indebtedness

On Sunday, Aug. 20, it was announced to the Union Chapel Methodist Church congregation, Albemarle, that the indebtedness on the new church had been paid. With a final payment from Duke Endowment, the church completed a building program in which construction was begun in May, 1965.

The congregation moved into the new sanctuary in December, 1965, and into the educational building the first of January, 1966. The church, modern in architecture, replaced an older building which was removed. The new church, containing a sanctuary seating around 200, ten Sunday School classrooms, a pastor's study and a choir room, along with a storage room later to be used as a library, has all new furnishings throughout. The congregation also landscaped and added paved parking areas and drives. The building and contents are valued at more than \$90,000.

A dedication service will be held at a later time. Jesse J. Almond was building committee chairman, and Howard Holt was finance committee chairman.

NORTH CAROLINA

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Refugees - Old and New

By YVES CHABAS
French journalist who has been
visiting the Middle East

Scattered under the pine trees a short distance from Beirut, Lebanon, are hundreds of wretched huts which seem to have sprung up at random. Is it a shantytown? No, it is a refugee camp for more than 4,000 men, women and children—swarms of children.

They came to Beirut from Jerusalem, Jericho, Haifa, or Galilee when the first war between the Israelis and the Arabs in 1948 resulted in the division of Palestine.

Were they driven out? No, not all of them. Most of them ran away because they were frightened. They had been told such terrible things about the Jews, such as the rumor that at Deir Yassine 350 people had been massacred and for many others life had become really impossible. It was better to lose everything rather than to live in perpetual fear.

The refugees were allowed to enter the neighboring countries, but very soon the whole international community realized that it could not remain indifferent to their fate. In 1949 the United Nations Relief and Works Agency (for Palestine Refugees in the Near East), known as UNRWA, assumed responsibility for them and distributed regular rations of flour, sugar, rice, oil, etc. It set up about 58 camps in the receiving countries and opened schools and training centers.

Dekwane, near Beirut, is one of these camps. Only the roofs of the huts were supplied by UNRWA; the refugees built the walls themselves. They are entitled to a room measuring five square metres for five persons. Some of them have been living like this for nearly twenty years.

INTERNATIONAL CHARITY

Don't they do anything to get out of it? Of course, they do, I was told. Admittedly, the older ones have not had the courage to start a new life. Most of them are peasants who have had no education or occupational training. How are they to find work in these countries where unemployment is already rife, countries like Libya and Egypt, or countries as poor as Jordan? How are they to find more decent accommodation when they have no money? The fatalism of Islam also plays its part, and sometimes too the political exploitation of their refugee situation; they have therefore gone on existing in this way and lived largely on international charity.

Many of the young refugees, however, who have been to the schools set up by UNRWA, are today studying at foreign universities, or have become teachers, doctors or technical experts in the Arab countries. As soon as they possibly can they send money to their families, and pay for a brother or even a cousin to study. Their solidarity is extraordinary.

Some of these refugees are Christians.

On a hill overlooking the sea I saw the camp-village of Obaye, inhabited half-and-half by Catholics and Protestants. Here the little houses are almost villas; at any rate they are nearly as comfortable as the usual low houses built of stone or dried earth which are found everywhere in the Middle East. Does this mean that the Christian faith is a civilizing factor?

ROAD TO DAMASCUS

From Beirut with its modern buildings, we traveled through the wooded hills, where wealthy people from Lebanon spend their holidays, and came to Amman, the capital of Jordan, where a motley crowd thronged the streets. By dint of a great deal of hooting, the car belonging to the Near East Christian Council Committee for Refugee Work managed to pass through them and take the road to Damascus.

The hillside was dotted with hundreds of small white tents. These are a gift from the "Hilfswerk" of the EKID (Evangelical Church in Germany), but were not yet occupied because the sanitary installations had not been completed. Military camps on both sides of the road reminded us that the cease-fire does not mean real peace.

In the middle of this desolate steppe-land is a green oasis—little farms built for refugee families by a 70-year-old English-woman, Miss Winifred Coate. Wells have been bored, water is available and it is a pleasure to see the crops.

A few kilometres further on the scene is very different. As far as the eye can reach tents are pitched in the dust, which is whirled about by the wind under a pitiless sun. We reached the camp of Wadi Dleel, into which 10,000 refugees were crowded. They left their homes on foot during the fighting at the beginning of June, and took nothing with them. On this desert plateau there was some room; most important of all there was water. Help poured in from all countries, from the churches, from organizations like "Save the Children Fund," the Red Cross and the Red Crescent, the Red Lion of Iran and the Society of the Sun. A Belgian woman-doctor told us about the distress among these people. I shall never forget her voice, for she could hardly control her emotions. Every day she sees indescribable suffering and distress. (Editor: U.S. churches through Church World Service, have dispatched tons of food, clothing, medicines and tents to the refugees. CWS has undertaken the task of raising \$1,000,000 in funds and value of supplies of a \$2,000,000 refugee assistance appeal by the World Council of Churches.)

CHRISTIAN HELPERS

Moved by a feeling of solidarity, every day young helpers come from Amman—Scouts, Guides, young members of Christian or Moslem movements. We saw some Roman Catholic girls peeling potatoes in the kitchen. They said, "We are ashamed of being



Some 46,000 Arab refugees have, so far, been sheltered in eight tented camps in the desert of East Jordan. After hostilities broke out in the Middle East in June 1967, more than 150,000 "new" refugees, two-thirds of them estimated to be already registered with UNRWA, left their homes on the West Bank of Jordan which is now occupied by the military forces of Israel. Homeless for the second time in their lives, these refugees are totally dependent upon the humanity of the rest of the world in order to stay alive.

► Issues and Opinions ◀

The Stewardship of Presence

Probably each one of us has heard someone say, "I can be a Christian without going to church," or "I worship in God's own temple, the great outdoors." We agree that one can be a Christian without attending church as easily as one can be a good member of a lodge or civic club without taking part in any of its activities; as easily as one can gain an education without going to school; as easily as one can experience the security, the peace, the happiness of the family circle without sharing in the joys and cares of the home.

Those who argue for Christian living without church attendance usually fall into one of two classifications. Either they are trying to justify their own indifference or lack of consecration, or they have never known the rich rewards of working with God in the building of his kingdom through the church, the institution established and sustained for that single purpose.

We very evidently do not realize the importance of church attendance, for if we did, we would not so often let other interests and pursuits interfere; or allow the weather, or visitors, or a headache, or even just laziness, to keep us at home. We must realize that public worship is not merely one of the electives or unnecessary things of life. To the true Christian it is a requirement, a necessity. Worship marks the uniqueness of the church. Most of the services which the church renders are provided in varying degrees by other agencies. But the church alone brings people to worship Him who is the Lord of the Church and the Lord of history.

Worship is an offering man brings to God of his time, his attention, his heart, his mind, his will. Worship is a means of grace. When men worship in spirit and in truth something happens to them. Worship is a witness we bear of our faith. The late Dr. William Temple, Archbishop of Canterbury, once said, "The world can be saved from political chaos and collapse by one thing only and that is worship. To worship," he said, "is to quicken our conscience by the holiness of God; to purge our imaginations by the beauty of God; to open our hearts to the love of God; to devote our wills to the purpose of God."

Every one of us, when we joined the church, promised to uphold it with our presence. Sometimes someone says, "Well, I don't go to church because I can't get a thing in the world out of the sermons. If we had a preacher who could preach I would be there." Now, good preachers must have good congregations. A great preacher would have difficulty preaching to vacant pews. No preacher gets any help from empty seats unoccupied by those who made a solemn vow to be in them. A worshipful, responsive congregation adds a great deal to the effectiveness of any preacher, and, after all, the sermon is not the entire service. The prayers, the music, the scripture, the offering, the Christian fellowship, are all vital parts of the worship, and they are inspiration and blessing to those who worship.

By attendance we contribute something of great value to our church. We, by our presence, bring a worthwhile spiritual blessing to all who worship. Certainly, attendance is one contribution that each and every one of us with sufficient physical strength can make, no matter how few nor how small the talents, nor how meager the means.

Too many church members fail to do a most needful and most rewarding thing which they can so easily do—attend the worship service of their church.

J. T. KNIGHT
Haywood St. Church
Asheville



Resolution on Law and Order

On August 29, 1965, the Wesley Bible Class of Fairmont Methodist Church, 2501 Clark Avenue, Raleigh, North Carolina, adopted a Resolution pledging our support of the preservation of law and order. On this the sixth day of August, 1967, we hereby reaffirm our Resolution of two years ago and offer the following Resolution today.

Whereas, Many individuals and groups have helped create an attitude of disrespect for the law by certain people in the United States of America by aiding and abetting and/or taking a leading part in acts of civil disobedience, and

Whereas, We have witnessed symptoms of "deterioration of law and order" in the willful violation of laws and court decisions, and advocacy of the doctrine that only "just" laws need be obeyed and that every man is free to determine what is "just," and the growing use of coercion in the form of demonstrations, sit-ins, lie-ins, boycotts, picket lines, and the subjection of innocent citizens to criminal molestation of their person or property, and

Whereas, The result of this disrespect for law has unleashed diabolical forces of evil in the form of hatred, arson, vandalism, robbery, and murder, as experienced recently in Detroit and many other places, and

Whereas, Many individuals and groups in high places of leadership, who were very active in helping to create a political climate that resulted in recent bloody riots, did not (to our knowledge), raise their voices in behalf of stringent enforcement of law and order, and

Whereas, Those who are charged with enforcing the law are not only intimidated by cries of "Police Brutality," political pressure, personal abuse, recent rulings of our highest court of law—but a criminal element is now openly murdering innocent citizens, firemen, policemen, and members of our Armed Forces, and

Whereas, The first step toward absolute dictatorship is to destroy the due process of law, and substitute rule by force;

Now, Therefore, be it resolved by the members of the Wesley Bible Class of the Fairmont Methodist Church in Raleigh, North Carolina, the 6th day of August, 1967,

I. That we are grateful for the domestic

Christians when we see how little our so-called Christian countries do about the refugees in our country.

"It is true, they have sent help. We have received American tents, Swedish milk, German blankets. But this emergency aid does not solve the problem. We have nothing against the Jews; all we ask is that our people can live in a country which has belonged to them for centuries."

The Arabs are constantly expressing these views. And when one sees the destitution and suffering of these unhappy people who have abandoned everything in order to save their lives, one cannot help thinking that the five-day war cannot end like this.

Near Jarash with its impressive Roman remains, a camp has been formed on the hillside. A road to the camp is now being built. Here 13,000 refugees are living in tents, with nothing but a few meagre personal belongings. They crossed the mountain in order to come here. Who supplied the material for this camp, and who is giving the food? India, Pakistan and France, replies the camp leader. But I notice containers labeled "donated by the people of the United States of America" and the tents are also American.

At Karame, the picture is the same, 6,000 refugees are living in tents, and more are arriving every day. They are within cannon-range of the Israeli shore. Nevertheless they feel safe, and they are all hoping to return home one day.

At Amman, as in Damascus, thousands of refugees have been accommodated in the schools. What is to happen to them when the schools re-open at the beginning of September?

Up to the present we have had the means to face the situation. But the future gives cause for anxiety. At the moment, despite the shortage of tents and blankets, mattresses, kitchen equipment and primus stoves, there is at least enough food. Will that still be so even in a month's time when the emotion aroused by the war has abated? I venture to hope that Christians are not moved solely by a passing sense of pity, but will help to look after all these refugees for a long time to come. The World Council of Churches is asking the churches to give two million dollars. It is not one dollar too much—of that I am convinced, after what I have seen.



Mrs. J. C. Cornette Dies

Mrs. J. C. Cornette, 74, a resident of the Methodist Home in Charlotte, died on Aug. 19 in Charlotte. Funeral services were held on Aug. 21 at Harry and Bryant Chapel there.

Mrs. Cornette was the widow of the Rev. J. C. Cornette, a long-time member of the Western North Carolina Conference. Among the churches they served were Centenary, Greensboro; Morganton, First; Lincoln, First and Hawthorne Lane in Charlotte. Mr. Cornette was also district superintendent of the Marion and Salisbury districts.

Survivors are a daughter, Mrs. W. Harold Groce of Asheville, and a son, Dr. James C. Cornette, Jr. of Sherman, Texas.

peace and harmony which prevails in the State of North Carolina.

2. That we commend the Governor of North Carolina, and all state and local officials and law enforcement officers for the freedom from fear which we enjoy in the day-to-day pursuit of our lives.

3. That we pledge to all our duly elected officials and law enforcement officers our full support in their efforts to impartially and resolutely enforce laws to guarantee all citizens freedom from criminal molestation of their person and property.

4. That we desire for all law enforcement agencies to use vigorously any legal means that may be required to maintain law and order in the State of North Carolina.

5. That we shall support unprejudiced and just efforts to determine and remove

the causes of unrest leading to disregard for law and order.

6. That a copy of this resolution be mailed to:

The Governor of North Carolina
North Carolina Supreme Court
North Carolina Superior Court Judges
The North Carolina Sheriff's Association
The State Bureau of Investigation
The North Carolina Police Executives Association

The North Carolina Council of State
Members of the North Carolina General Assembly

The North Carolina Congressional Delegation

The American Legion
Press, Radio, and T.V.

WESLEY BIBLE CLASS

Fairmont Church, Raleigh

New Day Reflections

By GEORGE M. SCHREYER

"New Day: Mere Dreams or Hard Work?"

Many Methodists are rejoicing over the "New Day in Christian Education." These happy sounds are wonderful to hear, but must not be misjudged for much of the glory and victory that belongs to the New Day will be long in coming because some of these "talking" Methodists will sit back and expect a miracle, or that the New Day will come automatically without their personal involvement. A reasonable person knows that anything as reformatory as the New Day cannot just happen—its coming will not be easy; it will not come by mere dreams. Success for the New Day will come from dedicated involvement, a spirit of adventure, a willingness to cooperate—give and take, more exerted effort, and above all, a willingness to be empowered and guided by God's Holy Spirit.

A question seems to be common among Methodists. It is for this reason that it is discussed: What parts of the New Day are going to really strain the average Methodist and the average Methodist church? To answer this question I must deal with some negations because the stress and strain come from ideas and practices which are common and hold emotional overtones. Where will the strain be felt?

1. In the area of assuming the responsibility of self-planning and self-direction. This is hard to say, but it must be said, that most Methodist churches have become too dependent upon national boards and agencies for their education program. The local Methodist churches have become too accustomed to being given the answers, told what to do, and how to do it. Granted, this approach is an easy one making few demands, and also makes sure a type of educational ministry in spite of local neglect. The local church will find it hard when the New Day removes the "crutch" and asks for self-autonomy. Each Methodist should rejoice over this new move, for it is a known fact that when the educational ministry is indigenous, and in the main, the

effort of the local leadership, it is more effective and receives more support from the local people, because it is *their* ministry according to *their* needs and ways of action. The General Board of Education has said that the Board will give resources, suggestions, and help *focus* the educational ministry, but the main task of this ministry belongs to the local church. Local needs are becoming so diverse and complicated that it is impossible for the General Board of Education miles away to work out a general ministry suited to all communities and local settings. Hard though it be, the local church must become more self-directive and bring to its educational ministry a stronger local creativity.

2. Serious study is going to be hard for local Methodists. Why? Because local Methodists have never thought of serious study in regard to their church life. Most of the thinking has been done by the General Boards and a few local leaders. The average Methodist student goes to his church school class on Sunday morning today without the slightest idea of the topic to be discussed. Most of the discussion, if there is any, is "off the cuff" showing superficiality and immaturity. This bad habit will be hard to break! *Hard though it be, it must be broken!* The big question is: How can the average Methodist student be encouraged to do serious study? I do not pretend to have the whole answer. What will work for one may not work for another. I will have to deal with generalities. Most people are mentally lazy, and they will ride any crutch available. Now that the new adult materials will not be so ready to give answers, only directions toward Christian probabilities, students will be forced to read, think, choose, and explain their concepts. Also in the past many students felt little relevancy between what was being studied and their own personal lives. Study, under the New Day, will be encouraged by the very nature of the new materials, for it will be more relevant to common life for it will deal

with problems and concepts which are contemporary and which have an urgency for immediate decision and action. This built-in dynamic of the new adult materials will be the encouragement for serious study. It will succeed where the "outside threats of the teacher" failed. Serious study and more participation will demand expanded sessions, and hopefully, additional sessions on Sunday and weekday evenings. The "Foundation Studies" with their abundance of exciting materials and variety of suggested approaches, which will be time consuming, will soon reveal the necessity for additional time than that which is generally allotted on Sunday morning. Serious study and additional time will tax many Methodists, but the two must come or there will never be a New Day in The Methodist Church.

3. Diversity of thought and different theological positions will present a strain on some teachers and classes. The new adult materials will be broad, dynamic, and will permit and encourage diversity as well as unity of thought. If a class is to enjoy a genuine participation on the part of all, then there must be an atmosphere of freedom which will allow persons to speak their convictions without the fear of condemnation or being judged as immature or unchristian. To be able to speak one's mind and still be accepted as a respectable and normal Christian is a must for the New Day. Teachers, ministers, and important educational leaders of the local church must start at once propagandizing for freedom of thought and the wrongness of Phariseism. This will not be easy for most churches have persons who have controlled the thought processes and conclusions as to what is proper and Christian and what is not. These persons who have been so honored over the years as being superior, achieving a sort of earthly sainthood, will not give up this status without a struggle. The common, average, striving Methodist must be given respect and dignity, even if his contribution is weak and wanting, or there can be no New Day.

4. Greater diversity in educational settings is a must, but will be difficult to obtain. "Settings" is a new word to some people. It means: the place, time, duration, and function of a group meeting. In the past, church classes or groups have met on Sunday morning or evening within the church building. The New Day is encouraging groups to increase the variety of their meetings in all sorts of educational purposes, times, and places. This means that the New Day is asking that Methodists use the church building, yes, but also go outside of the church building into community and home settings. Be imaginative, try even the untried and untested; new life may be found along with new people who have not been reached and challenged. To bring more of life under the church's educational ministry would indeed be a New Day.

The four areas of strain mentioned are important ones, yet there are many others; but if The Methodist Church could begin making progress on the four mentioned, much would be accomplished and the New Day would be on its fruitful way in our midst.

► Among Our Colleges ◀

WESLEYAN OFFERS EVENING CLASSES

Evening classes carrying regular college credit will be offered for the first time during the fall semester of the 1967-68 school year at N. C. Wesleyan College, Rocky Mount.

Four or more classes have been scheduled which will give interested persons in the Rocky Mount area an opportunity to obtain college credits. They will meet two evenings each week from 7-8:15.

All interested persons should contact the admissions office at the college immediately for specific information and to obtain application blanks.

Classes will begin Sept. 18.



50TH ARTICLE PUBLISHED

Dr. James T. Cleland, dean of the Duke University Chapel, has written 50 invited columns in a single publication in less than a decade.

All have been published under the heading, "Preaching Clinic" in *The Chaplain*, bimonthly journal for chaplains of the armed services, Veterans Administration and Civil Air Patrol. Dr. Cleland's 50th article appears in the September-October issue of the magazine.



HIGH POINT CLASSES BEGIN

High Point College faculty and staff welcomed 1100 students to the local campus and to the city of High Point this week.

The 285 freshmen and 100 transfer students arrived on campus Sunday for an orientation program in advance of the upperclassmen who arrived on campus Wednesday.

Regular classes will begin for all students Friday, Sept. 1.



OVER 600 ENROLLED AT GC

Fifteen students in summer school at Greensboro College completed work for the A.B. degree, on Aug. 18, and will receive diplomas during the 1968 commencement.

New students will arrive on the campus for the 1967-68 year on Sept. 7, and their orientation will continue through Sept. 10. Upperclassmen will register on Sept. 8, and classes will begin on Sept. 11.

An enrollment of between 630 and 640 is indicated for the new academic year.



ROGERS PROMOTED AT DUKE

Charles Allen Rogers, a member of the Duke University Divinity School faculty for the past two years, has been promoted to assistant professor.

In addition to teaching a course in the theology of American Methodism, Dr. Rogers is assistant to Dean Robert E. Cushman and Professor Frank Baker in the Wesley Works Projects.

Aim of the project is the preparation and publication of a multi-volume definitive

edition of all known works by the famed Methodist brothers—John and Charles Wesley.

Duke is co-sponsor with a number of Methodist seminaries in the U. S. of the endeavor.



SARAH ELIZABETH RANKIN

NEW DEAN OF WOMEN AT BREVARD

Miss Sarah Elizabeth Rankin has been named Dean of Women at Brevard College, according to Dr. E. K. McLarty, president.

A native of Easley, S. C., Miss Rankin received the A.B. degree from Central Wesleyan College and the Master of Arts degree in Counseling and Guidance from the University of Alabama.

In addition to her duties as Dean of Women, Miss Rankin will be an instructor in psychology.



BREVARD OPENS AUG. 31

A record number of entering freshmen descended on the campus of Brevard College Sunday as orientation and registration got underway. After a three-day orientation period, the three hundred and sixty-five new students registered on Wednesday.

Upperclassmen arrived on the campus on Tuesday, and classes will begin today.



EVENING SCHOOL SET AT HIGH POINT

The evening school this year at High Point College will operate four nights a week, Monday through Thursday, from 6:30-9:15 p.m.

Courses will be offered in art, biology, business, economics, English, geography, history, Western civilizations, mathematics, physical education, political science, psychology, religion, sociology, Spanish and speech.

Classes will begin on Monday, Sept. 4. Between 200 and 250 students were enrolled in evening school last year, and as many or more are expected to enroll this year.

Protestants Urged to View TV Special on Africa Sept. 10

American Protestants established their solid interest in Africa more than a century ago by sending missionaries and monies. Unfortunately, the 100-year-old image of Africa has not kept up with its changes.

ABC-TV seeks to dispel some misconceptions about the former Dark Continent in a four-hour special scheduled for 7 to 11 p.m. on Sept. 10. This is more than the usual picture of Africa's lions, jungles and dancing tribesmen. Its four hours includes hard news and presentation of controversial questions.

ABC devoted more than a year to filming and researching the documentary and has hired actor Gregory Peck to narrate the special. Other well known performers such as actress Signe Hasso and South Africa's famed singer, Miss Miriam Makeba, will also appear on the program. Commentator Howard K. Smith will report on politics and he has already scrapped much of the original narration to update the information.

Opening scenes will show Kilimanjaro, the animals of the Serengeti plains and Lake Manyara primarily to interest children who may watch early hours of the program. As the program gains momentum it will move into African nations, tribal nationalism, village life, slavery, racial conflict and American and Soviet interests.

Preservation of continuity insists the program be presented in its lengthy entirety. It has already been re-scheduled in four hour-long broadcasts at 9:30 a.m. on Sept. 19 and 26, and Oct. 3 and 10.

Because the original showing is set for a Sunday night, National Council of Churches officials speculate churches may watch the program together. U.S. church involvement with the major Ecumenical Program for Emergency Action in Africa (EPEAA) should heighten church interest in the ABC special.

Division of Overseas Ministries officials who saw the film clips in May encourage church members to view the program and urge viewers to write their reactions of the in-depth program to ABC.

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LETTERS

TO THE EDITOR



To the Editor:

I am writing to express my thanks and great appreciation to you and your faithful staff for the wonderful work you are doing. You have absolutely no idea just how much the *ADVOCATE* means in this serviceman's life. I look for it in my Monday mail as a regular part of my weekly activity. It keeps me informed as to just what is going on in my own conference.

I received the *AVOCATE* as a yearly birthday gift from my grandmother, Mrs. Edith Chester Casey, herself a deceased minister's wife. My grandfather, Rev. Harley A. Chester, was a member of the North Carolina Conference until his death in 1953. She started the subscription for me a few years ago while I was still in high school and has kept it coming regularly ever since. My family also enjoys it.

Another paragraph in behalf of Rev. Ernest Porter, Edgerton Memorial, Selma. Prior to entering the Air Force, I was attending church there. Since then, for the past 19 months, he has sent me the weekly church bulletin. An interest such as this in the members of his congregation makes me proud to be associated with that church and its pastor. Pastors such as he are a great asset to The Methodist Church and do much to make the serviceman away from home feel needed and missed. Thanks again for your wonderful publication.

HARLEY C. MUSE
A2C, USAF

Yancey Subdistrict Has Live-in

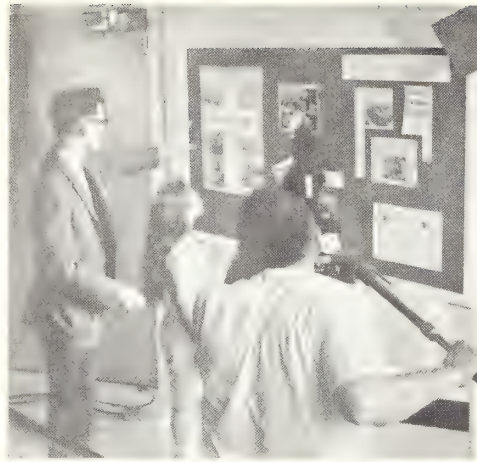
The Yancey County Methodist Youth Fellowship subdistrict, with Norma Jean Metcalf as its president, decided in their planning meeting for Summer Seminar to try something different this year. They had a "Live-in" at the Celo Methodist Church from supper Sunday, Aug. 6, until Thursday morning, the 10th.

Rev. Joseph R. Petree, a former pastor in the county and now Conference Evangelist, was called to give leadership and counsel. As leaven for the group he brought with him, Martha Hall, member of the MYF at Wesley Memorial Methodist Church in High Point, and a niece of Rev. James Hall, a former pastor of the Bald Creek Charge.

About 25 young people from the Bald Creek and Newdale charges came for supper each evening, and participated in the four nightly programs on the theme "What's Wrong With Pleasure?" based on the stories given under this title in the *August Christian Action*. Most of the young people spent at least one night at the church, and almost half of them spent three nights.

The days were spent in housekeeping chores; work on church lawn and cleaning inside the church; Bible study and prayer; planning for up-coming programs; and of course time for fellowship and recreation.

In addition to Mr. Petree the other adult leaders were: Mrs. Guy Boone, subdistrict counselor; Rev. and Mrs. Thomas



Setting a scene from the new Methodist Information public relations film are the Rev. Don E. Hughes, left, and Dawn Monk, who has the leading role. The cameraman is Duane M. Muir.

Film Stresses Public Relations

A new motion picture designed to call attention to the role of public relations in the work of a local church will have its premiere in New York Sept. 20.

Entitled "As Others See Us," the Technicolor, 13½-minute film is a presentation of the Commission on Public Relations and Methodist Information of The Methodist Church and is the first audiovisual of its type to be sponsored by the commission. The premier showing will be during the group's annual meeting at its headquarters in New York Sept. 19-20.

The film is designed to call to the attention of a local church the principles of a sound public relations program and lead them to institute such activities. It is intended to be used in local church official boards, public relations committee meetings, district and conference workshops, and other similar meetings. A discussion guide has been prepared by the Methodist Information staff.

Copies of the film will be available through Methodist conference and area public relations directors, the four national offices of Methodist Information, conference and area audiovisual libraries and the Cokesbury rental service.

Weeks of the Bald Creek Charge; (Rev. and Mrs. Alvin Jones of the Newdale Charge were in pastors' school at Duke); Rev. and Mrs. Byrd Metcalf, counselors for the Pensacola MYF; and Mrs. Arthelia (Tillie) Brooks, church and community worker.

New Film On Alcohol Problems

The Methodist Board of Christian Social Concerns is releasing a new film on alcohol problems in October. Entitled "The Churches and Alcohol Problems," it is in black and white and runs for 22 minutes.

The film stresses that the churches no longer find themselves alone in fighting alcohol problems, but that they increasingly participate with a "concerned community team."

Drama Company Has Open Dates

Alpha-Omega Players, an American repertory group which presents dramas-in-the-church, is currently rehearsing at Lake Junaluska and will accept engagements within a radius of one hundred miles from Aug. 31 through Sept. 14. The Players are rehearsing "Saint Joan" during their stay at Junaluska.

During its current tour, the company has presented "The World of Carl Sandburg" in several North Carolina Methodist churches, and the response has been very favorable.

To book this company for a performance of the Sandburg play, pastors should contact Mr. Drexel H. Riley, director and producer of the Alpha-Omega Players, at the Lake Junaluska Methodist Assembly, P. O. Box 67.

A guarantee of \$200 is required plus fifty per cent of all monies over that amount; or, a flat fee of \$275.

The recollections, anecdotes, poetry and songs of Carl Sandburg are interwoven in "The World of Carl Sandburg." George Bernard Shaw's "Saint Joan" depicts the life of the peasant girl who changed the history of France.

The Players will leave Lake Junaluska on Sept. 15 for an engagement in Greensburg, Pa. They will be returning to North Carolina in February of 1968 and will perform these two plays.

Inquiries about booking performances in February may be addressed to Mr. Riley, Alpha-Omega Players, 4426 Lankershim Blvd., North Hollywood, Calif. 91602.

Women Take Stand on Issues

The National Seminar of the Woman's Division, Methodist Board of Missions, closed a ten-day meeting at Kansas City recently by protesting violation of human rights in the Vietnam war, defending the right to dissent, warning against passage of any "hasty anti-riot laws" by Congress, protesting the storage of nuclear warheads in Canada and other countries, and urging Senate ratification of four United Nations covenants on human rights.

In addition, the 160 Methodist women leaders called for setting up a schedule of citizenship and political activities in relation to the 1968 elections and the 1968 Uniting Conference for the new United Methodist Church. The seminar participants also outlined a detailed observance by Methodist women of 1968 as the "International Year of Human Rights," and called for attention to the elimination of apartheid in South Africa as an emphasis during the year.

Most of the actions of the National Seminar were in the form of recommendations to its sponsoring body, the Woman's Division of the Methodist Board of Missions. The seminar participants made it clear that they could speak only for themselves in their resolutions on Vietnam and other subjects, and that when they called for action by Methodist women on various issues they were, in most cases, doing so through recommending that the Woman's Division officially summon the women to action.

Church Administrators Set New Standards, Change Name

Standards for certification of Methodist church business administrators were adopted at Lake Junaluska Aug. 14-18, along with a new name for their national organization.

The new standards cover ten areas, including a "working knowledge of the Bible," knowledge of the Methodist program of Christian stewardship, commitment to a study and self-improvement program, and a bachelor's degree from an accredited college or university, or comparable experience and training. The new qualifications will go into effect Jan. 1, 1968, and will be supplemented by a training program.

The 60 persons attending the group's 14th annual meeting voted also to change the official name from Association of Church Administrators of The Methodist Church to Methodist Association of Church Business Administrators.

Sponsored by the General Board of Lay Activities of the denomination, the organization has grown out of an association of administrators in the Southeastern Jurisdiction. There currently are about 85 members.

Membership in the association is open to persons, lay and clerical, who carry primary responsibilities in Methodism for business affairs according to Dr. Clifford B. Lott, Evanston, Ill., executive secretary of the association and a staff member of the Board of Lay Activities.

A total of 25 persons received certification during the sessions, bringing to 60 the number of such certificates in the denomination. Any member of the organization may apply for certification under the old procedures until Dec. 31, Dr. Lott said.

James B. Collier, business manager of Broadmoor Methodist Church in Shreveport, La., was elected president of the association succeeding George Johnston of Montgomery, Ala. Other officers chosen include Louis Candedo, Orlando, Florida; first vice president; Melvin C. Dodson, Arlington, Va., second vice president; Mrs. J. W. McCoy, Madisonville, Ky., treasurer; the Rev. Robert V. Martin, Winston-Salem, N. C., recording secretary; and Mrs. Dorothy West, Birmingham, Ala., corresponding secretary. The Rev. Dr. James W. Sells, Atlanta, Ga., an executive secretary of the Southeastern Jurisdictional Council, serves as advisor to the association.

The next meeting will be held Aug. 19-23, 1968, at Green Lake, Wisc.

Builders' Club Rallies Held

Western North Carolina Methodists have been attending a series of church-building rallies this summer.

The Rev. John Carper of Statesville, director of church extension for the Western North Carolina Methodist Conference, has headed the Builders' Club Rallies. He said rallies have already been held this summer for the Albemarle, Asheville, Statesville, Waynesville, Winston-Salem, Marion, Salisbury, High Point, Gastonia and Charlotte districts.

The Builders' Club is the financial arm



W. Jasper Smith, left, retiring comptroller of North Carolina Wesleyan College, points out the various buildings on the campus to his successor, Floyd D. Sawyer of Durham

Smith Retires at N. C. Wesleyan; Sawyer Named Comptroller

N. C. Wesleyan College's first employee, Comptroller W. Jasper Smith, will soon become its first to retire. President Thomas A. Collins announced that Smith plans to retire around Oct. 1.

Floyd Daniel Sawyer, 38, has been named as comptroller to succeed Mr. Smith, according to Dr. Collins, who announced the appointment. He will join the staff at N. C. Wesleyan on Sept. 1.

Sawyer, employed in the Duke University business office since his graduation from Duke in 1959, is presently chief accountant and office manager.

Smith, who had the honor of being the chairman of the first Board of Trustees, relinquished this post to become business manager, later comptroller, from which positions he guided the construction and development of the college up to the present.

However, Smith has agreed to continue his services on a part-time basis, assisting

the business office and handling special assignments for the president in the area of development and public relations.

Last year Smith received the Methodist Layman of the Year award at the N. C. Annual Conference. At Wesleyan's Tenth Anniversary Founders' Day Convocation last Oct. 25, Dr. Collins presented him with a certificate and a special gold pin in recognition of his 10 years of service, the first such award made by the college.

He was a member of the National Board of Lay Activities of The Methodist Church for many years and a member of the Executive Committee of that board. He is a member of the National Board of Missions and since 1944 a member of the General and Jurisdictional Conferences of The Methodist Church.

A native of Durham, Sawyer is a senior high Sunday School teacher at Asbury Methodist Church in Durham. He is also a member of the official board. Married to the former Marion Buttry of Durham, they have two sons, Danny and Timothy Douglas, aged 13 and 30 months, and a daughter, Sharon Kay, aged 8.

of church expansion in the Conference. Methodists, since 1961, have contributed over \$600,000 for the purchase of new church sites, and for the organization of new Methodist congregations in the 44 western counties of North Carolina.

Builders' Club members pledge to give five dollars or more each time a call for funds is made. Three calls a year are issued to meet emergency church expansion needs of the Conference. Almost half of the money contributed is returned to the Conference's 13 districts for district-level church expansion.

Most of the rallies are being held at night and include either supper or refreshments. Those attending include local church

directors of the Methodist Builders' Club, local pastors and Conference church expansion officials. Here are the dates and locations of the remaining Builders' Club rallies:

Aug. 31, Thomasville District, Memorial Methodist Church, Thomasville, 7:30 p.m.; Sept. 1, Greensboro District, Centenary Methodist Church, Greensboro, 7:30 p.m.; Sept. 3, North Wilkesboro District, First Methodist Church, North Wilkesboro, 3 p.m.

♦ ♦ ♦

The Good Shepherd became concerned when only one per cent of his flock was missing.

First Church Bulletin
Mt. Olive



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

YOUNG MISSIONARY VISITS BROOKS-HOWELL HOME

Miss Roberta Lewallen of Winston-Salem, who left the last of August for a three-year term as a missionary to Japan, spent a day at Brooks-Howell Home in Asheville during her two weeks' vacation.

She sought the fellowship and advice of the women who had served many years in mission work in Japan and are now retired and living at the home for older missionaries and deaconesses.

Miss Lewallen had many questions to ask—What did you do? Where did you live? How does a new missionary adjust to the ways of another culture? And there were many fascinating tales of yesteryear that the older women wanted to tell.

It was a happy occasion for all of the group—the young missionary filled with ideals and anticipation—the older ones reliving again the times when they were at the beginning of the journey—and maybe there was a bit of nostalgia in their hearts as they chatted with each other.

Miss Anna Belle Williams and Miss Azalia Peet were two who donned their colorful Japanese dress for the occasion. These two had served 80 years in mission work in Japan.

Miss Williams was a social evangelistic worker for 30 years, serving a good portion of her time in the southern islands. For five years she was principal of a school to train native Japanese women for deaconess work. Later she taught in the Lambuth Training School in Osaka. When the war forced American missionaries to leave Japan, Miss Williams was chosen to work in the internment camp for Japanese on the west coast and in the relocation center in Arkansas for a period of ten years.

Miss Peet was a Christian welfare and evangelistic worker for 40 years in Japan, working largely in the rural areas. The last seven years she spent in a fishing village at a Christian rural center, working with a Japanese staff. She helped establish a kindergarten for 100 children, organized well baby clinics, taught groups of young people and planned summer assemblies and camps, and was instrumental in helping to establish a small home for retired Christian women.

There were other retired missionaries who had served in Japan—those who had served many years in their work. Each was anxious to tell her story—and each seeking to become a party of the new mission across the sea.

In addition to Miss Williams and Miss Peet, there are five others in the Brooks-Howell family. They are Miss Barbara

Bailey, who was in Japan 35 years; Miss Lois Curtice, 31 years; Miss Lois Cooper, 31 years; Miss Carolyn Teague, 41 years; and Miss Bertha Starkey, 42 years. Three of these were away visiting relatives when Miss Lewallen was at the home.

Miss Lewallen spent six weeks of the summer at the Missionary Training Studio at Drew University, Madison, N.J., arriving at her home in Winston-Salem on Aug. 12. Last spring she was graduated from Pfeiffer College with an A.B. degree in Christian Education. Her record at college was so outstanding that she was included in the 1967 edition of, "Who's Who Among Students in American Colleges and Universities."

Her work in Japan will be in the field of general education. She is one of a group of 26 young people who are being sent overseas in 14 nations of Africa, Asia and Latin America. These are special-term missionaries—those who will serve three years in their designated fields, then return to their homeland to make their decision as to

whether they would like to become regular missionaries under the Board of Missions of The Methodist Church.

Other special term missionaries from the Western North Carolina Conference now in the foreign field include Miss Gloria Jean Coltharp in the Philippines, Miss Tharon McConnell in Vietnam and Miss Sara Lou Williams in the Philippines.



N. C. Conference

MRS. H. W. DOUB

Dr. and Mrs. Thomas A. Collins
on behalf of

Mr. and Mrs. Kwang-too-Chang
announce the marriage of
Betty-Chi-Yu Chang

to
Mr. E. M. Foo

Saturday, 10th June
Freeport Methodist Church
Freeport, New York

Reception immediately followed in
the Church Powell Room

All members of the North Carolina Conference Woman's Society and the Wesleyan Service Guild will be interested in the above announcement received recently. Betty is known so well throughout our conference as she was a student at North Carolina Wesleyan College, being the first recipient of the scholarship established there by the N. C. Conference Wesleyan Service



PAST AND PRESENT

Miss Ricki Lewallen of Winston-Salem has many questions to ask Miss Anna Belle Williams (left) and Miss Azalia Peet (center) about their years of mission work in Japan when she visits Brooks-Howell Home for Retired Missionaries and Deaconesses. Then they share a time at the piano to share a hymn together.

Guild. Betty studied last year in New York and we wish for her great happiness.

JUST SUPPOSE: MEMBERSHIP

Suppose the membership of the Woman's Society and Wesleyan Service Guild in your church was limited. Would YOU be "in" or "out"?

SUPPOSE you had to "run" for office in the society or guild as candidates run for public office. Would YOU "win" or "lose"? Or would you even try?

SUPPOSE membership was for one year only, to be renewed each year and depended upon the good you had done in your society or guild during that time. Would YOUR membership be continued?

SUPPOSE there was a long waiting list of those desiring to get in. Would YOUR membership be worth waiting for? Would YOUR name appear on the list?

SUPPOSE you were called upon to tell why your society or guild should keep your name on the rolls. Would YOU have a record of helpful participation to offer in defense?

SUPPOSE your group depends on you to bring new members. Would a larger room be needed for your meetings, or would your society or guild have to disband?

SUPPOSE every member of your society or guild pledged according to her ability in the same proportion YOU do. Would YOUR society or guild meet its budget?

SUPPOSE the whole group felt as YOU do that the Woman's Society of Christian Service or Wesleyan Service Guild is a redemptive fellowship working at its best and practicing its purpose.

YOU would notice a renewal of spirit. YOU would feel the sense of inclusiveness in the good society or guild. YOU would sense the richness of women witnessing to their faith and be compelled to call others to help us confront the world with Christ.

POTENTIAL MEMBERS

A vast number of Methodist women are not active in either the Woman's Society or the Guild. Is this true in YOUR local church? Do YOU know how many members of your local church are women? Do YOU know the membership of the Woman's Society or Guild? How recently have YOU asked a neighbor to go with you to a meeting of the society, a study class, or a circle?

Some women are really waiting to be invited. One may be the woman who just moved into the house across the street. Transportation is a problem in some situations. Recently, I heard a conversation something like this: "I would go to the circle meeting with Ruth because we could ride together. I do not like to go and come home alone late at night."

YOU have a real challenge to acquaint Methodist women with what it means to be a member. There are both personal and group opportunities for YOU and YOUR society. TAKE A LOOK: Look squarely at YOUR society, at YOURSELF as a member. See what is fine and yet can be improved. Look also at the weak spots and find ways to overcome them. LOOK; DECIDE; MOVE FORWARD.

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Sept. 5- 8: National Consultation on Church and Community Life, Ohio State Univ. Campus Columbus, Ohio
- Sept. 18-19: Methodist Committee for Overseas Relief, New York City
- Sept. 19-20: Annual Meeting, Commission on Public Relations and Methodist Information, Church Center for UN, New York
- Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

LAKE JUNALUSKA ASSEMBLY

- Oct. 6- 8: WNC Workshop on Creative Arts

NORTH CAROLINA CONFERENCE

- Sept. 1- 2: Subdistrict MYF Workshop, Methodist College, Fayetteville
- Sept. 1 : Greenville District Family Picnic
- Sept. 4- 6: Training Session of Church School Consultants, Camp Chestnut Ridge, Efland
- Sept. 4 : New Bern District Family Retreat, Camp Don-Lee
- Sept. 8 : Wilmington District Staff Meeting
- Sept. 11 : Meeting of District Directors of Christian Vocations and WSCS Sec. of Missionary Personnel, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 11 : Bishop's Committee on Church Architecture
- Sept. 11 : District Secretaries of Evangelism, Methodist Building
- Sept. 11-13: Methodist College Freshmen Orientation
- Sept. 11-14: N. C. Wesleyan College Freshmen Orientation
- Sept. 12 : Fall Meeting, Board of Evangelism, Methodist Bldg., Raleigh
- Sept. 14 : Methodist College First Semester Classes Begin
- Sept. 15 : Wilmington District Picnic and Ministers Meeting, Lake Waccamaw, 6
- Sept. 15 : Duke Divinity School Opens
- Sept. 15-16: N. C. Wesleyan College Registration
- Sept. 17 : District Training Session for Local Church Officers
- Sept. 18 : Sanford District Camp Crusade Dinner
- Sept. 18 : Commission on Christian Vocations, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 19 : Board of Trustees, Methodist Retirement Home, Executive Committee, 10:30 a.m., Board Meeting, 2 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Sept. 1 : Greensboro District Builders Club Rally, Greensboro, Centenary Church, 7:30 p.m.
- Sept. 3 : North Wilkesboro District Builders Club Rally, North Wilkesboro, First Church, 3 p.m.
- Sept. 5- 6: Annual Retreat and Briefing Conference for District Missionary Secretaries, Charlotte
- Sept. 8 : Committee on Aging Facilities, High Point, First Church, 10 a.m.
- Sept. 9 : WNCC Coaching Conference for Schools of Missions, Kannapolis, Trinity
- Sept. 10 : Asheville District Coaching Conference for Schools of Missions, Asheville Groce Church, 2:30-4:30 p.m.
- Sept. 11 : Greensboro District Mission Society, Reidsville, First Church, 7:30 p.m.
- Sept. 11 : Statesville District Ministers Retreat, Camp Carrollwood
- Sept. 11 : Section on Nurture, Conference Coordinating Council, Charlotte, Park Road S & W, 12 noon
- Sept. 12 : Workshop on Parish Papers, Asheville, Groce Church, 9:30 a.m.
- Sept. 13 : Workshop on Parish Papers, Charlotte, Cole Memorial Church, 9:30 a.m.
- Sept. 13 : Executive Committee and District Directors of Christian Vocations, Charlotte, Dilworth Church, 3:00 p.m.
- Sept. 14 : Workshop on Parish Papers, Winston-Salem, Children's Home, 9:30 a.m.
- Sept. 14 : Conference Commission on Christian Vocations, Charlotte, Dilworth, 10:00 a.m.-3:00 p.m.
- Sept. 14 : Davidson County Board of Missions and Church Extension, Canaan Church, 6:30 p.m.
- Sept. 17 : Charlotte District Coaching Conference for Teachers in Schools of Missions, Charlotte, First Church, 2:30-4:30 p.m.
- Sept. 17 : North Wilkesboro District Coaching Conference for Teachers in Schools of Missions, North Wilkesboro, First Church, 2:30-4:30 p.m.
- Sept. 17 : Salisbury District Coaching Conference for Teachers in Schools of Missions, Kannapolis, Trinity, 2:30-4:30 p.m.
- Sept. 17 : Statesville District Coaching Conference for Teachers in Schools of Missions, Statesville, Broad Street, 2:30-4:30 p.m.
- Sept. 17 : Thomasville District Coaching Conference for Teachers in Schools of Missions, Lexington, First Church, 2:30-4:30 p.m.
- Sept. 17 : Waynesville District Coaching Conference for Teachers in Schools of Missions, Waynesville, First Church, 2:30-4:30 p.m.



Dear Girls and Boys:

Happy New Year! You may think this a strange greeting but most girls and boys are starting out upon a new year and I hope it will be a happy one for all of you. Some may have already begun a new school year, others will be starting classes in a day or so. All of you will begin a new church school year next Sunday. Some of you will be starting school for the first time; some may be attending a new school in a new community; some may be returning to the same school with old friends; all of you will meet a new teacher who can become a great help to you.

In this new year you will strengthen old friendships and make new ones. You will learn many new ideas and ways to do things. You will grow in mind and body. How well you use this new year, depends a great deal on you. The attitudes you have toward other people and toward your school work, the way in which you use your time and your mind, the sincerity with which you do each task, and the spirit of love you show toward everyone will determine the kind of a year you will have.

Paul, writing to his young friend Timothy, gave him this advice, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed." This would be my advice to you. Each day do your work the best that you can and I hope you have a "Happy New Year."

THE YOUNGS FIND A WAY

After dinner, as was their custom, the Youngs moved to the living room for a time of thinking and planning and talking things through together. When mother and father were settled in comfortable chairs (Allen and Carol preferred to sit on the floor), father asked, "What's been going on today? Anything exciting?"

"Nothing exciting, I guess," said Carol, "unless Allen's snowball fight was."

"It might have lasted longer if it hadn't been for George," said Allen.

"George Atkins, I suppose," said Carol. Her brother nodded. "He always spoils everything!"

"What did he do this time?" asked Mr. Young.

"Packed rocks in his snowballs," explained Allen, "and that's not good!"

"Did anyone get hit?"

"One nicked me on the arm a little," Allen admitted. "Not bad, but he's not going to get away with it! We're going to get even with him!"

"Let me see where it hit you," begged Carol.

"It's nothing," protested her brother, but he was persuaded to roll up the sleeve of his plaid shirt to display the small bruise. "Of course it might have hit some fellow in the eye!" he added, rolling down the sleeve.

"He doesn't like Allen," said Carol. "I guess he really doesn't like anybody. He's always doing mean things."

"Do you like him, Allen?" asked his father.

"Me? like that fellow? How could I? Nobody in the whole school likes him!"

"Carol said he didn't like you especially. Do you know any reason why?"

"I've never done anything to him," said Allen honestly. "But I know he wanted to be president of our room, and ever since I was elected he's had it in for me. He was mad at the others for not electing him, and now he just feels he's outside. He doesn't have any friends anymore. No one wants him on teams or anything."

"Why do you think he does such mean things?" asked Mrs. Young.

There was no answer for a moment. Then Carol said, "It's not easy to explain, but I think he's trying to hurt the people who are no longer his friends. And they aren't friendly because of things he's said and done. It goes 'round and 'round!"

"It's like a circle, isn't it, Carol?" said her father. "And the only way to change the situation is to find some way to break that circle of action and its effect on people."

"But how?" asked Allen.

"I'm not sure myself," answered his dad. "This is a time when we need to be quiet for a few moments and try to find some way or even one way that would bring about a change."

There was silence in the room as each one directed his or her thinking. Then Carol said, "It seems as if there wouldn't be any problem if George had friends. He wouldn't feel left out and he wouldn't feel mad at everyone."

"If he'd stop being so mean and unpleasant, he'd have friends," said Allen. "But who could be friendly with him the way he is?"

"Would anyone dare try?" asked Mrs. Young. "What could even one person do to make him feel he has a friend?"

"I suppose," said Allen slowly, "someone could choose him to be on a team. Maybe I could do that sometime."

"You could sit next to him at lunch

sometime," suggested his sister. "He always sits alone."

"It might be interesting to see what happens," said Allen with enthusiasm. "Everyone would be surprised to see me sit with him!"

"Would you dare to try it?" asked Mr. Young. "It would be like playing a secret game. Every night we would want to know the results, and we would try to think together of ways to carry on."

Allen looked up at his mother, "How about a couple extra molasses cookies in my lunch box tomorrow?"

From *Thoughts of God for Boys and Girls*

LAKE JUNALUSKA

One of the most interesting buildings at Lake Junaluska is the World Methodist Building. You will certainly want to visit it, for here you will see many things that will remind you of the history of The Methodist Church. On a small, round, bronze plate at the entrance are these words of John Wesley, "I felt my heart strangely warmed," and "The Methodists are one people in all the world." These are words you will hear many times.

Let me tell you some of things I saw on a recent visit to this building. I saw cases filled with busts of John Wesley. Some are made of china, some of bronze, some of metal. Each one is different and interesting. There are cameoes, relics of the early leaders of our church, and even some locks of hair. You will see large portraits of John and Charles Wesley, Susanna, their mother, Asbury, Coke, and other outstanding men. There is a large collection of old hymnals, rituals, letters, Bibles, and books of the Wesleys, Asbury, and Coke. You will see a replica of the Green Hill house at Louisburg, N. C. and of other old churches. On one wall are pictures of all the bishops of The Methodist Church. When you come to Lake Junaluska, be sure to visit this historic place.

INSECTS IN THE BIBLE

A number of insects are mentioned in the Bible. How many of them can you name?

1. What insect did Solomon say we should consider and be wise?
2. What insect eats up the treasures of earth?
3. What insects were driven into the Red Sea by a strong wind?
4. What insect was in the third plague sent upon the Egyptians?
5. What insect did Jesus say the Pharisees strained at?

RIDDLES

Why is a farmer cruel to his corn? Because he pulls its ears.

What bird is found in Australia, and though it has wings can't fly? A dead one.

Sunday School Lesson

FOR SEPTEMBER 10
(International Lesson Series)

Defendant Becomes Witness

Background Scripture: Acts 25:13 through 26:32

Lesson Scripture: Acts 26:24-32

It must have been a dramatic scene at Caesarea when Paul was brought into the tribunal of the Roman procurator and asked to speak for himself.

You will recall that by this time Paul had been in prison for two years, and was awaiting a hearing before the Emperor at Rome. He had appealed to Caesar, when his Jewish accusers had first brought charges against him, and Felix, who was then the Roman representative (procurator) had lifted the case out of its local setting and retained Paul in prison at Caesarea awaiting the trip to Rome.

For a man merely charged with a crime, being in prison didn't mean then what it does now. As one who was awaiting trial, he was held in custody, but was allowed many liberties, including the visits of friends. During this time Felix had been replaced by Festus. Shortly after Festus assumed the position of procurator, King Agrippa and his sister Bernice came up from Jerusalem to make a courtesy call on the new Roman representative.

They stayed several days, and during this time the subject of Paul was discussed. Agrippa had grown up in Palestine. (His great grandfather was that Herod the Great who had all of the male babies of Bethlehem put to death when Jesus was born there.)

So knowing of Agrippa's knowledge of Jewish affairs and interest in them, it was quite fitting that he should speak to the king about Paul. Agrippa showed much interest and indicated that he would like to hear Paul. So it was arranged.

And quite an arrangement it was. Agrippa and Bernice (his sister) "came with great pomp, and they entered the audience hall with the military tribune and the prominent men of the city. Then by command of Festus Paul was brought in." (Acts 25:23) All eyes were upon him—this little, doggedly persistent man, who would not be intimidated into silence, nor outwitted by cunning. What would he say in a setting like this and to people of such influence?

The first 24 verses of the 26th chapter of Acts gives the account of Paul's masterly statement of his case. It is no wonder that Luke recorded this apologetic in such detail. It must have become a pattern for guidance and inspiration for generations of Christians. This passage is one of the reasons why the Bible down the ages has been the source of strength and help to the oppressed and the afflicted, and an inspiration to propagators of the faith.

After Paul had finished, Festus who probably knew little about Judaic religion, its history and practices, branded him as

mad. ("Your great learning is turning you mad." Acts 26:24)

Paul then replied, "I am not mad, most excellent Festus, but I am speaking the sober truth. For the king (Agrippa) knows about these things, and to him I speak freely; for I am persuaded that none of these things has escaped his notice, for this was not done in a corner. King Agrippa, do you believe the prophets? I know that you believe."

In response, Agrippa said to Paul, "In a short time you think to make me a Christian!" Paul pressed the point home: "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains."

There may not have been any conversions that day, but there were some people who went away with long thoughts. They had listened to words that they would probably never forget as long as they lived. They were words spoken by a prisoner in chains, who should have been upon his knees pleading for his life, who should have been bound by chains of fear. Instead, Paul used the occasion to bring a dynamic witness to Christ, as the resurrected, ever-living Messiah.

A man who was standing trial for a petty crime was asked by the judge if he wanted a lawyer to defend him. The unlettered man before the bar replied, "No sir, Mr. Judge; I don't need a lawyer, but I could sure use a couple of good witnesses!"

Christ today does not so much need lawyers or theologians to defend him as witnesses who know him in a personal relationship and who will stand up and tell what He has done for them.

Introductory Seminars To Be New Feature In Pastors' School

A new feature of the Christian Convocation and North Carolina Pastors' School to be held at Duke University, Oct. 30-Nov. 1, 1967, will be three "Introductory Seminars" on Tuesday afternoon, Oct. 31, under the leadership of Dr. Charles K. Robinson, Dr. Harmon L. Smith, and Dr. Donald S. Williamson. These sessions are designed to open up exploration of fresh areas of study and ministry. Ministers attending the Convocation and Pastors' School may sign up for one of these Introductory Seminars.

Dr. Charles K. Robinson, Associate Professor of Philosophical Theology, will lead a discussion of "Theology and Science."

Dr. Harmon L. Smith, Assistant Professor of Christian Ethics, will be joined by Dr. Delford L. Stickel, Associate Professor of Surgery, in a seminar on "Christian Ethics and Medicine." This session grows out of a monthly study group of theologians and doctors under the leadership of Professor Smith.

The third Introductory Seminar is for Methodist district superintendents only, and will deal with "The Problems of Personal and Professional Identity of the Young Pastor." The leader is Dr. Donald S. Williamson, Assistant Professor of Pastoral Psychology.

The attention of district superintendents in this region has already been called to an

article by Professor Williamson in the Pastoral Psychology issue of *The Duke Divinity School Review* (Winter, 1967) on "Unconscious Motivation and the Vocation of the Ministry."

Other speakers in the 1967 Convocation and Pastors' School will include the Rev. Dr. David H. C. Read of Madison Avenue Presbyterian Church, New York City, as the Convocation Preacher; Bishop James K. Mathews of the Boston Area of The Methodist Church as the James A. Gray Lecturer; the Rev. Dr. E. E. Wiley, Jr. of State Street Methodist Church, Bristol, Va., as the Alumni Lecturer; Bishop Paul Hardin, Jr., of the Columbia Area of The Methodist Church at the Bishop's Hour, and Professor Hans J. Hillerbrand of the Duke Divinity School faculty as the Pastors' School lecturer.

IN MEMORIAM

MRS. BLANCHE AUTRY

We, the members of the Woman's Society of Christian Service of Cokesbury Methodist Church, Stedman, N. C., wish to pay tribute to the memory of one of our beloved members, Mrs. Blanche Autry, who departed from us on June 25, 1967.

Mrs. Autry was a loyal member of the Cokesbury Church for 68 years, and for most of these years was a member of the Woman's Society. She served as organist, and in many other capacities of the Church and Woman's Society. Even though Mrs. Autry was physically unable to attend Church, she continued to support her Church with tithes, prayers and concern. Her membership in the Church was one of both quantity and quality.

Respectfully submitted,
Mrs. Milton B. Jordan, Jr.
Secretary WSCS 1967

Cokesbury Methodist Church



MRS. PAUL W. BREWER
1921-1967

On July 24, 1967, Union Chapel Methodist Church, Albemarle, lost one of her most beloved members, in the death of Mrs. Nora Faye Brewer. Faithful in every phase of the church work, a dedicated Christian, a radiant witness, a loving neighbor, her life's motto was exemplified in the hymn, "Others." She humbly went about doing good; her love of God and her love of people knew no boundaries. The following is a portion of the memorial service the Woman's Society of Christian Service held recently: "During these quiet moments we want to pay tribute to Nora Faye, who added her life-giving light to our Great Sisterhood, making stronger the great flame of the Woman's Society of Christian Service. As Christians who believe in immortality, we know that life-lights are not extinguished. Nora Faye has passed through the heavenly portals where her light will shine with greater brilliance. She has achieved the greatest of all blessings, the presentation of her light to the Master in that most glorious of all sunrises."

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

(Charles Wesley)

Mrs. T. Carl Mabry
Spiritual Life Chairman
Union Chapel Methodist Church
Albemarle

COULD LEAVES MISSIONS BOARD

The Rev. Dr. William B. Gould, director of the Office of Campus Ministry of the Methodist Board of Missions since 1963, is leaving the Board staff to join the faculty of Bradley University, Peoria, Ill.

On Sept. 1, Dr. Gould becomes professor of religion and head of the Religion Dept. at Bradley University, a private university of 5,500 students.

★

BURNS HEADS NaFOMM

William K. Burns of Maplewood, N. J., is the new president of the National Fellowship of Methodist Musicians, elected at the 1967 biennial convocation held at Oberlin, Ohio, Aug. 9-15. He is minister of music at Morrow Memorial Methodist Church. Donald L. Sanford of Atlanta, Ga., is the new Southeastern jurisdictional representative, replacing W. Howard Coble of High Point.

There were 650 registrants for the convocation, representing 16 denominations from the United States and seven foreign countries.

★

BISHOP PHILLIPS HEADS PORTLAND AREA

Bishop Glenn R. Phillips, San Diego, Calif., has been named to administer the Portland Area of The Methodist Church. The area was left without episcopal supervision Aug. 15 with the death of Bishop A. Raymond Grant.

Bishop Phillips, who retired in 1964 after 16 years in the Denver Area, will serve from Sept. 15 until July of 1968 when the Western Jurisdictional Conference will assign a bishop for a four-year term.

★

DR. MORELOCK DIES

Dr. George L. Morelock, 87, a retired top staff executive of The Methodist Church and a pioneer in the laymen's work in Methodism, died in Miami, Fla. on Aug. 21.

Dr. Morelock retired in 1948 after more than 25 years as chief executive of laymen's activities in The Methodist Church and the Methodist Episcopal Church, South. After unification in 1939, Dr. Morelock headed the total program of laymen's work in The Methodist Church.

Survivors include a son, George L., Jr., of Raleigh, and two daughters, Mrs. Robert Just, Skokie, Ill., and Mrs. W. A. Jenkins, Chatham, Va.

OPPORTUNITIES

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WANTED—Part-time director of chancel and youth choirs. Write — Pastor, Glenwood Methodist Church, 1417 Glenwood Ave., Greensboro, N. C. 27403.

(A column to inform our readers about the *ADVOCATE*, its internal workings, etc. and to give practical information about it and the Piedmont Press.)

Last week we told something about our press deadlines, and procedures in the use of pictures.

Here is some information and reminders about our circulation department.

● First, we are now keeping records of subscriptions by charges. This is to enable us to let any pastor or local church promoter for the *ADVOCATE* know the names of his subscribers. It is therefore important that all subscription notices, including renewals, indicate the name of the subscriber's home church. We still have a number of subscribers for whom we do not have this information, but with your cooperation we can gradually eliminate this deficiency.

● We would like to stress to you the importance of exactly correct addresses. If we do not have your correct address, the post office will not deliver, but will send the piece of mail back to us and charge us ten cents for letting us know what the correct address is. Also, be sure to indicate your zip code. First class mail still may be processed without zip codes, but a magazine such as ours, will not be accepted for mailing without the zip code. Also, incidentally, we have to bundle our mail by zip codes, in order for it to be acceptable for mailing.

Mrs. Betty Dean is in charge of our circulation department, and keeps our subscription lists in good shape. By the way, does she have your name on her list? We would like to have you as a subscriber, if you are now reading someone else's copy. Also, we would like to see every subscriber work to get his neighbors, friends and fellow church members signed on the dotted line. You send them in! Mrs. Dean will take care of it from there!

Church Credit Unions Increase

Credit unions serving members of U. S. Protestant churches increased to 441 in 1966, from the 1965 total of 426, reports CUNA International.

In addition to extensive statistics in its just-published 1967 *International Credit Union Yearbook*, CUNA indicates a total of 461 Protestant credit unions worldwide, including 11 in Canada and nine in other countries. CUNA International, located in Madison, Wis., is the headquarters and service organization for the worldwide credit union movement.

Baptist congregations continued to lead other Protestant denominations with 160 credit unions. Other leading groups include Methodists with 125 credit unions, African Methodist Episcopal with 32, Presbyterian with 20, Lutheran with 18, Seventh Day Adventist with 14, Episcopal with 15. There are 77 credits unions sponsored by other Protestant denominations.

The Salisbury District Mission Workshop will be held on Sunday, Sept. 17, from 2:30-5:00 p.m. at Trinity Methodist Church, Kannapolis. This workshop will give guidance to leaders and teachers in the local churches who will lead the church-wide school of missions. The theme for the adults will be "Ecumenicity," for the children and youth, "Christ and the Faiths of Men."

Textbooks and leaders for the workshop are as follows:

Elementary I-III: "David, My Jewish Friend," Mrs. Earl Goodman and Mrs. Cullen Moss.

Elementary IV-VI: "The Mysterious Mr. Cobb," Mrs. Bill Ashley and Mrs. J. B. Hough.

Junior High: "Now — Would You Believe?" Rev. Mitchell Morrow.

Senior High: "Deep Well," Rev. Pat Heafner.

Adult Workshop: "That the World May Believe," Rev. Russell Burson.

Text books and materials will be available that day.

Rev. Russell Burson is chairman of the district committee on Mission Studies.

New Peace Movement Launched

"Negotiation Now!" is the name of a new national movement to bring the war in Vietnam to a speedy end. Those who are supporting it feel that if certain steps are taken a settlement can be reached.

The steps which they urge are these:

● that the United States take the first step and end the bombing of North Vietnam "now and without conditions." Also, that our government "take further initiatives leading to a standstill truce."

● that North Vietnam and the National Liberation Front (Vietcong) "respond affirmatively to any new United States initiatives" and "join with the U. S. in a standstill cease-fire."

● that South Vietnam "respect and join in these steps."

Their statement continues: "This course of action presents to the United States a moral alternative to our stated policy of bringing about negotiations by force, or to the devastation of an all-out war, and a more realistic alternative than unilateral withdrawal."

The Rev. Jack Crum, Director of Christian Social Action for the North Carolina Council of Churches, has been named as the volunteer State Coordinator for the new peace movement. Crum and the eastern field worker for Negotiation Now!, Mr. Thomas Ritt, are now in the midst of organizing groups on the community level. The main thrust of the organization is to register at least one million Americans as signers of a petition affirming the position indicated above. They hope in this way to focus an aroused concern which will result in action by the president and by congress.

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Life is a long lesson in humility.

James M. Barrie

NORTH CAROLINA christian advocate

Volume 112

Greensboro, N. C., September 7, 1967

Number 35



'Uncommon' Education

The scenes pictured above will be multiplied many times over as new students arrive on our church-related college campuses. (See page 2 for description.)

As higher education becomes increasingly common, the future

of church-related colleges and universities depends on their providing "uncommon" education, according to Dr. John F. Olson, president of Oklahoma City University.

And this is the type of education our Methodist-related colleges in North Carolina are providing.

CAROLINA BRIEFS *

¶ Bishop Earl G. Hunt, Jr., will dedicate the Church School building at Rehobeth Methodist Church, Greensboro, on Oct. 22.

¶ The Rev. Fred W. Paschall of Hendersonville preached at Snow Hill Methodist Church, Candler on Sunday morning, Aug. 27. Mr. Paschall is a retired member of the WNC Conference.

¶ The Rev. and Mrs. Frank Wooten announce the birth of a daughter, Deborah Ann, on Aug. 21 at Anson County Hospital, Wadesboro. Mr. Wooten is pastor of the Polkton Charge in Anson County.

¶ "Methodist Day" in Caldwell County is planned for Sunday night, Sept. 10, at First Methodist Church, Lenoir. Bishop Earl G. Hunt, Jr., will preach at the service, which begins at 8 o'clock. Following the service, a reception in honor of Bishop Hunt will be held at First Church. Methodists and other interested persons are urged to attend.

¶ The annual homecoming program of City Road Methodist Church, Henderson, is scheduled for Sunday, Sept. 10. Rev. E. M. Rhiner, pastor of Cokesbury Methodist Church in Raleigh and a former pastor at City Road, will be the preacher at the 11 o'clock service. Dinner will be served in the fellowship hall following the morning worship service.

Our Cover Photos

Our cover photographs, taken on the Pfeiffer College campus, show several phases of the new Student Orientation Program, participated in by over 300 entering students.

From left to right, top row:

Jane Cashion, head Pfeiffer cheerleader, was one of some 30 Pfeiffer student leaders on hand Sunday, Aug. 27, to greet new students and their families as they arrived on campus.

Dr. J. Lem Stokes, II, president of Pfeiffer, is pictured in the pulpit of the Pfeiffer Chapel during a special Sunday morning family worship service.

Freddie Falcon, Pfeiffer's mascot, greeted new students as they entered the college's Student Center. Pictured are Mrs. Horace Maness of the Dean of Students' staff with Jim Frye, Lexington, student chairman of the Orientation Committee.

From left, bottom row:

The Student Government Association manned attractive "Information" tables during the day to provide incoming students with maps, college information, and to generally assist visitors to the campus.

A major feature of the Orientation Program was a reception given by the Pfeiffer Student Government Association for new students, their parents, the college staff, faculty and administration. Pictured is a group of students making preparations for this reception which was given on the college's north campus and attended by more than 500 persons.

¶ Mrs. W. W. Walters of Durham, the mother of Mrs. Charles E. Shannon, Salisbury, passed away recently. Dr. Shannon is superintendent of the Salisbury District.

¶ Dr. H. G. Allen of Statesville preached at Central Methodist Church, Monroe, on Sunday morning, Aug. 27. Dr. Allen is president of the Conference Brotherhood.

¶ Oak View Methodist Church of High Point will observe Homecoming on Sept. 10. Dr. Philip Shore, superintendent of the High Point District, will be speaker. Former members, pastors and friends of Oak View are cordially invited to attend.

¶ Dr. C. Excellence Rozzelle of Winston-Salem was guest preacher for the morning worship service of Green Street Methodist Church, Winston-Salem, on Sunday morning, Aug. 27. A retired member of the WNC Conference, he is Minister Emeritus of Ardmore Methodist Church.

¶ Mr. and Mrs. Ralph Miller, Methodist missionaries in Costa Rica, visited First Methodist Church, Hickory, on Aug. 27. Mr. Miller preached at the morning worship service. He will be attending the University of Florida this year for studies in agriculture and the family will be living in Gainesville, Florida.

¶ The new office for the pastor at Jarvis Memorial Methodist Church, Greenville, has been completed. Made possible through the will of the late Mr. and Mrs. J. Hicks Corey, the office is finished in paneling, carpeted from wall to wall, has indirect lighting, air-conditioning and electric heat. The parsonage kitchen at Jarvis Memorial has been modernized and painted, and air conditioning units have been installed in two of the bedrooms and the library.

¶ The 25th Annual Homecoming of Branson Memorial Methodist Church in Durham will be held on Sunday, Sept. 17. The guest minister for the 11:00 o'clock service will be the Rev. John Cline, pastor of Fairmont Methodist Church, Raleigh. Mr. Cline is the son of a former and beloved pastor of Branson, the Rev. J. M. Cline, who is retired and lives at Carthage. Following the service a picnic dinner will be served in the basement of the church. All former pastors and friends are invited.

¶ Oak Grove Methodist Church, Salisbury District, will observe its 100th anniversary on Sunday, Sept. 10. Dr. Charles E. Shannon, superintendent of the Salisbury District, will preach at the 11 o'clock worship service. Following the worship service, a picnic dinner will be served in the fellowship hall. At 1:30 Dr. Shannon will conduct the First Quarterly Conference, and at 2:00 o'clock the afternoon program will begin. Former pastors will be recognized and asked to make a few remarks, and there will be special singing by the choir. All former pastors and friends of Oak Grove Church are invited to attend. The Rev. Frank S. Starnes is pastor.

Viewers Ready For TV Valuation

The Methodist Church's Television Valuation Month, set for October, is meeting with enthusiastic response from many ministers, laymen, and television industry officials.

This was announced by the Rev. Dr. Harry C. Spencer, head of the Methodist Television, Radio and Film Commission (TRAFICO) in Nashville, Tenn.

All 90 Methodist annual conferences in the United States are participating in the Television Valuation project, Dr. Spencer reported. In addition, he said, the Disciples of Christ and the Evangelical United Brethren Churches are joining in, as well as other denominational members of many state and metropolitan councils of churches.

Television Valuation Month is a study and action project in which Methodists and others participating will evaluate their use of television. According to the plan, they will examine the values presented in television programs and TV's influence on their lives, and they will express to local and network officials specific and constructive opinions about fall television programming, including commercials.

The project has been initiated by TRAFICO. Printed material has been prepared in cooperation with the Methodist Commission on Promotion and Cultivation, Evanston, Ill.

More than 1,600,000 copies of "A Guide to Action" (viewer's guide) are being distributed to Methodist and other denominational groups which have ordered them. It was suggested that Methodist ministers order one copy for each Methodist family.

Attached in the guide are four postcards for sending opinions to stations about their fall TV programs. Viewers are asked to continue sending additional cards and letters during the remainder of the season.

Posters and a new color filmstrip also have been prepared for use in the churches. The filmstrip, "The Medium Is . . . ?" has just been released, and one copy is available free to each of the approximately 600 Methodist districts. The filmstrip emphasizes the idea that television is largely what the viewer makes it.

"It is not our thought that Methodists should use the TV Valuation project to attack the TV industry or individual programs," Dr. Spencer said. "Instead, we are hoping that the project will be a starting point for dialogue with our families, friends and station officials about the meaning, purpose and use of television—a dialogue that will not end in October, but will continue throughout the year."

In the Western North Carolina Conference the Viewer's Guides and Posters will be in the hands of the TRAFICO District Directors by mid-September. Local pastors are urged to pick up their orders from their District Director. In the North Carolina Conference orders may be placed with Rev. J. K. Bostick of Mount Olive. Delivery date on orders will be Sept. 15.

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A man has made at least a start on discovering the meaning of human life when he plants shade trees under which he knows full well he will never sit.

—Elton Trueblood

British Head Emphasizes Presence and Presentation

When the British Methodist Conference met in annual session in June, the retiring president, the Rev. Douglas W. Thompson, delivered his pastoral address to the ministers. From year to year, this has come to be considered a most important statement, and is usually the last official act before retirement from the one-year office of President of the Conference.

This year's address contains some thoughts which deserve to be widely read and duly appreciated. The Rev. Mr. Thompson stressed the importance of two things in the church's ministry: Presence and Presentation.

About presence, he stated: "In the debate of the churches on reformation of church life this simple factor of a Presence all too easily slips into the background. Presence is of the essence of modern propaganda methods in fields of the national life."

He then went on to point out that business corporations are alert to maintenance of a presence in areas of the world where they seek business. Often they maintain such a "presence" at financial loss.

He continued, "In the life of the Church in Britain this thing I call presence is utterly essential and that in ratio to the degree to which the interest in religion falls. A presence precedes the era of demand whether in commerce or religion. A German firm will advertise that spare parts for its cars can be found at depots all over Britain. It puts them there before it sells the cars."

"So, the lower the national religious temperature the higher the need for a visible presence."

Thompson emphasized that this presence involved men as well as buildings. "We know the value of the basic fact of being there. The Methodist presence whether of buildings or men is of added significance alongside of the presence of the (Anglican) parish churches and the (Anglican) parish clergy."

Developing the idea of a "Presence" further, he continued: "I realise that there is such a thing as silent possession of a country. A land can be possessed for a faith by silent claimants which construct a great and powerful influence by just being there. They create a prime social factor."

Turning to the matter of Presentation, Dr. Thompson stated: "None of us is likely to forget, nevertheless, that our Presence is only apparent in our presentation. This is, indeed, the secret of the Incarnation and death of our Master. The eternal presence found presentation in Jesus and the presence became vital by thrusting out into understandable visibility."

"The mainspring of all the desire to reform the church is our dissatisfaction with the nation's appreciation of our presence, just as the reason behind the Cross was that it should make the presence compelling by stark, earthy presentation of God's love for us. 'If I be lifted up,' said Jesus, 'I will draw all men unto me.'"

"The questions about our presentation of our Way of Life to the nation are at heart simple ones. Can I be seen? Can I be seen for what I am? Does what I appear to be make sense to those who see? Do I signify? It may appear surprising that such a momentous thing as the presence of God should break down into such down-to-earth questions but it is the simple signs which do signify truth."

In applying the concept of "presence" and "presentation," Thompson made reference to the Methodist-Anglican Conversations toward union, now going on. He asserted that in places where this movement is being resisted, the people tend to resist doing "a new thing." Continuing, he declared: "The situation cries out to be examined in terms of Presence and Presentation. We might well long for new eyes for old members to enable them to look at streets and chapels they have known for years with a new intention. All that God is asking of us is the Presence and the Presentation of His Way of Life to our nation. Do these competing chapels—or mutually exclusive chapels which long ago lost the thrill of competition—honestly represent God's purpose for the neighborhood? It is hard to think so. Every other consideration must surely fall away into a secondary position before this one. Methodism does not need ancestral halls to do the will of God. Others have produced them long before our connexion was born. The new Church which, with the Church of England, we are seeking to produce is itself fully meaningful in terms of our joint obligation to represent God effectively."

In the matter of the "presentation," Thompson then turned to the functioning of the ministry. He deplored the position that old, conventional activities should be done away with but approved the entrance into new fields. "There are many open doors and I am persuaded that we should go through them. The ministry's entrance into education, welfare service, and new avenues of social service are among them."

He continued: "To be present in all the areas of our national life is clearly essential. The Faith must not be pushed into a corner of our total life, whether in suburbia or in slumming, because God claims the whole of life."

"The problem for us lies in overall balance and overall balance depends on a conventional approach to the whole national life utilising the dispersion through the nation which God has given. Methodist answers have usually been connexional answers and the answer to the problem of closer engagement with Britain will be found in the same quarter."

The retiring president stressed the importance of diverse groups working together. "I cannot feel," he declared, "that within a Church so young as Methodism and with its genius for adaption it is necessary for us to divide into preservationists and people who advance without securing their lines of communication. It

is quite useless for us to spend time in criticising the Renewal Group or any other advance party, just as it is unprofitable for the reformer to ignore or deplore the satisfaction so many find in using the tools now ready to our hands in our present system."

"Surely the question is not, Is this tool modern, but, is this tool a weapon of revelation of the will of God to people. As the Spirit of God ranges widely across the whole human scene so there is room for each and every form of expression of God's claim to man's allegiance. Loyalty to Him demands that we resist fragmentation, for this is one thing He will not tolerate in His universal love. The nature of God makes it sure that there is a correlation of the general life of the connexion and the highly individual experiments which some among us long to make. 'The Lord our God is one.'"

Dr. Thompson brought his address to a close by pointing out that it was God's presence which made our presence and presentation relevant and effective. He declared: "Thank God there is always bedrock to be found for the feet which feel for it. It is the denial of all that we understand by God to believe that He will ever leave any place without the presence and the presentation of His will. They will be there. This means that the cogent question is: will we be part of it? I doubt if we can ever fail God by any failure we register, we can only fail ourselves. It is at bottom a question of whether or not we are loyal to Him and ourselves. God's own concern about us springs of His love for us not from fear that He cannot do without us. He doesn't want to be without us. He taught us to walk. He can make us to run. Where He presents Himself to the world we want to be there as part of His presentation and He wants thus also, in spite of every fault we display. He will direct us in His way."

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EDITORIALS



A Parable About Bridge Building

Once upon a time in the long, long ago there lived a tribe of people who were isolated from all neighbors by a deep canyon and a swift river. After generations of isolation from their neighbors, at last they were able to weave from vines a rope. At great risk the strong young men of the tribe succeeded in thrusting one strand of rope across the canyon and from that beginning they painstakingly wove a bridge over which people could pass.

It was not an easy passage, but it opened a larger life to those who had once been completely cut off. The bridge was gradually improved upon and made stronger. As vines would deteriorate and rot they would be replaced by new. Side ropes were strung to which people could hold as the bridge swayed in the wind.

The maintenance of the bridge and its improvement came to be one of the major preoccupations of the tribe. Whenever one of its bright members came up with some significant improvement, he would be hailed and honored as a benefactor.

Then, a new note gradually came to be sounded among some of the people. It was a note of sharp criticism, of crass fault-finding with the bridge as it existed. Those who criticized were keen of mind and ambitious for progress. They wished for themselves and for their people a pathway to the outer world which would give a firmer footing and a more rapid passage.

It may be said that their ideas were based on what would be substantiated many generations later as sound "scientific" principles. But we are getting ahead of the story.

What happened was that one night after their group had for the hundredth time gone over their plans for the new bridge, they decided on positive action. In the grip of unbounded enthusiasm for their plan, they went that very night to the precipice where the swinging bridge was moored and with knives and crude hatchets they hacked away at the vine cables until finally the cords gave way and the whole bridge went crashing down into the canyon.

The next morning the whole community saw what had been done. The ones who had brought the bridge down did not hide the fact. When asked to

explain their deed, they declared, "Our old bridge was not good enough. We know that a better bridge can be built. We have studied the matter carefully and are sure."

The elders of the tribe asked, "But where is this new bridge?"

They replied, "We have it here in our heads. We know that it can be built."

The questioners persisted, "How long will it take to build this new, better bridge?"

"We do not know. We will begin work on it today."

"But what will we do in the meantime?"

"That is not our concern," they said. "That is your problem. We are concerned only with the building of the better bridge."

But the construction of the new bridge was not as easy a task in actuality as it had seemed in theory. The bright young men grew old and their enthusiasm waned and the bridge they had promised remained an unfulfilled dream.

The people, in the meantime, had lost touch with the outer world. The bridge which had been painstakingly constructed, beginning with one strand of vine was gone. They waited for a generation living upon promises and a dream.

Then, one day one man went out and wove a rope of vine. Swinging on this slender line, he and others went down the cliff and painstakingly took the single line across. A bridge took shape again; not in a sudden act of magic, but in the slow, steady process of weaving vines together into strong cables.

As people began again to cross the bridge a very, very old man who had lived through it all sat and watched. Then he said to a small boy beside him: "A bridge is a good thing. It brings people together. A bridge built of vines is better than one which exists only in the minds of people—no matter how much more excellent. A bridge begins with one strand; then two, then four. It can become a broad path for the feet of many men."

"What was that, grandfather?", asked the boy, looking up with questioning eyes.

"I was just saying that some day you may build a better bridge than this, little one. But let this bridge stand until the better one comes into being. A bridge is a good thing and even a poor bridge is better than none at all. If you remember this, you will grow up to be a wise man."

"I'll remember, grandfather. Let's cross over to the other side."

Scandinavia Speaking

We have just received a copy of the newsletter put out by the Northern Europe Area of The Methodist Church, of which Bishop Odd Hagen is episcopal leader. Called "Scandinavia Speaking," it reports briefly on various annual conferences which have taken place.

One interesting item has to do with the area's undertaking a four-year program of assistance to Bishop Mangal Singh's work in his area in India. The Northern Europe Area is itself in need of financial assistance, which it is receiving through Advance Specials from this country. Yet, at the same time, it is engaged in helping another segment of the church more needy than itself.

Perhaps there are those who would say that this does not make sense—the needy helping others. If the Northern Europe Area needs outside assistance in church building and other such projects, why should it be aiding others? Would it not be better for us to divert funds going to Northern Europe to Bishop Singh's work in India, and let Bishop Hagen's area use all of its resources for itself?

The answer to this must always be clear, decisive and resounding: participation in giving to others must be the shared privilege of all. To deprive the North European Methodists of the blessing of giving sacrificially would be disastrous to their spiritual well-being. "Happiness lies more in giving than in receiving" (Acts 20:35). So we give to meet the needs of others around the globe. And other Christians all over the world do likewise, each according to his means.

All of which reminds us that one of the Advance Specials of the Western N. C. Conference is to assist in the building of a new church at Tampere, Finland. The conference is committed to raise \$50,000, of which a goodly portion has come in. But part of this obligation is still outstanding. We certainly want to complete payment in full as soon as possible. Dr. Horace McSwain, Statesville, N. C., who directs the mission program in the conference would no doubt be glad to give up-to-date information on how much more money may be needed.

The Scandinavian newsletter had some kind things to say about the Youth Caravan which has recently returned to North Carolina from Scandinavia. "This year a group of fine young people visited us under the leadership of Rev. and Mrs. Gil Adams. Their stay with us deepened the feeling among our young people, of the world-wide fellowship which Methodism represents."

NCC Board Meets Next Week

World hunger, the churches' role in the Middle East crisis and an appraisal of explosive issues in international affairs are on the agenda of the National Council of Churches General Board at its fall business meeting in Atlanta on Sept. 14-15.

The Board is also scheduled to consider a policy statement on "withholding consumer patronage to secure justice." The statement had been debated by the Board at several previous meetings over the last two years, but was tabled each time for reconsideration and rewriting by a special committee.

Presiding at all sessions will be Dr. Arthur S. Flemming, president of the University of Oregon, who is NCC president for the 1966-69 triennium.

Among reports coming before the 250-member Board will be one by the Council's general secretary, Dr. R. H. Edwin Espy, who is expected to enumerate church activities concerned with victims of this summer's racial disorders.

The Rev. Dr. Luther A. Weigle, dean emeritus of Yale Divinity School and chairman of the committee which translated the Revised Standard Version of the Bible, will review the first 15 years of the RSV on Thursday evening, Sept. 14.

A report to the Board from the Council's international affairs department is expected to outline new ways in which churchmen can work for a speedy negotiation in the Vietnam war. Tracey K. Jones, chairman of the NCC Advisory Committee on Peace, will also discuss other aspects of international affairs of concern to the churches.

Membership of the Board consists of 250 representatives of the Council's 34 Protestant, Anglican and Eastern Orthodox member communions. Roman Catholic observers are also expected to attend. The Board is the interim policy-making body of the Council, meeting three times a year between general assemblies which convene every third year.

◆ ◆ ◆
Don't find a fault—
Find a remedy!!!
—Henry Ford



Participating in the ceremony honoring the late Herbert Wayne of Charlotte were (from left) Dr. J. S. N. Tross, Dr. K. Melvin Taylor and Bishop Earl G. Hunt, Jr.

Herbert Wayne Honored By Charlotte AME Zion Church

The members of Clinton Chapel African Methodist Episcopal Zion Church in Charlotte honored the memory of the late Herbert M. Wayne recently in a special ceremony featuring Bishop Earl G. Hunt, Jr., as principal speaker.

Mr. Wayne, who was struck down by an incurable illness while in the prime of life, served for years as chairman of the Commission on World Service and Finance of the Western North Carolina Conference. He was the executive vice president of the North Carolina National Bank.

It was in his capacity as an officer of the bank, and in his nature as a concerned Christian, that he several times came to the aid of the Negro congregation as it faced financial and space crises.

The Rev. K. Melvin Taylor, pastor of the A.M.E. Zion congregation, presided as the church dedicated a set of chimes in the memory of Mr. Wayne.

Others who took part in the event included Mayor Stanford Brookshire of Charlotte; Dr. J. S. Nathaniel Tross, pastor and editor of *The Charlotte Post*; Herbert Hitch of Charlotte, chairman of the Conference Board of Education; and Dr. L. J. Baptiste, editor of Church School Literature for the A.M.E. Zion Church.

Mrs. Wayne was present for the ceremony honoring her late husband.

Bishop Hunt preached on the topic, "Losers, Finders," describing how persons such as Mr. Wayne, who lose their life in the service of others, find eternal life through Christ.

"At the root of life," the bishop said, "there is a basic choice which has to be made. There seems to be thousands of roads down which to travel, but there is

only a high and a low road, one of the spirit and the other of the flesh. Between these two roads all of us, at some point, must make a choice, no matter how rich or how poor we may be."

"The good choice is the stewardship choice," he said. "This is the verbal emblem of Herbert Wayne's life. Stewardship is the living of life in terms of our obligation to God and to one's fellow human beings."

Dr. Baptiste said of Mr. Wayne, "This is one of the modern miracles. He was an angel of mercy wrapped in human form."



Clinton Chapel, according to Dr. Taylor, is the original Methodist Negro congregation in Mecklenburg County. He said the Negroes originally worshipped with their white masters while serving as slaves. When the white people built a new church they gave the old building to the Negroes and furnished a white preacher.

In later years a visiting A.M.E. Zion pastor received permission to preach to the slaves, and then received permission to serve the congregation. Thus the church left the fold of the Methodist Episcopal Church and became an A.M.E. Zion congregation.

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Johnson: Great Revival Sweeping Among Methodists in Southeast

Dr. Ben Johnson of Atlanta, Ga., said a great religious revival is sweeping among the three million Methodists located in nine southeastern states of the Southeastern Methodist Jurisdiction.

The Lay Witness Mission, as it is called, in the past six months has involved 10,000 Methodists in 251 missions, he said. Dr. Johnson is the director of Lay Evangelism for the Board of Lay Activities, Southeastern Jurisdiction.

Dr. Johnson, one of the speakers for the annual Laymen's Advance of the Western North Carolina Methodist Conference, Aug. 19-20 at Lake Junaluska, admitted the Lay Witness Mission was unorthodox in relation to past religious revivals which featured preaching.

In the Lay Witness Mission the lay leadership of the local church, working with the pastor, invites men and women "witnesses" to hold a three-day meeting with the laity of the church. From Friday night to Sunday noon these laymen tell about their "conversion to Christ" in a series of unemotional small group discussions and open meetings.

Several of these Lay Witness Rallies have been held in churches of the Western North Carolina Conference.

Dr. Johnson said there are now 250 coordinators in the Southeastern Jurisdiction program he heads with 6,000 witnesses. These witnesses pay their own way to Lay Witness Missions and receive only lodging and meals. He said the witnesses include housewives, business and professional people who attend about two missions a year to tell their individual experiences with Christ.

Dr. Johnson said the Lay Witness Mission is oriented toward the "pagans" in the church who, upon becoming Christians, give a living witness to the unchurched in the world.

"The church," he said, "too often has made its life out of the elements available in the world, as every institution has. It has used aesthetics to express its worship; counseling in search of greater adjustments to life; salesmanship techniques in its promotion; and philosophy for its theology."

"The tragedy," he continued, "is that we have frequently never gotten beyond these techniques to the reality of Jesus Christ, who speaks through all these methods. Without the opportunity of an encounter with the Holy Spirit, these methods are ineffective for the Christian Church."

The Edwin L. Jones, Sr., Attendance Trophy was again won by the Charlotte District, although the Winston-Salem District had more registered delegates. The trophy, however, is awarded on points and each delegate can earn a total of three points by registering and attending the two workshop sessions. Charlotte District Methodists won by attending more workshop sessions.

Altogether 345 delegates registered, as compared with 265 last year. There was a noticeable increase in wives attending and in entire families being present.

Wesley Memorial Methodist Church of High Point, scene during 1966-67 of a Lay Witness Mission, had the most delegates from a single church: 33. Grace Methodist of Greensboro was second with 20 registered.

Walter Anderson, now retired in Raleigh, and former head of the N. C. State Bureau of Investigation, was another speaker for the layman. He said everyone today is searching for a meaningful faith. "The trip to the moon is to be man's search for a meaningful faith in science. The astronaut who is going to do research in the sea is searching for its relationship to man."

He said the church "has been called at this hour and for this purpose to search for a meaningful faith for mankind. Too often our eyes are upon the crises and not upon the Christ."

"As good as all our programs are," he said, "we will not see any change from our Detroit and our Milwaukee in our time until the church changes its life from within, and not from without. We must move out and meet needs. We're going to have to do some things the Official Board will disagree with and use some unconventional methods."

Mr. Anderson said prayer is important, but physical action by the church to cure the ills of the world is more important.

Dr. Johnson, in another sermon, said many people ask, "How Can I Find God?" The answer he said is to begin where you are, give what you've got, move out in faith, and expect God to continue revealing Himself to you.

"The message is: God is Love. God said, 'Ben Johnson, I love you because I am God and not because of anything you have done.' I knew beyond knowing that God loved me just as I was, and it changed my being."

He said, "It came through to me that God also loved every other person like He loved me. This is where fanatics get off the track. They think God loves only them and sets them up as a tribunal to judge others."

"Something happens when you know God really loves you," he said. "The greatest fear of laymen is that God will call them to work, or make preachers of them. The error of laymen is that they think the only totally committed person is the preacher. The layman must be totally committed to God also."



TWINS EARN EAGLE AWARD

Brian (left) and Bruce Coward, sons of Mr. and Mrs. Alden Coward of Murphy, were presented the Eagle Award in Scouting on Aug. 27 at First Methodist Church morning services. The presentation was made by Scoutmaster Tommie Gentry of Troop 402. Brian and Bruce, members of First Methodist Church, received their God and Country Award in May 1966.

Gary Wins Reporting Award

Charlotte Observer columnist and reporter Kays Gary won top honors from the Inter-American Press Association for his reporting early last year of a 13-man Methodist medical mission to impoverished Bolivia. He will accept the \$500 Tom Wallace Award at an IAPA dinner in San Juan in October.

Gary won the award for stories he wrote while traveling with seven doctors from Charlotte and other parts of North Carolina and six Methodist laymen on a three-week medical mission to Bolivia.

The mission was organized by Rev. William Bobbitt, an associate minister at Myers Park Methodist Church, Charlotte. The medical teams carried with them 300 pounds of drugs and surgical instruments contributed by pharmaceutical and surgical firms.

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KENAN PROFESSOR LECTURES AT LOUISBURG THIS YEAR

Dr. Richmond P. Bond, Kenan Professor of English at University of North Carolina-Chapel Hill, will be the first in a series of distinguished Professors in Residence to lecture at Louisburg College.

Dr. Bond, an authority in English literature, is the author of seven books and numerous articles in his field. His lectures will be open to the general public as well as to students and faculty.

In addition to his lectures, Dr. Bond will serve as a consultant to the English Department and to the Cecil W. Robbins Library at the college. He will also meet with college literature classes and show part of his valuable personal collection of eighteenth century English books and magazines. Dr. Bond's collection is widely considered the best private collection of its kind in the world and second only to that in The British Museum in London.

DEPT. HEADS NAMED AT PFEIFFER

Four department heads and an assistant dean of students have been named at Pfeiffer College for the 1967-68 academic year.

Dr. G. Clifton Ervin, Chicago, has been named head of the Department of Sociology. A Methodist minister, he is a former member of the Western N. C. Conference.

Dr. Joe T. Echols, Jr., Jackson, Miss., will be head of the Department of Chemistry. His past teaching assignments have been at East Carolina, Louisiana State University, and Belhaven College.

A long-time faculty member at Pfeiffer, Dr. Nancy D. McLaurin has been named head of the Department of English. An authority on Southern literature, she has directed the program for advanced freshmen English classes and is a member of the college's Publication Committee.

Miss Becky A. Stasavich, Greenville, N. C., has been appointed assistant dean of students and an instructor in English. She holds the M.A. degree in guidance from East Carolina University and was a faculty member in the Albemarle City School system from 1961-1966.

Emerson Beyer, assistant professor of Philosophy at Pfeiffer, has been named acting head of the Department of Philosophy.

LOUISBURG BEGINS 181ST YEAR

Classes began on Aug. 31 marking the opening of Louisburg College's 181st academic year.

The opening also marked the beginning of what is popularly termed the Early Semester Plan. The opening date was two weeks earlier than usual and the first semester will be ended on Dec. 19. Students will not be faced with a holiday followed by exams this year. All exams will be completed by the 19th, and the second semester will start Jan. 14.

The new system will consist of five days of classes instead of the five and a half day week as before, eliminating Saturday morning classes.

HUMANICS FOUNDATION HAS RETREAT

The American Humanics Foundation of High Point College held its annual retreat at Camp Wenasa on Sept. 1-3.

The Foundation was organized at High Point College two years ago to provide training for young men and women wanting to enter youth serving agencies as a career. Students train for jobs with such organizations as the YMCA, YWCA, Scouting, 4-H Clubs, juvenile courts and probation agencies.

High Point is one of only four colleges in the country which offers a Humanics program for its students. This year there will be 23 students in this program at the college.

HANKS NAMED PROFESSOR

John Hanks, head of voice instruction in Duke University department of music and director of the York Chapel Choir in the Duke Divinity School, has been promoted to the rank of professor of music.

Hanks, well known in this area and along the eastern seaboard for his recital and oratorio performances, has been at Duke since 1954.

Sheldon Re-Elected MYF Head

An Illinois college sophomore, Mark Sheldon, was re-elected Aug. 26 as chairman of The Methodist Church's Council on Youth Ministry. This makes him the top officer for the nation's Methodist Youth Fellowship.

The National Conference of the MYF, in its annual meeting in Berkeley, Calif. Aug. 20-26, elected four members of the council, which acts as the executive committee. Sheldon is one of five members chosen last year for a two-year term.

Newly elected for two years are Bob Huffman, Virginia, Ill.; Jean Boening, St. Paul, Minn., and Dean Neal, Talihina, Okla. Craig Nettleton, Proctor, Minn., was re-elected. They average 17 years of age and senior class in high school, and each is or has been president of his annual conference MYF.

Sheldon, who will be a sophomore in political science at Illinois Wesleyan University, is from Monticello, Ill.

Meeting along with some 100 Methodist youth and adult leaders were 15 of their counterparts from the Evangelical United Brethren Church. Although there have been fraternal delegates in recent years, the increased number was in anticipation of the churches' union next April. The meetings at Berkeley were the last that either denomination's youth will hold separately.

Fraternal delegates attended from African Methodist Episcopal, African Methodist Episcopal Zion, Roman Catholic and Jewish youth groups.

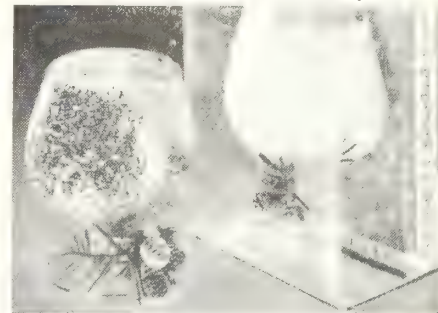
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New Day Reflections

By GEORGE M. SCHREYER

"Practical Suggestions"

The following suggestions are personal opinions and in no wise are to be taken as statements from the General Board of Education. The purpose of this article is to give help on local questions which have emerged out of conversations and workshops of the New Day in Christian Education.

1. Why is the term "wholeness" so important to the New Day and the new adult materials, and how can this concept be propagated? The New Day is emphasizing the whole Christian ministry to the whole person, covering his every concern over his entire life span. It is now recognized that segmentation has been a blight on Christian education for years, causing the educative process to be broken into parts which force the person to give concern and loyalty to only bits of his existence. It is recognized that parts are impotent without the meaning and relationship derived from the whole. The New Day is deliberately stressing the idea that a stronger force can be exerted when the whole man is caught up and the Gospel is felt in man's spiritual, social, rational, emotional, and even physical phases of living. Man will never be what he should be until his entire life is brought under the influence of the Christian Gospel, until his every concern is covered—this is the spirit and philosophy of the New Day and its new adult curriculum. The local churches must start immediately stressing this idea of "wholeness" so that every person will be conscious of its meaning and importance. In the use of the new adult materials, "wholeness" will be evident, written into the structure of the materials. Teachers can propagate this emphasis by being sensitive to it and making evident to others what is taking place when so much of man's life is covered. Not to recognize this holistic emphasis is to miss one of the basic reasons for the new materials.

2. Does the New Day and its adult materials demand much time in planning? Yes, but not beyond reasonable bounds. The new adult materials are written so that many persons are involved in using varied methods of teaching. In the past, when a class was carried by a single teacher, naturally this reduced time taken for planning. Now with more involvement of people, planning and coordination are absolutely necessary, for each person involved must be oriented as to what is being attempted

and what each is to do; also when and how he is to do it. The Commission on Education and the Adult Council cannot do such planning for the teacher. Each teacher of a local class must do his own planning. I would suggest that a teacher of a class using the Foundation Studies elect a "covenant group" of loyal, aggressive persons, who would assist the leader in regular meetings in planning, conducting and evaluating materials and methods to be used. Every class should have a nucleus of dedicated persons who will help "carry the session" forward. These persons can be depended upon to have read, studied, prayed, and come prepared to assist in moving the session toward its goals. Yes, teaching is no longer a one person's job, so this demands some additional time in planning and coordinating.

3. What rule should local churches follow in regard to the selection of teachers for the Foundation Studies? There is no fast and hard rule. I personally feel that a teacher should not teach consecutively all eight quarters, the length of the Foundation Studies. If possible, assign a teacher to one or two quarters per year, and keep open to new teacher possibilities. The Foundation Studies has a hidden in-service leadership quality for many persons are participating, and proving to themselves and others that they do have leadership ability. Team teaching and general assistance will do much in helping to solve our hardest problem which is teacher leadership education. Select teachers for their mental competency, Christian spirit, and skills of keeping the class on vital areas of concern. By all means, a teacher must radiate a spirit of adventure, and be willing to share teaching responsibilities and take suggestions as well as give them. Assign teachers to units of study as far in advance as possible so they will have time for general reading in the area of their study. When the study books arrive, have the teachers begin immediately making plans for each session to come.

4. What principle do we follow in forming classes using the Foundation Studies? One of our weaknesses of the past has been that adult classes have a tendency to become fixed in form, centered around a favorite teacher and room. Adult classes for the future must show more flexibility in their formation. Teachers and students should revolve so new groups can be formed. New faces, different minds, and new approaches will help class motivation. This rotation by interest is not too pressing under the Foundation Studies because all adult classes will have the same materials, but later on, courses will be placed on an elective basis, making the rotating principle almost mandatory. The present large adult Bible classes are in my estimation one of the difficult problems which must be

faced. Some adults have said flatly, "If our class is to be divided into smaller groups, we will stop coming." When smaller groups have been proven to be more educative, it is difficult for me to see these persons' logic. It appears that such persons are substituting some other goal for Christian education. If room is the problem, large classes become more justifiable. Classes could meet at different times, in homes, and in places not felt feasible before. If a large class must stay intact, the only way is to meet as a group on Sunday morning, using as wide a selection of methods as possible, and breaking down into smaller groups for discussion on Sunday evenings or weekday nights. To receive the dynamic of the new adult materials, some change or additional sessions are mandatory.

5. How can we advance the hours of serious study? The General Board of Education has proposed for the New Day one hundred hours of serious study to be made available to each student in the course of a year. This is a voluntary standard and is not intended to invoke a new legalism into Christian education. All that is being said is: provide enough appropriate study opportunities so that each student who desires to do so can reach a profitable level of Christian education. We can get additional hours of study by expanding our Sunday morning sessions by adding fifteen to thirty minutes to each session time. If being practiced, disregard all opening and closing assemblies, class business, and all time consuming practices. Sunday and weekday evenings for informal discussion groups can be easily included. Weekday retreats can be held where classes go for serious study. Also special weeks throughout the year in which the endeavor is to cover a vital theme would be excellent. Use your Sunday morning session as a base and then plan around it a program of special events and cluster groups. Do not forget the word "serious" in regard to study. This does not mean planning sessions, recreational events, and service projects. It means a hard encounter with the Bible, Christian theology, history, ethics, and the secular world itself. We must begin to think and express ourselves in the world of strong ideas.

6. Can we carry on both series at the same time: the Foundation Studies in Christian Faith and the International Uniform Lessons? Yes, it can be done, but I am sure that both series will not be given equal support—the stronger will be the one used in the Sunday morning session. For the next two years, if the International Lessons must be used on Sunday morning, and there are some adults who would like to study the Foundation Studies, special Sunday evening and weekday sessions should be provided. Also, one of the series could be used as materials for the Wednesday night or "prayer meeting night" session. May I speak frankly: If the International Uniform Lessons are used in the Sunday morning session, additional sessions should be formed at another time because each local church will have some adults who would like to have foundational help in their Christian nurture. The Foundation Studies are designed to do just this!



Gibbs Says Church Short-Changed

The Rev. Rollin Gibbs of Statesville, new executive secretary of the Board of Lay Activities, told Western North Carolina Conference Methodists they short-changed the church by \$30 million during the past year.

The Rev. Mr. Gibbs, who is also Conference director of finance and field service, made the charge during a talk before delegates attending the annual Laymen's Advance at Lake Junaluska Aug. 19-20.

The Board of Lay Activities is in charge of a Conference-approved emphasis on stewardship of possessions during 1967-68.

The Rev. Mr. Gibbs based his figures on a national survey which showed the "average take home income" of each man, woman and child in North Carolina for the past year was \$1,822. He said for the 272,000 Methodists of the Conference, that would represent \$493 million.

A tenth of this, he said, should have been contributed to the church, or \$49,300,000; but figures for the period reveal the Methodists gave \$18,706,000.

The Rev. Mr. Gibbs said a Nov. 11 rally in High Point will emphasize the stewardship of possessions, with Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, as keynote speaker.

He said the period from January through May, 1968, will see an emphasis on tithing of the individual income. Full tithing will be urged during the Lenten period, and church attendance will be urged during March and April.

Marcus J. C. Deal reported that the Blue Ridge Service Program, the Conference's program to aid the poverty-stricken and headed by the Rev. Arthur Pearce, is "finally on the move. Within the next six to eight months you are going to see a tremendous change."

He spoke of the opening of new clothing stores to aid the poor and of two coordinated, Conference-wide clothing drives a year.

Mr. Deal, who leads Conference Methodist Men, said 25 clubs have been added during the past year. The Methodist Men are in charge of the Blue Ridge Service Program.

The Board of Lay Activities voted to return to Lake Junaluska for another year, and will meet Aug. 23-25 in 1968.



AUSTRIAN VISITORS TO FAYETTEVILLE

Emil Paul John, left, translates what the Rev. Ernst Nausner, right, is saying to the Rev. W. J. Neese as Mrs. Nausner listens. The Nausners and Mr. John, their son-in-law, visited the Haymount Methodist Church, Fayetteville, on Sept. 3. The Rev. Mr. Nausner, who is superintendent of The Methodist Church in Austria, spoke of the work of the church in his country at the morning worship service. The Nausner family has served for many years as host to the Youth Caravans sent to Europe by the N. C. Conference. Miss Kathi Hartig, director of a Methodist Kindergarten in Linz, Austria, also accompanied the Nausners to Fayetteville. The Nausners attended the Lay School of Evangelism and the Lay Retreat as well as the Pastors' Conference during their visit to Fayetteville.

Plane Arrives In Liberia

The "Circuit Rider" has arrived in Liberia. The \$20,000 Cessna 180 plane, donated by the Western North Carolina Conference to The Methodist Church of Liberia in memory of the late Dr. George W. Harley, is now being assembled at the James Spriggs Payne Airfield in Monrovia, Liberia. The plane was flown from California to Charlotte and then on to New Orleans for packaging and shipping.

Present at the airport to receive the plane were Bishop Stephen Trowen Nagbe, Rev. Mr. and Mrs. Schofield, and Mr. and Mrs. Harvey Blizack.

In speaking of the contribution, Bishop Nagbe said that he and the people of The Methodist Church of Liberia were very grateful to the donors. He paid tribute to Dr. Harley "who made outstanding contributions to the missionary work of our nation beginning in 1925, when he and his wife took the jungle trail from Monrovia for 175 miles into the bush where no white woman and few white men had ever been seen."

The plane is part of a \$100,000 memorial undertaken this year by the WNC Conference in honor of Dr. Harley, who died in 1966 at the age of 72. It was dedicated by Bishop Earl G. Hunt, Jr. on June 18 in a ceremony at the Charlotte airport. Mrs. Harley was present and accepted the plane on behalf of the people of Liberia.

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Ecumenical Youth Program Helps Paterson Keep Its Cool

By ELLEN CLARK

(Editor's Note: Miss Clark, a graduate of the Columbia University of Journalism and a former Peace Corps volunteer in Sabah, Malaysia, is a staff writer for the Methodist Board of Missions. Her article about Paterson, N.J., is of interest not only for its report on the mission of the church in the inner city but also in relation to the 1967-68 Methodist Mission Study on "Ecumenism.")

While nearby cities such as Newark rocked with violence this summer, Paterson, N.J., has kept cool. Paterson has big problems—rundown business sections, high unemployment, dilapidated housing, few recreational opportunities, and a sizeable number of discontented Negroes and Puerto Ricans. But it also has leaders concerned with these problems.

Among them are a group of 35 Protestant and Roman Catholic clergymen who banded together to form the Inner-City Committee for Action (INCCA) and provide a summer of fun and learning for 2,000 deprived children and youth.

The inner city, judging from INCCA's planning map, covers more than half of Paterson. In each of 10 areas there were church centers where youngsters gustily sang while they slapped paint on paper or sat glued before a movie screen. On any of their three days a week at the center, the youths would march off on a tour.

To the Rev. Maxwell Tow, associate pastor of Christ Methodist Church, one of the centers, and a co-chairman of INCCA, the walking tours were one of the centers' best features.

"We're trying to get away from the old day-camp idea of just getting the kids out of town," he explained. "The kids see their city with its limits and possibilities, learn self-identity, learn about their neighborhood."

"On an observe-and-discuss hike with a counselor, they might begin wondering why the playground is covered with glass, the grass not mowed, or why Main Street has 19 bars and only one ice cream parlor."

Two days a week the youngsters boarded buses that whisked them to one of two county parks. They ate free lunches prepared by a group of senior citizens and Job Corps girls.

Although planning began in March, INCCA almost never got off the ground. The Office of Economic Opportunity in Washington said there were no funds available. Paterson business and suburban churches including Methodist, contributed over \$20,000 to the program, but it was not enough to meet the \$84,000 budget.

Finally the O.E.O. found the money and gave a lump sum to the city's anti-poverty agency, Task Force. It took some haggling and mediation by the mayor to get \$58,000 of the money for INCCA personnel and to wrest an agreement from Task Force that INCCA could hire its own staff.

INCCA co-chairman, Mr. Tow and Msgr. Vincent Puma of Our Lady of Victory Catholic Church, believe that the careful staffing of their centers marked the difference



EBENEZER CHURCH PARSONAGE

The new parsonage for the Ebenezer Methodist Church in Belmont contains four bedrooms, two-and-a-half baths, living room, dining room, family room, kitchen, utility room and a screened-in back porch. Its approximate evaluation is \$38,000. Members of the building committee were: J. M. Rayfield, R. P. Caldwell, H. S. Sellers, Mrs. B. M. Hope and Mrs. E. E. Sellers. The Rev. W. H. Pheagin, Jr., is now in his sixth year as pastor of Ebenezer Church.

between their program and others supported by anti-poverty funds. "We had a pool of enthusiastic college students, seminarians and local people who had worked with past programs to help," Mr. Tow said. Some teens and neighborhood youth corps workers assisted the camps also.

What did INCCA accomplish this summer? Msgr. Puma believes, "We have tapped a reservoir of good will in the Negro community." Often, he explained, the statements of some "so-called Negro leaders" have not been indicative of Negro community opinion as a whole.

With INCCA, Msgr. Puma continued: "The kids have gotten the message that someone cares. And through each of the kids, we reached at least two more persons. The program has shown that we can work together with the ghetto community. We've created affection. The kids who were the most dangerous in the area feel an indebtedness to the area now. And INCCA took away a lot of the frustration the youths feel."

Mrs. Mary Baldwin, director of INCCA and a number of the AME Zion Church of Paterson, believes that church sponsorship of the program has made the church become part of the total community. "People have become more aware of the church being and functioning in the community," she said. "They may never have thought about the church before. Now they will."

Mr. Tow reflects, however, that while "we'd like to think it was important," INCCA's summer program is "just treating symptoms. It will take considerably more than a summer program to solve Paterson's problems."

Probably INCCA's project will resume next summer. The federal government is reported to view it as a model for other cities.

As for dealing with the other problems of Paterson during the long, cold winter, Mr. Tow laments the perennial lack of funds. He would prefer to rely on local contributions, since this engenders support for programs. While each church will probably go its own way with future projects, the clergy involved in INCCA feel an increased responsibility for the community they serve.

Christ Methodist Church, on whose staff Mr. Tow serves, is a part of the Passaic

Valley Methodist Parish in the city of Paterson. The Parish is supported financially by the Board of Missions of the Northern New Jersey Methodist Conference and the National Division of the Methodist Board of Missions.

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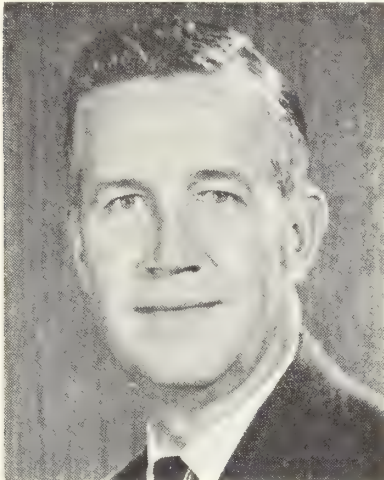
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Bishop Mathews To Be Lecturer At Pastors' School In October

Bishop James K. Mathews of the Boston Area of The Methodist Church will be the James A. Gray Lecturer in the annual Christian Convocation and North Carolina Pastors' School to be held at Duke University, Oct. 30-Nov. 1, 1967. He will give four lectures on "Methodism and Ecumenism."

Bishop Mathews has the unusual distinction of being elected to the episcopacy twice: In 1956 he was elected a bishop by The Methodist Church in India, but re-



BISHOP JAMES K. MATHEWS

signed before consecration, believing that Indian Methodism was mature enough to elect Indians to the episcopacy. In 1960, he was elected a bishop by the New Jersey Conference and has served in the Boston Area since that time.

He has served as a pastor in New York City, and as a missionary in India, where he was pastor of Bowen Memorial Church in Bombay and pastor and district superintendent in Dhulia, West Khandesh Province. He served as a major with the American Army in India during World War II.

From 1946 to 1952 he was associate secretary of The Methodist Board of Missions in New York City and from 1952 to 1960 associate general secretary, sharing General administrative responsibilities for Methodist missions in forty countries.

Bishop Mathews is the author of *South of the Himalayas, To the End of the Earth, Eternal Values in a World of Change* and numerous articles and other papers.

Dr. McMurry S. Richey, director of the annual three-day event, said the program will include this year for the first time three "Introductory Seminars" for ministers and district superintendents. Some 500 persons are expected to attend.

Other speakers in the 1967 Convocation and Pastors' School will include the Rev. Dr. David H. C. Read of Madison Avenue Presbyterian Church, the Convocation Preacher; Bishop Paul Hardin, Jr. of the Columbia Area, at the Bishop's Hour; The Rev. Dr. E. E. Wiley, Jr. of State Street Methodist Church, Bristol, Va., the Alumni Lecturer; Professor Hans J. Hillerbrand of

Duke Divinity School, as Pastors' School Lecturer; and three other members of the Duke Divinity School faculty in the Introductory Seminars—Dr. Donald S. Williamson, Dr. Harmon L. Smith, and Dr. Charles K. Robinson.

In addition to the formal sessions, there will be luncheons and dinners for Divinity School alumni, wives, and others attending the meetings.

MYFund Highlighted at Meeting

To many of the city's people, "Jesus Christ is whoever takes them in and gives them something to eat."

This was how one girl described to fellow members of the National Conference of the Methodist Youth Fellowship, meeting in Berkeley, Calif., Aug. 20-26, what's happening with the dollars the young people have raised. The MYFund received \$880,000 last year and the Evangelical United Brethren Youth Service Fund some \$100,000.

Facing a theme of "The MYFund is Me in the Cities of the World," three youth depicted how the problems of refugees in Miami, poverty and alienation in New York and racial tension in Chicago have their counterparts in all cities.

Stephanie Howbert, Lima, Ohio, of the EUB, said she found people of all races "getting along fine and helping each other" in a Greenwich Village church, but she was overwhelmed by the richness and poverty side by side in New York and by "the way people ignore you." Telling of

the church serving as "a place to do things and to find somebody to talk to," she said it was in this way that some were able to see Christ in the church. She described how many from the neighborhood, "whom we'd call hoods or hippies," joined in because they wanted to help others.

Larry Pearce, Magnolia, Ark., and Nashville, Tenn., this year's MYFund associate, said he began to realize "what they've left behind" when he saw Cuban refugees arrive in Miami with their clothes and five dollars. "All they have left is hope," he added, and the church steps in to help find jobs, food, housing and to teach English.

"There were always Negroes around me, but I hadn't really noticed before," said Ed Bounds of Clarksdale, Miss., who served in an inter-racial, inter-faith day camp for children in inner-city Chicago. He said it helped the youngsters "to realize they can be free to live in the world."

In a video-tape, missionaries described for the youth how the same and similar problems are besieging cities such as Sibiu, Algiers, Hong Kong, Seoul and Salisbury.

In another relationship to overseas programs, the conference heard from two Latin American youth, here especially because of a 1968 study project planned by the conference. They were Servando Salgado of Santiago, Chile, and Lucia Costa of Rio de Janeiro, Brazil.

Tentative arrangements for a month's Latin America study project, involving about a dozen youth from each continent, were presented by Joe Mann, council member from Sanford, N. C.

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—John Ruskin.



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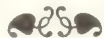
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Woman's Activities



N. C. Conference

Mrs. H. W. DOUB

LEADERSHIP TRAINING

"Leaders do not drop from the clouds;
They come up from the crowds"

We are past the day of solo leadership—all members are leaders. Any one who accepts responsibility in a group—no matter how small, local, or temporary that responsibility may be—is a leader.

Leadership is a function of the membership, so membership participation permits each member to play a leadership role in the group.

Use what talents you possess; the woods would be very silent if no birds sang there except those who sang the best. Good leaders encourage informality and freedom. They encourage an individual to participate. Good programs start with planning shared by all members, and end with their evaluation.

In recent years, sociologists have begun to study groups and their growth. This study is known as group dynamics. The group forces being studied are old; it is only the scientific research regarding these forces which is new. By using the findings of group dynamics, the church can make its group life not only more efficient, but also more productive of spiritual growth.

IF YOU ARE A LEADER

The growth of your group will depend largely upon the style of leadership you use. There are three types of leadership, and each type has a different effect upon the group.

a. The first is the authoritarian type of leader who makes up his mind before the meeting as to what he thinks is the best decision; then during the meeting tries to manipulate the group into agreeing with him. As a result the group is divided because some members immediately agree with the leader while others oppose him. When a vote is taken, the dissatisfied minority may make it difficult, if not impossible, to carry out the decision of the majority.

b. The second type is the "laissez-faire" leader who fails to help the group arrive at a decision. He neither states the issue clearly nor keeps the discussion on the subject. This usually produces confusion. The members blame the leader because little has been accomplished and their time has been wasted.

c. The third is the democratic type of leader who states the issue clearly, refrains from stating his own opinion, makes sure that everyone has an opportunity to participate, keeps the discussion on the subject, summarizes when necessary and guides the group toward agreement by consensus. As a result, the members feel free to make

genuine group decision. Then, because each member has had a part in making the decision, he feels an obligation to help carry it out. Democratic leadership makes largest use of the talents of the members, establishes the most co-operative working relationships among members, secures the greatest commitment to the decision, and provides the growth of both the group and individuals. However, to be a democratic leader, a person must be unselfish enough to share leadership responsibilities and thus work himself out of a position of prominence. He must be able to find his greatest satisfaction in seeing others grow. As a private experiment, observe and classify your own style of leadership in the next meeting you conduct.

IF YOU ARE A MEMBER

In a democratic group you are almost as responsible for progress and achievement as the elected or appointed leader. As a responsible member you can:

Help your group accomplish its task by:

Asking for clarification of issues and values; supplying relevant and authoritative information; coordinating the various ideas of other members; showing how a proposal would work out if adopted; suggesting a new goal, procedures, or solution; proposing standards for measuring the work of the group; summarizing the progress of the group toward its goal; stimulating the group to action or decision; recording group decisions.

PITFALLS TO AVOID WHEN OBSERVING OTHERS

In the field of human relations, when observing others, we should be aware of the following:

1. SNAP JUDGMENTS—The tendency to form first impressions of others. We should strive towards the objective approach and obtain further information before we praise, condemn, or draw a final conclusion characterizing someone.

2. PROJECTION—The tendency to attribute to others some of our own motives and faults. If one tends to be slow, awkward, lazy, etc. he should make sure that he is not projecting his faults to others.

3. PREJUDICE—A preconceived judgment caused by past experience or teachings, often based on insufficient knowledge. People, situations, and issues should be evaluated on the basis of their merits, with an open mind.

4. PREDISPOSITION—A tendency to draw conclusions before the facts are presented: to hear what we want to hear, to see what we want to see. Frequently, in decision-making we put the cart before the

horse—we make our minds up, then look for evidence to support our position.

5. PREOCCUPATION—The state of having the mind so busy with other thoughts that it pays no attention to what is going on or what is being said. Good listening and attention to the feelings of others are invaluable tools in human relationships.

6. LACK OF APPRECIATION FOR OTHER PEOPLE'S DREAMS AND IDEAS—It is well to realize that other people have their dreams and ideas. If this is not recognized, it is impossible to understand each other, and a sympathetic "meeting of the minds" will not take place. It will also be difficult to lead, or counsel them if no attention is paid to these factors.

DR. W. RANDOLPH THORTON



W. N. C. Conference

Mrs. JOHN C. WRIGHT

THE CONFERENCE TREASURER SPEAKS

Mrs. E. D. Chandler of Asheville, treasurer of the Woman's Society of Christian Service of the Western North Carolina Conference, stresses the importance of ALL treasurers keeping their societies informed about mission pledge and gifts to missions.

In a recent letter she said, "The . . . treasurer should suggest that the local society should give 70% of its budget to its mission pledge, consisting of *Missions, Special Memberships, World Banks, Study Gifts, In Remembrance Gifts, and Missionary Salary.*"

Mrs. Chandler clarifies this further when she reminds all local societies that if a total annual budget of \$1,000 is given by members of the society—at least \$700 of that amount should go to mission pledge, the items list above.

In years past, the societies were urged to always plan their budget so that the expenditures for local projects should never exceed the amount given for mission pledge.

She is very interested in promoting Study Gifts for the coming year. She said, "Study Gifts should be stressed. . . . Suggest that an offering be taken following every study or an amount be taken from the treasury following the study. This money is used for mission. Be certain that when you have a church-wide study that contributions come to the Woman's Society of Christian Service. Our Study Gifts dropped from \$2,451 in 1966 to \$1,234 in 1967."

She concludes her message by saying, "There is a special bond between treasurers," and she pays tribute to the fine work being done by all treasurers, especially the district treasurers. These include Mrs. Carl Dean of Marshville, Albemarle District; Mrs. W. D. Krisher of Asheville, Asheville District; Mrs. S. M. Springs of Charlotte, Charlotte District; Mrs. James C. Nichols of Cherryville, Gastonia District; Mrs. H. R. Moag of Greensboro, Greensboro District; Mrs. J. W. Miller of Asheville, High Point District; Mrs. Kathleen Randall of Forest City, Marion District; Mrs. J. C. Pierce of Grassy Creek, North Wilkesboro District; Mrs. Tom Harrell of Salisbury, Salisbury District; Mrs. W. T. Tatum of Olin, Statesville District; Mrs. Russell Marshall of Thomasville, Thomasville District; Miss

Louise Ballard of Waynesville, Waynesville District; and Mrs. F. Norman Martin of Winston-Salem, Winston-Salem District.

CONFERENCE SPIRITUAL LIFE RETREAT

Mrs. Milton Randolph of Nashville, Tenn., a member of the staff of *The Upper Room*, will lead the Spiritual Life Retreat of the Woman's Society of the WNC Conference at Lambuth Inn at Lake Junaluska on Oct. 14 and 15.

Mrs. Randolph is well known by the women of this Conference for her inspirational guidance in Bible study and in retreats in former years. Many are looking forward to this time apart as an opportunity for a period of deep spiritual enrichment.

This is the first year that the Conference has planned the retreat at a time apart from the School of Christian Mission. For many years it was held for the two days preceding the school at Pfeiffer College—then came the need to change. Lake Junaluska was chosen as the place and October the time.

Each person who wishes to attend should make her own reservation by writing Lambuth Inn. Everyone in the Conference is invited—it will be a time that all those who attend will long remember.

SALISBURY DISTRICT EXECUTIVE MEETING

The Executive Committee of the Woman's Society of the Salisbury District had a special session on Sunday, Aug. 20, at Trinity Methodist Church in Kannapolis for a program of dedication, "A Self-Study in Depth."

The four-hour quiet time was planned by Mrs. Ray Simpson, Jr., district president, and Mrs. G. A. Hodge of Salisbury, district secretary of Spiritual Life Cultivation with other members of the committee. The four sections of the program featured "Discernment, Design, Dialogue and Dedication."

Two new district officers were welcomed at the meeting. They are Mrs. Dorothy Blackwelder of Concord, secretary of Supply Work, and Mrs. W. J. Clayton of Kannapolis, chairman of the Cabarrus Sub-district.

FOOD FOR THOUGHT

In the midst of your household cleaning have you overlooked the necessary "Tools" for your specific office? District or local—They must be oiled and kept in good repair.

Do you have the following?

1. Binoculars—to take a good look and find out what is expected of you, and how you can best help.

2. Mirror—to look at yourself and see how you measure up to that which is expected of you.

3. Adhesive tape—to serve as a lip sealer so that you can be a good listener.

4. Sugar bowl—to take a lump when working under pressure so your energy will increase and your disposition improve.

5. Kid glove—to clean up misunderstandings.

6. Cushion—to serve as shock absorber when explaining the need for rules and regulations.

—Ken-Acts, Kentucky Conference

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Sept. 18-19: Methodist Committee for Overseas Relief, New York City
- Sept. 19-20: Annual Meeting, Commission on Public Relations and Methodist Information, Church Center for UN, New York
- Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

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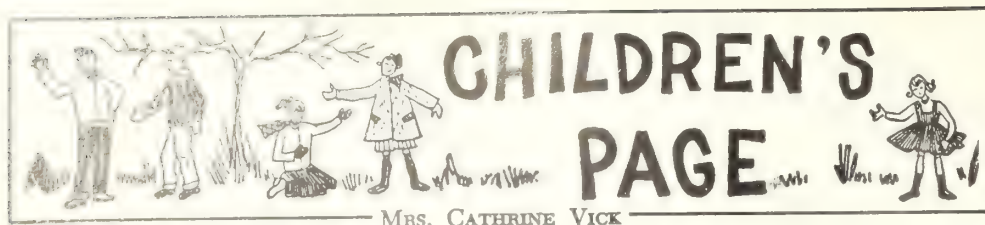
- Oct. 6-8: WNC Workshop on Creative Arts

NORTH CAROLINA CONFERENCE

- Sept. 8 : Wilmington District Staff Meeting
- Sept. 11 : Meeting of District Directors of Christian Vocations and WSCS Sec. of Missionary Personnel, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 11 : Bishop's Committee on Church Architecture
- Sept. 11 : District Secretaries of Evangelism, Methodist Building
- Sept. 11-13: Methodist College Freshmen Orientation
- Sept. 11-14: N. C. Wesleyan College Freshmen Orientation
- Sept. 12 : Fall Meeting, Board of Evangelism, Methodist Bldg., Raleigh
- Sept. 14 : Methodist College First Semester Classes Begin
- Sept. 15 : Wilmington District Picnic and Ministers Meeting, Lake Waccamaw, 6
- Sept. 15 : Duke Divinity School Opens
- Sept. 15-16: N. C. Wesleyan College Registration
- Sept. 17 : District Training Session for Local Church Officers
- Sept. 18 : Sanford District Camp Crusade Dinner
- Sept. 18 : Commission on Christian Vocations, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 19 : Board of Trustees, Methodist Retirement Home, Executive Committee, 10:30 a.m., Board Meeting, 2 p.m.
- Sept. 19-20: Board of Christian Social Concerns, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 20 : New Bern District Camp Crusade Dinner
- Sept. 21 : Goldsboro District Camp Crusade Dinner
- Sept. 21 : Commission on Town and Country Work, Methodist Bldg., Raleigh, 9:30 a.m.

WESTERN NORTH CAROLINA CONFERENCE

- Sept. 8 : Committee on Aging Facilities, High Point, First Church, 10 a.m.
- Sept. 9 : WNCC Coaching Conference for Schools of Missions, Kannapolis, Trinity
- Sept. 10 : Asheville District Coaching Conference for Schools of Missions, Asheville Groce Church, 2:30-4:30 p.m.
- Sept. 11 : Greensboro District Mission Society, Reidsville, First Church, 7:30 p.m.
- Sept. 11 : Statesville District Ministers Retreat, Camp Carrollwood
- Sept. 11 : Section on Nurture, Conference Coordinating Council, Charlotte, Park Road S & W, 12 noon
- Sept. 12 : Workshop on Parish Papers, Asheville, Groce Church, 9:30 a.m.
- Sept. 13 : Workshop on Parish Papers, Charlotte, Cole Memorial Church, 9:30 a.m.
- Sept. 13 : Executive Committee and District Directors of Christian Vocations, Charlotte, Dilworth Church, 3:00 p.m.
- Sept. 14 : Workshop on Parish Papers, Winston-Salem, Children's Home, 9:30 a.m.
- Sept. 14 : Conference Commission on Christian Vocations, Charlotte, Dilworth, 10:00 a.m.-3:00 p.m.
- Sept. 14 : Davidson County Board of Missions and Church Extension, Canaan Church, 6:30 p.m.
- Sept. 17 : Charlotte District Coaching Conference for Teachers in Schools of Missions, Charlotte, First Church, 2:30-4:30 p.m.
- Sept. 17 : North Wilkesboro District Coaching Conference for Teachers in Schools of Missions, North Wilkesboro, First Church, 2:30-4:30 p.m.
- Sept. 17 : Salisbury District Conference for Teachers in Schools of Missions, Kannapolis, Trinity, 2:30-4:30 p.m.
- Sept. 17 : Statesville District Coaching Conference for Teachers in Schools of Missions, Statesville, Broad Street, 2:30-4:30 p.m.
- Sept. 17 : Thomasville District Coaching Conference for Teachers in Schools of Missions, Lexington, First Church, 2:30-4:30 p.m.
- Sept. 17 : Waynesville District Coaching Conference for Teachers in Schools of Missions, Waynesville, First Church, 2:30-4:30 p.m.
- Sept. 17-21: Christian Workers Schools, Winston-Salem, Forest City, Lenoir, Caldwell County, Lincolnton
- Sept. 18 : Greensboro District Coaching Conference for Teachers in Schools of Missions, Greensboro, West Market Street Church, 7:30-9:30 p.m.
- Sept. 18 : High Point District Coaching Conference for Teachers in Schools of Missions, High Point, First Church, 7:30-9:30 p.m.
- Sept. 18 : Waynesville District Coaching Conference for Teachers in Schools of Missions, Hayesville, First Church, 7:30-9:30 p.m.



Dear Girls and Boys:

I want you to think about the wheel on your bicycle. This wheel has many spokes. They are all held together by the hub, which forms the center of the wheel. There is a definite place for each spoke in the hub. Sometimes these spokes become broken or become loose and come out. When that happens, the whole wheel becomes weaker in that part because of the missing spoke. No other spoke can take its place or do its work.

The opposite end of each spoke has a definite place in the rim. When the spoke is missing, there is a vacant place in the rim, and the space between the rim and the hub is made weaker because of the missing spoke.

The world in which we live is like the rim of this wheel. God's love is like the hub. We are like the spokes. The only way God's love can be brought to the earth is through us—through the lives that we live. The best way we can show God's love is by helping others. Jesus taught us to love each other, that means to help each other. When we fail to do this, we are like broken spokes. We no longer connect God's love with the earth. Just as no other spoke can do the work of a broken one, so no one else can help others for us. When we fail to help others, we not only break the connection between God's love and the world, but (like the broken spoke) the kingdom of God is made weaker because we fail to do our part to keep it strong. Be sure that you are a strong spoke in the kingdom of God.

AUNT CAY

BENNY AND CARL AND THE BLUEBERRY PIE

Benny stood looking out of the window. There was a great frown on his face. He gave a deep sigh as he turned from the window to watch his mother at her baking.

"Oh dear, there isn't anything to do," he said.

"Nothing to do, on this lovely bright morning? Where's Carl? Can't you two find something to do?" and mother reached over for the top crust for the blueberry pie she was making.

"There's no fun playing with Carl. He always wants to play his way, he never wants to play what I want to. I told him yesterday that he could just

find someone else to play with, for all I cared."

Mother slid the pie into the oven and closed the door firmly. "Well, that's too bad," she said. "Carl wants to play Carl's way."

"Yes," nodded Benny.

"And Benny wants to play Benny's way," mother added.

Just then the telephone rang and mother went to answer it, while Benny went back to the window again. Carl was sitting on the front steps of his house across the street. He had on his bright blue sweater and he did not look very happy. Every now and then he glanced hopefully across at Benny's house.

Benny stayed behind the curtains. He wasn't very happy either, for it wasn't much fun to quarrel with Carl. And besides, perhaps mother had been right. Carl had wanted to play his way, but hadn't Benny wanted his just as much? It was Benny who had walked off yesterday because Carl had wanted to play with marbles instead of with Benny's new wagon.

The red sweater on the back of the kitchen door seemed to say to Benny, "Come, put me on and go over and play with Carl." Slowly Benny walked over and took the red sweater from its hook. He pulled it on over his head, and opened the door to go out. The new wagon was on the porch waiting for him. But Benny walked past it. He would play marbles with Carl instead. Then he saw someone coming. It was Carl, and half-way across the street they met.

"I came to play with marbles," smiled Benny.

"I came to play with your new wagon," grinned Carl. And then they both laughed.

"Why, we are as bad off as ever," Benny said. "Now what shall we do?"

"I know," Carl laughed. "Let's take turns. Today we'll play with your wagon and tomorrow we'll play with my marbles. We can take turns every day."

"That's a fine idea," Benny said. "I'd like to do that."

After they had played with Benny's wagon for a long time, Benny's mother called them in. "Wash your hands," she said, "and come over to the breakfast nook." There, on two of his mother's pretty yellow plates, were pieces of juicy blueberry pie!

—Selected

PLAY A GAME

You can have a lot of fun with numbers. Try this one. Take the number of your house. (If you live on a rural route, make up a number with two, three, or four digits.) Multiply the number by two. Add five to that answer and then multiply that number by five. Put a zero to the right. Add your age and then the number of days in a year. Subtract 615 from the answer. You will have your house number and if you look carefully you will find your age.

THE DISCIPLES

I am sure you know the names of the disciples but how much do you know about them? For a few weeks we shall try to learn something about the men who learned much from Jesus. One of the men had two names. Sometimes he is called Bartholomew and at other times he is called Nathanael. John tells us that he was close to God, he prayed. Outside of his house, he planted a fig tree near the door. It was the custom to pray under a fig tree in this place. Bartholomew was a sincere man who told the truth. Jesus said that he was not deceitful. This was a great compliment. He was a close friend of another disciple, Philip.

Philip was the first person to hear Jesus say, "Follow me!" He obeyed and also told his friend Nathanael about Jesus. This disciple was a useful man. He thought about how much bread it would take the day Jesus fed the crowd. He was the man to whom the Greeks came when they wanted to see Jesus. They may have heard that Philip could arrange it. He tried to set up a meeting for them. Philip once told Jesus that he really wanted to see God. Jesus told the disciples that he, Jesus, was like God so that they could look at him and see the Father.

ALL ABOUT OCCUPATIONS

Match these Bible people with the trades they practiced.

- | | |
|--------------|------------------|
| 1. Paul | a. Tax Collector |
| 2. Lydia | b. Tanner |
| 3. Peter | c. Silversmith |
| 4. Joseph | d. Tentmaker |
| 5. Baruch | e. Fisherman |
| 6. Luke | f. Carpenter |
| 7. Matthew | g. Archer |
| 8. Demetrius | h. Scribe |
| 9. Simon | i. Merchant |
| 10. Ishmael | j. Doctor |

RIDDLES

What is the longest word in the English language? Smiles, there is a mile between the first and last letters.

If your nose runs and feet smell, what is the matter with you? You are built upside down.

ANSWERS FOR LAST WEEK

Ant; moth; locusts; flies; gnat.

Sunday School Lesson

FOR SEPTEMBER 17
(International Lesson Series)

Acting on Faith in Crisis

Background Scripture: Acts 27:1 through 28:16

Lesson Scripture: Acts 27:21-26; 33-38

These are bad times in which to be alive. So say the headlines of our daily newspapers and the news commentators on television. Crises follow each other in rapid succession, and sometimes come in pairs.

But life has usually been fraught with perils, and every generation has known its own special apprehensions. Our lesson for this week brings this out very aptly, as it vividly presents the story of a terrible storm at sea.

Paul, still a prisoner after more than two years, is being taken to Rome for trial. Having appealed to Caesar from the many charges that had been brought against him by certain leaders of the Jews, he was being transported by ship to Rome.

They were still in the midst of the voyage when winter caught them off the coast of Crete away from a suitable port in which to await spring. Due to stormy conditions which existed in the winter months, ships stayed in port during those periods.

Paul was not a sailor, but he had grown up in a seaport town, and it may well be that he had often been aboard ship. We may certainly imagine that he had often sat and heard seamen of Tarsus tell of their adventures at sea.

So now, when the captain of the ship proposed to venture on, leaving the protection of land, Paul protested, and urged that they stay where they were through the winter. Obviously, Paul was no daredevil. He was as anxious to get to Rome as anyone aboard ship, but he saw no reason to throw caution to the wind.

We Christians might well take due note of Paul's position here. Now, he was a man of great faith, but he never used faith in lieu of plain, common sense. He never ran away from a fight, but he never started one just for the excitement or to prove himself a hero. He never manufactured crises just to enhance his own position.

The outcome of this episode was that

the entire ship's company suffered a harrowing experience, and Paul's prestige was much enhanced. But if the captain had followed his advice in the first place the shipwreck would never have happened. In this day of political manipulation and press agent spectaculars, the attention-seekers are in there pitching. Some people in politics, entertainment and even in the field of religion will not hesitate to create a small crisis to get what they want.

The powers that Paul displayed were often spectacular, and his poise in crisis was remarkable. But he never exploited circumstances or people to push himself.

However, once the ship and its people—perhaps as many as two hundred and seventy-six—were in dire peril and in the grip of panic, Paul did not withhold his dynamic leadership. If he had been like some Christians, he would have sulked. "If they had taken my advice in the first place, all of this wouldn't have happened." Ever hear comments to that effect? You would never have heard them from Paul!

Probably there was not a man aboard ship that did not fear for his very life as the storm grew more furious and the ship was helpless in its waves. All except Paul. As for him, his life had been turned over to God in Christ. He had been bought with a price and now was Christ's slave. If God wished to him live, he would live; and if God would permit the termination of his earthly life, this too was all right. In this spirit, Paul took their predicament to God in prayer.

Probably everybody else was praying to

whatever gods he believed in. But none prayed like Paul. What was to them an anguished cry growing out of stark terror, a grasping in panic for any straw, was to Paul simply a matter of talking it over with God; of turning to Him for the help which he sought every day of his life; death itself held no terrors for this man, because he knew that it would only transport him into the very presence of his heavenly Father.

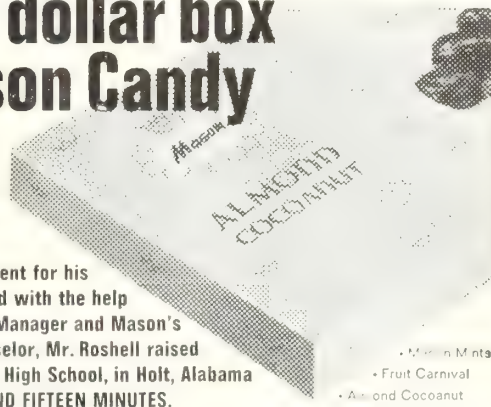
How do we pray in our times of crisis? Do we pray like the Irishman who, finding himself in great difficulties, rolled his eyes toward the sky and blurted, "Lord, if you help me out of this mess, I'll never bother you again."

Paul never used prayer as an escape hatch. He used it as a channel through which flowed the power and wisdom of God. Paul prayed in faith, and God answered. God directed Paul what to do, and Paul directed the others into the way of escape.

Our nation and our world is in the throes of agony and turmoil. Explosive situations exist which could blow the world to bits. Crisis is our daily bread and meat. The times call for an abiding faith, a demeanor of poise, a steady hand. The times call for God's presence in our lives. That life which is absolutely committed to God in loving obedience, in a sure faith, in dedicated service will not break upon the rocks of hostile circumstances. If we knew God like Paul did, then we could be in our times what Paul was in his.

J.C.S.

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Methodist News Round-up

SCHOOL, MISSIONARY HONORED

An historic Methodist school and the senior Methodist missionary serving in Bolivia have received one of the highest awards the Bolivian government can bestow.

In a ceremony Aug. 18 in La Paz, the "Grand Order of Bolivian Education" was presented to Colegio Evangelico Metodista, formerly the American Institute of La Paz, and to the Rev. LeGrand B. Smith, who has served in Methodist educational, evangelistic and administrative work in Bolivia for 33 years.



WHETSTONE JOINS BOARD OF EVANGELISM

The Rev. Ross E. Whetstone, North Syracuse, N.Y. Methodist minister and former Salvation Army officer, will join the staff of the Methodist General Board of Evangelism in Nashville, Tenn., on Oct. 1.

Mr. Whetstone will lead a program designed to aid local churches across the nation "in bringing new members fully into mission." He also will seek to help churches in "solving the problem of recovery of inactive members" and assist them in their ministry to mobile populations.

The 48-year-old minister was a Salvation Army officer from 1939 to 1950.



METHODIST BUILDINGS HIT BY FAIRBANKS FLOOD

Floodwaters of the Chena River which inundated large sections of Fairbanks, Alaska, in mid-August caused damage to the three Methodist buildings in the city. All Methodist personnel, however, escaped injury.

Though it is too early to give a firm monetary estimate of the property damage, it will run to thousands of dollars. Damaged were the First Methodist Church, the parsonage of the church and the Wesley Foundation serving Methodist students at the University of Alaska.

A team of Methodist laymen from Anchorage was scheduled to go to Fairbanks the last week in August to help clean up

the buildings and help make emergency repairs.

The National Division of the Methodist Board of Missions will respond to the needs of Methodist people in Fairbanks, and funds to help meet emergency expenses are being sent immediately. The Division will also help pay the expenses of the clean-up team from Anchorage. As to long-range cost of repair and rehabilitation, the Division stands ready to respond when firm cost estimates are available.



DRAMA WORKSHOP ON UN

Sixteen writers, drama instructors and students from the United States, Africa and Asia participated in an unusual drama workshop recently in New York City. It centered around the United Nations and its work for the world community of men and nations.

The three-week workshop in July was designed to encourage the writing of scripts based on an exploration and interpretation of the United Nations and the moral issues involved. It was sponsored by the Woman's Division of the Methodist Board of Missions and held at the Methodist Office for the United Nations, across from UN headquarters.



IN MEMORIAM

MRS. RUTH WARD GRIFFIN

As members of the Woman's Society of Christian Service of the First Methodist Church of Williamston, N. C. we wish to pay tribute to the memory of Mrs. Ruth Ward Griffin who died July 18, 1967.

The name Ruth suggests strong character. Ruth Griffin was well named. Her unselfish life of constant devotion and service was reflected in many ways. The years of uncomplaining ministry to her invalid mother, her devotion to her husband and family, her faithfulness to the church, her ever-patient manner and her delightful wit bore a remarkable witness for our Lord.

Her calm acceptance of a terminal illness bequeathed to those who knew her a priceless legacy of faith and hope. Her quiet unspoken courage reached unto the least.

As a token of our respect and affection for her and sympathy for her family, a copy of this memorial is to be recorded in the Society's minutes, a copy sent to the Christian Advocate and a copy given to her devoted husband and family.

Mrs. John Hatton Gurganus, Pres.
Mrs. D. Jack McLelland, Sec.



"I can forgive, but I cannot forget," is only another way of saying, "I cannot forgive."
Henry Ward Beecher

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director of Religious Education or Educational Assistant. Please contact Rev. Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

RELIGIOUS BOOKS PURCHASED—Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids Michigan 49506.



ELIZABETH CITY DISTRICT PICNIC

Rev. Henry G. Ruark, Elizabeth City district superintendent, previews and outlines the district program for the coming year to the ministers during the picnic held at Snug Harbor on Aug. 8. The ministers' wives are shown in the background, clearing the picnic tables.

Crusade For Christ Underway At Duke's Chapel, Durham

Dr. Carl A. Bergsten of the Division of National Missions of The Methodist Church is directing an intensive Crusade for Christ at Duke's Chapel Methodist Church, Durham. The Crusade began yesterday and will continue through Sept. 20.

Dr. Bergsten, a Methodist minister, has served leading churches in New York, Connecticut, and Missouri. In addition to directing the Crusade, Dr. Bergsten will preach at the 11 o'clock services on Sept. 10 and 17.

Plans have been developed to enlist the active participation and support of all members and friends of the church. The congregation plans to erect a new educational building which will contain ten Church School rooms, a pastor's study, a secretariat and library combination, a fellowship hall and a kitchen. Estimated cost of the building is \$120,000.

Center Church, Concord, Open New Sanctuary on Aug. 20

On Sunday, Aug. 20, the congregation of Center Methodist Church, Concord participated in the opening of their new sanctuary for worship.

The minister, the Rev. Gary H. Browne, led in the worship service and in the consecration service which followed. At noon the members and guests gathered in the fellowship hall for lunch and a fellowship hour.

Center Methodist Church was organized in 1954. During the year 1959-60 a education unit was erected, the fellowship hall serving as the place of worship. The new sanctuary was begun in January of this year by the Cabarrus Construction Company of Concord.

In addition to the sanctuary, the building contains a pastor's study, a choir room, a church parlor, and a utility room. The structure is of colonial style and is fully air-conditioned.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 112

Greensboro, N. C., September 14, 1967

Number 36

Where Children Are at Home at Church

These children are looking through the window of a church which has about 60 members. Twenty years ago it had only a few more than this. Its membership closely reflects the population statistics of the neighborhood in north Iredell County in which it has existed for well over a hundred years. This happens to be Snow Creek Methodist Church, Friendship Charge, in the Statesville District, where Rev. John Oakley is pastor.

Most of the Methodists even today worship in churches of less than 200 members. These churches dot the landscape. They lie nestled back in mountain coves. They stand at cross roads, and are conspicuously visible in a thousand villages and hamlets. Often they are the focal point for much of the community's life, social as well as religious.

Many a boy and girl, now grown to maturity and living in some large population center, can look back to his early years near some such church, where he went to Sunday school as regularly as the Sabbath came around. He first learned to love the church there; to feel at home within its walls. There he sat at the feet of some good man or woman who didn't know much about pedagogy, but who knew God in a personal rela-

tionship, and who knew accurately the main thrust of the Bible, and who loved children. There he learned to respect the truth and hate the lie, to stand for the right and to turn away from evil.

When we weigh in the balance the kind of Christian who has grown up in the small Methodist church in North

Carolina, we don't need to be ashamed of the product. The Church school is today catching a basket of criticisms from those who point to its flaws and limitations. But with all of its faults, the Methodist Sunday school has done much more good than it has ever received credit for.



CAROLINA BRIEFS *

¶ A son, Paul Joseph Heafner, was born on Aug. 24 to Rev. and Mrs. Donald Heafner of Albemarle. Mr. Heafner is minister of Tabernacle Methodist Church.

¶ Dr. J. Elwood Carroll of Albemarle is recuperating at home after hospitalization for surgery. He is superintendent of the Albemarle District.

¶ Rev. and Mrs. Robert F. Bundy announce the birth of their third child and second son, Gregory G. Bundy. Mr. Bundy is pastor of the Princeton Methodist Church, Princeton.

¶ Rev. John M. Burton, missionary at the Yuma Indian Mission in Yuma, Ariz., visited Franklin Methodist Church on Sept. 10 and preached at the eleven o'clock service.

¶ Homecoming will be observed at Mills River Methodist Church on Sept. 17. Dr. Walter J. Miller of Lake Junaluska will be the preacher at the morning worship service. All former members, pastors and friends are cordially invited.

¶ Hopewell Methodist Church of Sherrills Ford will have revival services Oct. 1 through Oct. 6 with the Rev. Thomas C. McLean, pastor of Triplett Methodist Church, Mooresville, as the guest preacher. The public is invited.

¶ Bishop Nolan B. Harmon preached at the morning worship service of Providence Methodist Church, Charlotte, on Sunday, Sept. 3. Bishop Harmon was Resident Bishop of the Charlotte Area from 1956 until his retirement in 1964.

¶ Mr. and Mrs. John Leonard Welander announce the marriage of their daughter, Jeannette, to Ralph William Pritchard II, son of Rev. and Mrs. Ralph W. Pritchard of Swepsonville. The wedding took place on Sept. 1 at Lakeside Methodist Church in Oklahoma City. Mr. and Mrs. Pritchard are now at home at 10200 Belmont, Kansas City, Mo.

¶ The annual Homecoming for Shiloh Methodist Church, Catawba County, will be Sept. 17. The schedule for the day will include church school at 10:00 with the worship service at 11:00. The pastor, Rev. Herman Billings, will be preaching. Dinner will be served on the grounds, followed by singing in the afternoon. All former pastors and friends are invited to participate in these services.

¶ Saint Paul Methodist Church, Rocky Mount, will observe Homecoming on Sunday, Sept. 24. Rev. Matt R. Gardner, a former pastor who is now pastor of Branson Memorial Methodist Church in Durham, will be the guest preacher at the eleven o'clock worship service. A picnic dinner will be held following the service. Rev. James G. Lupton, pastor, and the members of the church, extend an invitation to friends, former pastors and members to attend this service and dinner.

¶ Concord Methodist Church of Catawba will observe Homecoming services on Sunday, Sept. 24, with the Rev. Charles G. Sherrill, pastor of Arbor Grove-Union Methodist churches in the North Wilkesboro District, as the guest preacher. All former pastors and members are invited.

¶ Dr. Harry Denman, who was to be one of the inspirational speakers at the Pastors' Conference on Evangelism for the N. C. Conference held at Methodist College, Fayetteville, on Aug. 29-31, became ill the day before the conference began. Dr. Wilson O. Weldon, editor of the *Upper Room*, Nashville, Tenn., took his place on the program.

¶ Rev. and Mrs. William C. Clark of Climax wish to announce the marriage of their son, Phillip Allen Clark, to Miss Karen Elizabeth Christie of Fayetteville, N.Y. The ceremony took place on Sept. 2 at the United Church of Fayetteville. Mr. Clark assisted in performing the vows, and Miss Christine Clark, the groom's sister, was a junior bridesmaid.

¶ The Woman's Society of Christian Service of Cliffside Methodist Church will hold an Open House at the new parsonage on Sunday, Sept. 17, from 3:00 until 6:00 p.m. The reception will also honor Rev. and Mrs. J. W. Crawley on the occasion of their twenty-fifth wedding anniversary. The Crawleys were appointed to Cliffside at the past annual conference.

¶ Trinity Methodist Church, Charlotte, will have homecoming services on Sunday, Sept. 17, beginning with church school at 9:45. Dr. C. E. Rozzelle of Winston-Salem will preach at the eleven o'clock worship service. There will be dinner on the grounds following the worship service. All members and friends of the church are invited to attend the services and to stay for the dinner.

¶ Goshen Methodist Church, Goldsboro District, is having its annual Harvest Sale and Supper on Sept. 23. All proceeds from the supper and sale will be applied to the building fund. The sale will begin at 4:00 p.m. Supper will be served at the church from 5:30-8:30, and take-out orders will also be available. Chicken and pork barbecue will be the main items on the menu. All friends and neighbors of Goshen Church are invited to attend.

¶ Dr. and Mrs. James H. Charlesworth have sailed for Scotland, where he will do research under Dr. Hugh Anderson at the University of Edinburgh. A member of the Florida Conference, Dr. Charlesworth received both the B.D. degree and the Ph.D. at Duke University. His doctorate was in the field of Biblical studies. He will go to Scotland as a Fulbright Fellow. Mrs. Charlesworth is the former Jerrie Lynn Pittard, and she is a daughter of Rev. and Mrs. J. L. Pittard of Newton, where he is pastor of Abernethy Memorial Methodist Church.

Dr. John R. Church of Winston-Salem will be the evangelist for the college revival to be held at Asbury College, Wilmore, Ky., from Oct. 4-13. This is the third revival Dr. Church has held at Asbury College over a period of years, and the fifteenth meeting he has preached in at Wilmore, Ky.

¶ Bessemer Methodist Church, Greensboro, will observe Homecoming Day on Sunday, Sept. 24. Dr. James C. Stokes, editor of the N. C. CHRISTIAN ADVOCATE, will preach at the eleven o'clock worship service. A picnic dinner will be served in the Fellowship Hall following the service. Rev. W. C. Sides, pastor, and members of the church invite former members, former pastors, and friends to attend.

¶ Rev. William A. Rock, Jr., Kerr Street Methodist Church, Concord, has been selected by the Israeli Government as one of five ministers in the United States to receive a free tour of the Holy Land. This is a tour sponsored by the Israeli Tourist Office to acquaint Americans with the situation in Israel and to promote tourist travel to the Holy Land during the season of October through April. Mr. Rock will leave the United States on Nov. 5 with a special tour which has been arranged for this occasion.

¶ The 113th Annual Camp Meeting of the Bethlehem Methodist Church, Climax, was held from Aug. 27 through Sept. 1. The Rev. Dr. R. Herman Nicholson, pastor of the Central Methodist Church in Asheville, was the visiting minister. The Rev. Dr. Ralph Jolly, president of Greensboro College, closed the meeting on Sunday, Sept. 3, with the congregation coming in their work clothes to honor Labor Day. Mrs. Nancy Garrett was choir director for all services. Mrs. Jane Reddick, Mrs. Margery Smith and Frank Fields were the pianists. Both the Chancel Choir and the Te Deum Choir sang, and many outside groups participated. One of the highlights of the meeting was a singing service held on Aug. 26.

♦ ♦ ♦

In My Distress, O God, I Turn To Thee

(Hymn with music in duet fashion)

In my distress, O God, I turn to Thee,
No other help can save a wretch like me;
Take fear away, and dwell within my heart,
Grant perfect peace and ne'er from me depart.

I lay my sins on Thee, O Lamb of God,
And leave the path my feet too long have trod;
I turn to Thee, Lord, make me wholly Thine,
And give me strength to do Thy will divine.

I turn to Thee, O God, of my Salvation,
Still Thou my heart, and bid the conflict cease;
I turn to Thee, behold my tribulation,
Give to Thy child, the blessedness of peace.

J. CLYDE WHITE

Charlotte

► Issues and Opinions ◀

On Vietnam

Never has a war troubled the conscience of the American people as does this war we are waging in Vietnam.

We have committed half a million men there and still there is no certainty that that we will achieve victory. We say that victory is our goal, yet we refuse to cut off the supply lines of our opponents which surely is vital to a military victory. So the war drags on with greater and greater commitment of men and materials, inflicting an awful punishment on the pitiful people caught in the crossfire.

What can we do? Any effort seems so infinitesimal in the face of the need that exists. May I offer a few suggestions:

1. Keep informed about developments in Vietnam, reading and listening to more than one source of news.
2. Pray daily, asking that our President finds means of cease fire and negotiation.
3. Remember all those who are fighting.
4. Remember the innocent, the poor, the children—all those who suffer in the crucible of war.
5. Allow and expect differences of opinion, remembering that in a democracy, men are not forced to agree.
6. Give thanks to God for all efforts toward peace.

HARVEY L. WATSON
University Church
Chapel Hill

★

Freedom in the Pulpit

Does a Methodist preacher get to say what he really believes? Or is he required to conform to what the authorities "hand down?" This question, asked me not long ago by a church member, is indicative of a widespread misunderstanding of the minister's relationship to the larger Church.

The answer to the first question is an unequivocal yes. Not only does the preacher have the right—he has the moral responsibility—not only in the pulpit, but wherever he is, to say only what he personally believes to be true. We believe in the free pulpit, and this carries with it a great deal of responsibility. If there is some point at which this preacher feels he cannot heartily accept the official position of his church, he may decide that the difference is not sufficiently important for him to raise the issue, but it still is a matter of his choice. That he refrain from giving utterance to what is contrary to his own convictions is a matter of basic honesty.

Our people read in the daily press (and regret that in such matters there is often very poor reporting) of decisions made or resolutions adopted at some great conference of our church, or of a message delivered by one of our bishops. These often contain forward-looking statements which challenge our people to a more thorough application of the Christian gospel to our day. Dealing with controversial issues, they frequently take positions with which many good Methodists disagree. Then, in the course of time, our good laymen hear their pastor take a

similar stance, and they wonder "Does he say this because he really believes it, or because it is his job to follow the party line?"

Now, let me say that I have always felt complete freedom to express myself sincerely on any subject on which I desired to speak. I have valued this privilege highly, and it has been my concern to use it responsibly.

With very few exceptions, I have found myself in agreement with the positions taken by the leaders of our church. But just as you have the right to differ with your pastor, so am I free to differ with the "higher ups" of our church. My responsibility is to God, and that is enough for one man to carry.

It is important that the man in the pulpit be encouraged to express his convictions freely. Only once in twenty-nine years has an official in the church attempted to advise me with respect to a question I was taking in the pulpit, and he was a steward in the local church. His words were spoken in love, and I received them in that spirit, but I could not accommodate my preaching to his desire. I know I have been mistaken many times in my understanding of the truth. But with all my heart, I believe that our people will allow for faulty judgments and listen to viewpoints with which they disagree much sooner than they will tolerate the man who lacks the courage to express his convictions.

Let me not be misunderstood. It is perfectly in order to suggest topics to be dealt with or scripture texts to be used in preaching. I frequently am helped by this and encourage our people to do so.

This complete freedom given to the pulpit is not based on any notion of supernatural wisdom given to the man who fills it. We know that at times (perhaps, often) he will be mistaken. But far more important than correctness in the pulpit is for the hearers to be confident that that the man before them is sincerely declaring what he believes God would say to His people.

Horwood P. Myers, Jr.
Central Church, Concord

★

On Prohibition

(Editor's Note: The following statement is an excerpt from a letter to the editor of the Elkin Tribune.)

First, you reflected on Elkin and Mount Airy citizens by implying they had erred in voting to "keep out hard liquor." In fact, the inference is a statewide slander: the only statewide vote on the liquor issue yet taken resulted in a majority of 182,000 against repealing the 18th amendment.

And, I am in strong disagreement with anyone who continues to use the threadbare cliché, "you can't legislate morality." The truth is, not any legislation in our national history so aided good morals as the statute of the eighteenth amendment. But you say it was a "sham."

This is a gross error. The defeat of the Prohibition Law, which was itself the

achievement of a hundred years of struggle, reversed the world's supreme example of throttling its major evil. I will cite only one phase of its nationwide success; but it had hundreds of them.

Of 273 institutions for alcohol addicts (Keely Cure, Neal Houses and similar ones) which entered the era of prohibition, only 50 were left operating. And of this number 23 accepted other than alcoholic addicts too. The law, like the Ten Commandments, was disobeyed; but it was too great a success to be called a "noble experiment" in faint praise. Its overthrow was chiefly due to diabolical use of a Hitler tactic, the "big lie."

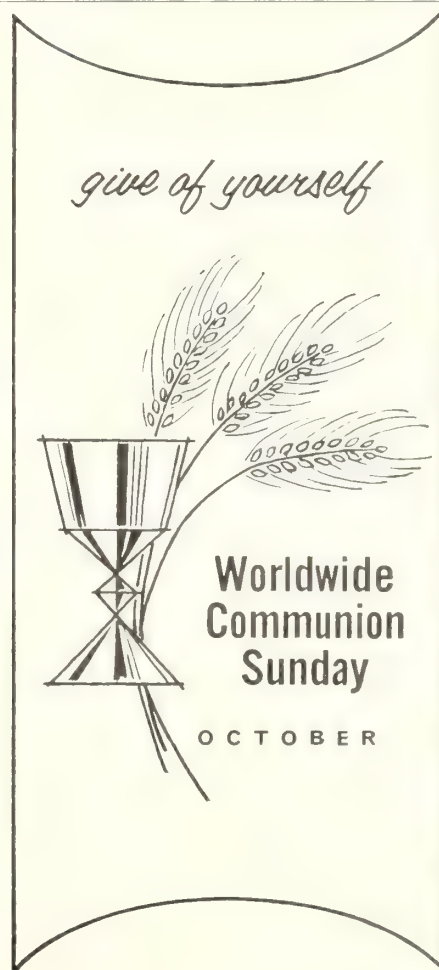
GROVER C. GRAHAM
Spruce Pine

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Dr. Harry Denman Recovering

Dr. Harry Denman underwent neurosurgery at University Hospital in Birmingham Ala., Tuesday, Sept. 5. Surgeons removed a blood clot which was causing pressure on the brain. No surgery of the brain was required and examination revealed no tumor or malignancy of any kind. He is recovering satisfactorily and is expected to be moved to the Caraway Hospital in Birmingham for convalescence. He expects to resume his normal schedule in a few weeks.

Dr. Denman, the former General Secretary of the General Board of Evangelism, is continuing his evangelistic endeavors with preaching missions throughout the world.



EDITORIALS



God's Answer To Our Predicament

When William Carey proposed to go to India as a missionary, and told of his intention to a group of clergymen in England, he was "invited" to sit down; that when God wanted to win India for Christ He would do it and without his help.

That was near the end of the eighteenth century. Now, almost two hundred years later, we seem to have come full circle. Today there seems to be a widening conviction that the redemption of the world is strictly a human problem to be worked out by men solely through their own ingenuity and resources. Even some church leaders tend to leave the impression that God doesn't count. It is not so much that He is rejected and reviled, as that He is simply ignored. Even where His name is invoked, His will is often spurned.

Yet, God will not be elbowed out of His universe. He will not retire from the human scene, nor will He permit men to seize from His hands the reins of government. This has been tried again and again in human history, but men have never succeeded in wresting sovereignty from the Almighty.

We need constantly to remember that this is God's world and we are His creation. All that we are and all that we have were given to us by Him. Moreover, God has plans and designs for the world and its people. We know almost nothing about the vast and varied plans of our heavenly Father, but we know that we humans are involved in them.

Here and there down the centuries He has shown something of His nature to men and has revealed something of His purposes. This was done uniquely through Jesus Christ. The Galilean continues to stand alone as the Lord of history. His Kingdom remains as the dream and the goal for humanity. Nobody can really look at the Christ whose image is reflected upon the pages of the New Testament and not be profoundly affected by that picture. Nobody can accept Him, love Him, believe in Him and remain the same.

We are saying that Christ remains the hope of the world. He is God's gift to a lost and sin-cursed world. Our rejection of Him can be but evidence of our depravity and idiocy. At the bottom of all our troubles and tragedies today

lies this stark fact: we have turned away from Christ and have rejected the counsels of God.

Through Christ, God has shown us what will work and what won't work. Life lived on any other basis than that which Christ lived and taught ultimately falls apart, and a society based upon any other principles is doomed. The final breakdown of such a society may be delayed for fifty or a hundred years, but its final fate is sealed.

America shows signs of going down that road. Our downgrading of the intrinsic, spiritual values of life is evidence. Our calloused disregard for human values is another. Our departure from standards of truth and integrity is further evidence. The loss of moral sensitivity, and the widespread drugging of conscience is indication of our deterioration.

The advance of these pernicious conditions has been slow and subtle, and spread over many years. But now we are beginning to reap some awesome and terrifying harvests. Crime is in an accelerating increase, and rackets of all sorts are rampant. Riots, arson and disrespect for law and order are being explained and even justified on far-fetched psychological grounds and by use of socio-economic sophistries.

All of the accumulated wealth and the scientific know-how of America's two hundred years of existence as a nation will not save us if we continue to push God aside and reject the light and truth which He has offered in Christ Jesus.

If we of the church do not call this nation to repentance, then history will mark us for dereliction of duty, and for the abdication of our mission. We in America are in the grip of a host of destructive and diabolical emotions and purposes. Some of these are listed in Galatians: "fornication, impurity, and indecency; idolatry and sorcery; quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party intrigues, and jealousies; drinking bouts, orgies, and the like." (Gal. 5:20-21). Some of these could be phrased in modern terminology as greed, pride, prejudice, self-will and hate.

What is the church doing about it? Not nearly enough, and sometimes it offers the wrong solution. We scold people and shout at them, "Stop hating; stop being prejudiced; stop being greedy." We try to pressure them and propagandize them and shame them and educate them into being different. We use change of pace, change of program, change of personnel. We keep

on making the same mistakes over and over again.

What is the answer? It is that which God gave to the world through Jesus Christ almost two thousand years ago. "You must be born again." No manicuring of the personality will do it; no self-improvement program. No clipping of a theological hangnail here and there. No mere increase of knowledge—we are already the most knowledgeable people on the face of the globe.

Christ began His ministry by calling for repentance. He challenged people to make an all-out break with their past. He called them to a radical change in depth. He never dealt with the outer fringes of people's problems, but went to the very heart of the trouble. He clearly indicated that it was not what a man could do for himself, but what God could and would do for and with him if he would turn his life over completely to God.

This approach was validated and justified by the fact that it worked. Those who responded did become changed and did enter into a new way of life. Down the centuries this validation in experience has continued. Yet there are those in the church who continue to be offended at this whole approach, and who place no confidence in it; who search far and wide for alternatives, most of which have long since proven to be futile.

We question whether church history can offer any examples of church renewal, of a recapturing of vital religion and a turning again to God, which has not involved a reemphasis upon the New Testament concept of sin and salvation, of Christ's mission, of God's nature and kingdom.

In a day when human efforts and man-made schemes are proving themselves to be inadequate, we need to hold up the mercy and grace and power of God as the answer to man's predicament. This needs to be offered, not in tentative, timid or nebulous form, but with the force of dynamic conviction. It needs to be pressed home with a newfound urgency and with evangelistic zeal.

Something to Think About

"Evangelism is the presenting of Jesus Christ so that, by the power of the Holy Spirit, men shall come to put their trust in God through Him, to accept Him as their Savior from the guilt and power of sin, to serve Him in the fellowship of the church and to follow Him in the vocations of the common life."

ARCHBISHOP WILLIAM TEMPLE

N. C. Conference Launches Campaign For Camps

During the latter half of September the North Carolina Conference will go into the active solicitation phase of its campaign to meet emergency needs at its camps. These camps are Don-Lee, Chestnut Ridge, Rockfish, and Kerr Lake. In each district, a crusade chairman is working with the district superintendent, the district lay leader and district director of camping in setting up advance gift dinners and in the general solicitation campaign.

The advance gifts dinner for the Goldsboro District is scheduled for Thursday, Sept. 21 at Pine Forest Methodist Church near Goldsboro. Representatives from all of the churches of the district are expected to attend this dinner meeting which is set for 7 p.m. Among those spearheading the drive are the Rev. Leon Russell, district superintendent; Elbert A. Ward, Goldsboro, district lay leader; and Rev. P. D. Midgette III, pastor of the Four Oaks Charge, who is director of camping. Funds raised in the Goldsboro District will be applied to meet emergency needs at Camp Don-Lee.

A second advance gifts dinner, that for the Rocky Mount District, will take place at Overton's Restaurant, Rocky Mount, Sept. 25 at 7 p.m. Camp Kerr Lake is to be the beneficiary of donations from this district. Sharing leadership in the promotion campaign will be the district superintendent, Rev. Jack Page; Willis Marshall, of Tarboro, district lay leader; and Rev. Reginald Ponder, pastor of Englewood Church, Rocky Mount, who is district director of camping.

Overall leadership for the crusade is being furnished by the Conference Board of Education of which Dr. C. P. Morris is executive secretary, and the Conference Board of Lay Activities, with Roy Turnage, conference lay leader, as chairman. Emergency needs of the four camps is estimated at \$300,000. The fund-raising drive was authorized by the annual conference at its session held in Goldsboro last June.

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What Pastors Are Saying in Church Bulletins

THE NEED FOR LOVE

From birth to old age we need to love and be loved. Throughout our lives, our health and our happiness will depend on our ability to do so. To either love or to allow ourselves to be loved is not enough, we must do both. When we cannot satisfy our total need for love, we will without fail suffer and react with many familiar psychological symptoms, from mild discomfort through anxiety and depression to complete withdrawal from the world around us.

Equal in importance to the need for love is the need to feel that we are worthwhile both to ourselves and to others. Although the two needs are separate, a person who loves and is loved will usually feel that he is a worthwhile person, and one who is worthwhile is usually someone who is loved and who can give love in return.

It is believed to be one of the major problems of today that so many parents confuse love with permissiveness. They seem to feel that by saying, "No," to a child they are running the risk of losing his love and affection for them. Just the opposite is true. Setting high standards for children to live up to, and insisting that they do live up to them, shows the child that we love him. It also increases his sense of being a worthwhile and responsible person to himself and to others.

G. R. MCKENZIE, JR.
Westminster Church, Kinston



MADE OF TWO PARTS

Wallace Fridy, writes that each of us is made up of two parts. What we are and what we may become. Our greatest concern in living is not so much what we are now, but rather what we may become in the future.

There is an uncompleted hotel in the mountains of western North Carolina. It was planned on a magnificent scale. A road seven miles up a steep mountain was built; the frame was constructed; fixtures for heating and bathing were carried up; the grounds were terraced and shrubbery planted. But for what? Nothing but ruin and disintegration, as it was never completed. No top was put on.

Many a life is like that, only half living. There are all the rich capacities of mind and soul with which we are endowed, unused, silent, unproductive. Have you ever felt that way about some person whom you have met—planned on a grand scale with unlimited possibilities and yet never getting beyond the actuality of today?

We find Jesus constantly looking into the faces of people whom He knew had resources which were silent and unfruitful. One of the greatest parts of his ministry was spent in dealing with men like this. He seemed to have the ability to look beyond the mere exterior of a person and bring forth the best that was within.

To change the actual "thou art" into the ideal "thou shalt be" is the high function of Jesus Christ. He did it for Simon

Peter and has been doing it for men ever since.

BEN F. STAMEY
Clemmons-Harmony Grove
Charge, Clemmons



STILL DOUBT IT?

In these days of violence and unrest there are certain ancient truths being demonstrated, negatively, in which many have largely lost confidence. We live in a day when busy secularists have been willing to leave the ideological world up to others as impractical, theoretical, irrelevant. The smoking ruins of Detroit, Newark and Cambridge ought to painfully remind us that the idea is more powerful than the sword, and that it makes a tremendous difference what people think.

Another ancient truth being honored "in the breach" these days is the importance of the individual. We see demonstrated daily the impotence of vast social machines when faced by irresponsible and inflammatory individuals. If personal character fails in America there just aren't enough policemen or locks to protect people and property.

What is the point? It is the age old Christian truth that *every* individual is a child of God and an object of His love, a rightful concern of every other Christian. That Christian love operative in daily life is the only ultimate answer, not because it keeps people docile in their misery but lifts them out of it to maturity in Christ. You'd better believe it!

MITCHELL FAULKNER
First Church, Lexington



DO NOT LOSE HOPE

Millions of people, self-victimized through their mismanagement of life and not having personal knowledge of the spiritual laws of life, have largely abandoned faith in their ability to make life work. Some have resorted to the use of stupefying drugs and deceiving alcohol in the hope of finding some escape, but to no satisfying avail. For, having lost faith in themselves, they do not have vital faith in life itself. Having been disappointed with themselves so many times, they have become cynical. They go down under the accumulated pressures, when all the time an intelligent faith stands ready to help them.

The great souls of the race have not lived protected and sheltered lives, but have experienced all the blows that have fallen upon the rest of us. However, they discovered resources which enabled them to turn disaster into victory. There are more forces fighting to maintain our integrated well-being than there are disease germs seeking to undermine our good health. Otherwise, the human race would have become extinct long ago. Basically, the universe is friendly. The forces which strive in our behalf are more powerful than those which contend against us. "The stars in their courses fought against Sisera."

C. B. BARCLIFT
Hay Street, Fayetteville

Methodism and the Small Church

By M. WILSON NESBITT

THE QUESTION IS NOT "What will Methodism do with the small church?" but "What will Methodism do in and through the church with small member-

A news columnist reported that when Mr. Richard Goodwin resigned from the White House staff (in the summer of 1965), he spoke of the federal structure and the necessity to reshape the historical relationships which do not ignore the traditional boundaries of city, state and nation. Specifically he said, "We are not wise enough to solve them (the problems) from the top, nor are there resources enough to solve them from the bottom." How true for the church as well as the state.

Our question can be answered only by a joint enterprise in which the membership of the small church and the general church unite their resources and wisdom to make effective the total witness of our Christian faith.

Recent attention given to the small church has resulted in a variety of attitudes and suggested procedures. A serious consideration of settings in which these churches are found indicates that there is no one solution to what may be called "the problem of the small church." That which is most likely to succeed in one community may be that which is most likely to fail in another. This suggests that we consider seriously an overall policy, adopting some long range goals and endeavoring to develop patterns of operation based on conditions found in the separate settings.

Specifically, our task is one of Christian involvement and commitment on the part of churchmen at all levels—bishops, general boards, seminaries, colleges, executive secretaries, district superintendents, pastors and laymen. The existing organizational pattern of Methodism can be used effectively to strengthen the relationship between the church "at large" and the church "small." This two-way relationship can be greatly enhanced through a serious consideration of five of the basic facts necessary in planning for the future of the "small" church.

STRENGTHENING CONNECTIONAL TIES

Methodism's connectionalism was set in motion for the benefit of the local church. At times it has appeared to be dictatorial; however, it has assured the small church of a support and broad relationship that would not have been possible otherwise. It is unfortunate that today the small church does not see connectionalism as an ally, but rather as an outside force that predetermines policy and program, and thwarts local initiative and creative growth. The small church often has no sense of belonging and feels far removed and lonely. It is beset by its own smallness, using this as an excuse for its failure to grow in depth.

A two-way relationship must be based on confidence. The small church must understand that the organizational structure of

The Methodist Church is designed to assist rather than hurt or hinder spiritual growth and witness. At the same moment, the small church must be assured that it can depend upon fair and equitable procedures. To cite one area, small churches that have been moved from charge to charge become very unhappy about their supposed equity in parsonages.

The "small" church, to be part of the church "at large," must understand the church's mission. Herein is part of the challenge to those responsible for strengthening the connectional bond.

CO-OPERATIVE EFFORTS

The witness of even the smallest group is no longer parochial, but rather worldwide. To be effective, the witness must be given in a setting of unity and strength. A uniting of energies does not necessarily denote organic consolidation; however, it indicates that churches have joined forces with others to do together that which can not be done separately.

All leaders, lay and clergy, must understand that the co-operative approach is a philosophy rather than an organization and that it is a vision rather than a panacea. Such programs as the group ministry, the enlarged charge, the larger parish, etc., are not automatic cures, but are patterns of operation which offer all churches, large and small, an opportunity to strengthen their forces. Voluntarily, and in the spirit of Christian brotherhood, co-operative endeavors develop naturally. They cannot be established by decree or legislation. Co-operation begins when churches recognize they are not in competition with each other; that their witness can be effective only as there is unity, and that the combined strength of all is essential in the midst of a secular society.

It is with our own denomination that co-operation begins; however, this is not the end, for much depends on our readiness to join in ecumenical enterprises and to participate with service agencies in community activities.

Co-operation does entail devotion to the work of the Kingdom which demands the spending of self, as individuals and as congregations. There should be consolidations, mergers, and relocations, but never a withdrawal of the church from the people.

RECOGNIZING THE SMALL CHURCH FOR ITS POTENTIAL

Sheer numbers force us to recognize the significance of the small church. For example, in North Carolina 63% of the Methodist churches have less than 200 members. In West Virginia 86% of the churches have less than 200. Studies show that the average church school attendance

in these churches will vary from 35 to 125.

Significant is the fact that the small church has "built in" characteristics that are most desirable for Christian education, growth, and fellowship. Any approach must plan to utilize these small groups, maintaining their dignity and integrity, and recognizing that the characteristics of rugged independence and stubborn resistance can be assets rather than liabilities.

More significant is the necessity for the "small church" to recognize that in the midst of a rapidly changing culture (community structure, population, economics, etc.) it must hear the cry of the masses, must make a witness of its faith, and must minister to the total needs of the people. If the "small" church witnesses not, who then will witness for it?

A SIMPLE CONSISTENT AND CONTINUING PROGRAM

Most frustrating is an apparently ever-changing program of emphasis on the part of the general church and an increasing resistance on the part of the local congregation to accept change. To develop an adequate program the following must be considered:

A. A Christian concept of "parish" which is "inclusive." No family is deprived of pastoral oversight and congregational participation. A complete knowledge of geographical, economic and cultural conditions, coupled with an understanding of the church's mission, are determining factors in establishing parish boundaries.

B. A schedule of activities which becomes an asset rather than a liability to both leaders and participants.

C. An intensive educational process which takes place through preaching, worship, church school, official board meeting, etc. Basic themes should be centered in the Christian interpretation of life: its meaning and mission.

D. An organization which is designed to

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be the means to the end and not the end itself, a simple pattern of operation which can be employed with imagination.

QUALIFIED LEADERS

Qualified leadership is definitely the key to the fulfillment of Methodism's task in the small church. Without qualified leaders there is little that can be done! Qualified is used advisedly, denoting competence: spiritually, educationally, culturally, and physically. For the church this calls for:

A. Recruitment of men and families ready and willing to accept the challenge in areas of declining population and poverty.

B. Education and training both in seminaries and in service training programs on a continuing basis. Ministers need: a sound theological background, knowledge of the culture and community, training to serve as members of a multiple staff ministry, and ability to train leaders.

C. Full support by the annual conference and other church agencies. Ministers should be assigned to serve "small" churches for an indefinite term. They should be assured that full moral support will be given them, that their status in the conference will not be impaired, that their salaries will be adequate, and that the structural arrangement of the pastoral charges will offer challenging opportunities.

Emphasis on a wholly dedicated and fully prepared leadership cannot be too great, for this is the major factor that gives strength, unity, and significance, not only to the other factors but also relevance to the total witness of the church.

These factors are by no means exhaustive. Each, more fully developed than this brief statement permits, provides a working basis for Methodism to discover what, in and through the small church, it can do. Not by enthronement nor by abandonment, but through involvement and commitment, the small church, as a member of Methodism's family, must also witness.

(Editor's Note: This informative article deals with a problem faced by every annual conference and virtually every district in The Methodist Church, the problem of the small congregation. The author, well qualified to write in this field, is associate professor at the Duke University Divinity School, Durham, N. C., and director of the school's program in work with the rural church. Dr. Nesbitt's article first appeared in the "Methodist Rural Fellowship Bulletin" and is used with permission.)

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FIRST SEA DUTY IS 'BACK HOME'

Assignment to the USS Markab for his first sea duty had more than the usual significance for Navy Chaplain (Lt.) William E. Berry.

Eleven years ago, as a storekeeper first class, he had helped decommission the vessel. Berry was a Navy enlisted man from 1947 to 1957 and began studying for the ministry only seven months after his discharge. The ship is now deployed in the Western Pacific.



N. C. LAYMEN'S RETREAT LEADERS

Leaders for the N. C. Annual Conference Laymen's Retreat which met at Methodist College Aug. 26-27 are, from left: Roy H. Turnage, Conference Lay Leader; Robert H. Gibbons, Director of the Spiritual Life Youth Movement of the Southeastern Jurisdictional Council, song leader; Dr. James W. Sells, Executive Secretary of the Southeastern Jurisdictional Council, inspirational speaker; Robert R. Allen, Fayetteville District Lay Leader; and the Rev. Alvin B. Weston of the Southeastern Jurisdictional Communications Council, also one of the inspirational speakers. Over 375 laymen committed themselves at the closing session to be the leaven for "taking" the North Carolina Conference for Christian stewardship. The Burlington District led in attendance with Raleigh, Goldsboro and New Bern districts in close pursuit. Two churches—Graham, First, and Piney Grove, Siler City—tied for local honors.

PHOTO—CHARLES MCADAMS

Major Change Proposed By Duke Divinity School

No more B.D. degrees at Duke? That will be the case if a proposed major revision of the curriculum of the Duke Divinity School goes through. A faculty curriculum committee headed by Dr. McMurtry S. Richey, has recommended the degree name-change from Bachelor of Divinity to Master of Divinity (M.Div.). However, approval of the general faculty and of the university's board of trustees must first be secured. The move is in line with recommendations of the American Association of Theological Schools and of the Association of Methodist Schools.

The purpose of the revision, Dr. Richey said, is to broaden the base of the program to meet the needs of increasingly diverse and varied types of ministry. However, the program will retain much of the "core curriculum" of former years.

Three types of programs are to be offered, if final approval is achieved. Program I will be fairly close to the present curriculum pattern, with more opportunity for supervised field education, and experience in clinical, laboratory and internship work. Closer relationship between student and faculty is anticipated. More emphasis will be placed on contemporary thought.

Program II—the Divinity School "honors program"—goes farther in principles of curricular freedom and advanced study. It will offer more chance for individual

study, with some "reading out courses," in which only the passing of the examination is required for credit.

Program III is "a radically new departure in independent study and tutorial guidance," with only 5 per cent of the students expected to qualify. It will have no formal course requirements, and is a wide-open independent study plan designed to attract theological students of superior ability, strong personal motivation, and the highest standards of scholarship. The student will be free to choose classes, lectures, or other formal instruction. He will be guided by a faculty committee of three members whose chairman will be his tutor.

Students who already have one or more years in the divinity school may stay in the old curriculum if they wish, while first year students will undertake one of the new programs with choice depending on interests and qualifications. First year students will find admission requirements difficult. They must have a B average for college, and a special faculty committee will review the record of each. Also a personal interview is expected prior to registration.

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New Day Reflections

By GEORGE M. SCHREYER

"To Enable Rather Than Control"

The reason the New Day in Christian Education and its new adult curriculum has been accepted so wholeheartedly by so many Methodists, and rejected so vehemently by so few, is found in the acceptance or rejection of two principles: the one principle proclaims that the purpose of Christian education is "to make able," while the second proclaims that the aim of true Christian education is "to control."

The Methodist Church, exemplified through its New Day adventure, has made its choice between these two conflicting principles. The General Board of Education is speaking for The Methodist Church through the "Foundation Studies in Christian Faith." The philosophy that undergirds the Foundation Studies is dedicated to the concept of aiding, empowering, and enabling persons "to be growing Christians," and is oriented toward the perfection of the Christian in Jesus Christ, our Lord. It is obvious by what is being said in the explanation of the New Day, and the first quarter of the Foundation Studies, that the interest is not "to control" nor to set up rigid patterns of propositional statements or easy answers for Methodists. The idea has been rejected, that the best way to God and truth is through the authoritarianism and dogmatism of another, be that person an editor, a curriculum writer, a church school teacher or a minister. The "International Lesson Series" with its new format and emphasis exemplifies the "enabling" approach to Christian education. Each "International Lesson" session starts with a contemporary concern, a question or problem embedded in contemporary life. After the concern has been identified and discussed, then the Biblical material is considered for its answers, approach, and true value. After the Scripture has spoken, the large question is raised as to what will we do about it? So there is no escape from the contemporaneity of Biblical thought, if the "International Lesson Series" is used as intended. Also, a wider base is encouraged by the General Board of Education through extra readings given for each session. This is for deeper and wider insight into the historical and persistent concerns that plague every human person who lives in these hard times.

So the New Day with its new adult curriculum has rejected the temptation to substitute a new dogma for any authoritarian pattern of the past. It has accepted and

injected into Christian education a spirit which is Biblical and contemporaneous in nature, which permits exploration, and is committed to a process which is intended to make foundations clearer and growth more advancing in a more effective educational ministry. In the new adult curriculum with its abundance of resources, all necessary for a Christian focus, we Methodists find ourselves in the midst of openness, freedom, and encouragement to dialogue and share together in love, creating a process of education which makes persons more able to grow, adjust, and become more nurtured in God's larger reality.

Why has the New Day chosen the "enabling principle" rather than the "controlling principle?" Because Christian faith is virile only in a person who is able to discern for himself what is holy and what is profane. A transplanted faith, if it is possible at all, avails little. To attempt to control one's thought and one's faith is more than some Christian educationalists wish to tackle, because who has the right questions and answers? No finite mind can comprehend all of God. At man's best he falls short of the glory of God, so says Paul to the Romans. All mankind shares in hollow assumptions, smug hypocrisy and error. Man differs from his brother in the forms and symbols which depict the reality of God. Since man has so many shortcomings, is it not wise for our New Day to stress an educational process which is heuristic, Biblical, and empirical in nature, so we may not lapse into individual and institutional stereotypes, but be supported and made able to be and to make decisions which reflect a growing Christian faith, life, community, and mission?

The authoritativeness of this enabling process of the New Day has bothered a few persons. Personally, I cannot see where the New Day has rejected Christian authority, but has placed Christian education in a position where authority can be truly realized. How real can the "love of God" be to man outside his being and function? Can God be real if man is not permitted to react with his deepest feelings and highest judgment? To force upon man Christian beliefs through rigid creedal forms, often expressed in vague and confusing terms, seems to me, to force truth and God into less authentic possibilities, for education has really ceased and the corrective and interpretative forces have been eliminated. To eliminate differences, and to force conformity, is to invalidate the process of Christian education. The New Day, as I see it, is saying openly and frankly that Christian education is an enabling process of relationships and dialogue between persons and their God, maintaining a way of life which is vital, honest, and which is always open to search for new life under God's guidance, which enables man "to be man" as God intended.

FOUR NEEDS FOR GRACE

By ERMAN BRADLEY

Four occasions in which man especially needs Grace are where: (a) God says, "Yes."; (b) God says, "No!"; (c) God says, "Wait!"; and (d) God says, "Come home!"

Unless Grace is in the heart of a man, receiving a "yes" from God can lead to pride. It has been well said that times change, but human nature remains the same through the ages. The writer of the proverb perceived that "Pride goeth before destruction and a haughty spirit before a fall." He observed in human nature what we all have seen duplicated in these modern times.

God's "yes" is kept in perspective by a genuine spirit of humility and thankfulness which are parts of the definition of Grace. These essential ingredients in the heart of a man were the wellspring of the testimony, "While we were yet sinners, Christ died for us."

Secondly, we need Grace when God says, "No!" Sometimes there is no place in a man's prayer or expectations for a no from God. Such prayers are never ended with "Thy will be done on earth as it is in heaven."

Ralph Waldo Emerson said, "I like the sayers of 'no' better than the sayers of 'yes'." Consider for a moment the thought that your life has been effected more by those who were compelled by love to say "no" than by those who said, "yes." Giving undirected freedom amounts to rejection and it says, "I do not care what happens to you." This was vividly pointed out at Duke Hospital as a doctor related a case history of a psychiatric outpatient. The patient (a young girl) had declared, "My grandmother doesn't love me. She lets me mess up the kitchen."

Thirdly, we need Grace to receive God's answer of, "Wait." In a fast moving age we want answers and conclusions *right now*. Many are guilty of "doorbell prayers." They want to push the button and hear the bell. More often prayer is like a mail order. One takes time to fill out an order then allows time for it to reach its destination, then is usually willing to receive an answer such as: "Temporarily Out of Stock," or "New Model Being Sent."

We like to be around persons whose patience is finely tuned. They make such good companions because individual differences are rarely accentuated. Such persons are said to be graceful.

Finally, we need Grace when God says, "Come Home!" The Bible says, "It is appointed for a man once to die and after that the judgment." All are going to die, but none of us wants to go on the next load. None of us wants his loved ones on the next load. We need Grace to see that life is precious to God. His "Come Home!" does not mean an end to life but a real beginning.

I can imagine that the other side of death is like a grand homecoming. As Christians we believe in both resurrection and reunion. Those who have gone on are waiting for us. There is a void when one says goodbye to a loved one, but that void

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disappears eternally when one reaches heaven. "Goodbye" here becomes "Hello" there. Grace, or better said, love in action brings an assurance that the world cannot give nor take away. As the Good Shepherd enfolds one into an eternal flock, the Comforter enfolds loved ones in His Comfort.

"And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of Grace and truth." Grace is a highway on which we travel to Him and through Grace we find Him all along the way.

Why I Entered The Ministry

A person cannot tell in just a few words why he entered the ministry. No doubt, he himself does not know all the reasons why he wants to be a minister. There are many factors to play in a decision for the ministry: background, past experiences, personality; all these are interwoven and come to bear on a decision for the ministry.

A person like myself sees in the ministry a challenge and an opportunity to be with people in all phases of life and to be a counselor, a minister, a representative of God's love and concern for those in need of spiritual strength and comfort. I see a chance to help people grow toward maturity, toward understanding themselves, toward being truly personal as Christ was fully personal. There is no profession like the ministry which reaches at the depths of a man's very being in order to give him meaning for living. No profession can give a man hope for living after he has lost his wife like the ministry can. No profession can give youth a sense of conviction and a desire to be a responsible Christian like the ministry can. No profession can reach out with delicate hands to turn hate into love like the ministry can. The Christian ministry touches the heart beat of the people; it lives where they live; it suffers when they suffer; and it rejoices at the sight of a new-born babe and the life-giving force instilled by God in that babe.

This is why I chose the ministry.

DOUG CAMP

EDITOR'S NOTE: Mr. Camp served five weeks at Andrews as a student assistant. Reprinted from The Methodist Messenger.

♦ ♦ ♦

HOME COMING

Homecoming will be observed at Oak Hill Methodist Church, Route 5, Morganton, N. C. on Sunday, Sept. 17. The minister, Neil E. Smith, will bring the message of the morning at 11 a.m. The homecoming meal will be at 12:30 p.m. and the afternoon will be given to formal fellowship and conversation among old friends. All former members, parsonage families, and friends of the church are invited to share in the day.

♦ ♦ ♦

Never does the human soul appear so strong and noble as when it foregoes revenge, and dares to forgive an injury.

—Edwin Hubbell Chaplin

Methodists in Action

Good Samaritans, Modern Style

It happened in North Carolina. It happened to a man who lived alone and was fighting a losing battle against alcoholism. One day the terror of a paralyzing stroke came down upon him and left him immobile on one side.

Arrangements were made and he was entered into Dorothea Dix Hospital at Raleigh. He left behind him the only kind of house a person in those circumstances can leave—dirty, disheveled and smelly. The Methodist Men of the local church heard about it all, and they went into action. If they had ever been a "meet and eat" club, they ceased to be so now.

Some of them went in and started the job of making the house habitable and attractive. In commenting on their action, one of them said: "We thought if he could come back to a clean house it would show him there were people who still cared, and would help him."

He continued, "When we went down the first night you couldn't walk through the house without stepping on something, the floor was so cluttered. I would say that we put in approximately one hundred and fifty man hours. First we went through and picked up the dirty clothes and other things that were scattered over the floor. Then we swept several times getting the loose dirt out. . . . After we got it swept out we started painting. We painted four rooms, using five gallons of paint. We dusted the furniture, mopped the floors, washed the dishes, cleaned the cabinets, stove, refrigerator, bathroom fixtures, had some plumbing done, and the water turned on. We bought and installed a commode. . . . We also washed windows and installed screens."

What else? This Methodist Men's group then bought material and had two of the ladies make curtains. They took all the dirty clothes to a washerette and laun-

dered them. Then they spent a day ironing. Finally, they took the mattress out, beat the dirt out of it and vacuumed it. After that they vacuumed the whole house.

One of them said, "We hope and pray that what we have done will help this man." It surely did, I'm sure—and a lot of other people besides.

★

Stop Talking, Start Doing

Here is the story of what one man, one church, and the Lord did to help a much needed group of people in our society. It all began about a year ago when God laid it upon the heart of that man to see if he could do something to help alcoholism. A church offered its facilities and agreed to contribute to expenses.

At first he announced meetings at the church, but this didn't work out. The man found out that an alcoholic has a fear of the church. So this man—we'll call him Paul—rented a building away from the church. He placed an ad in the local paper telling about the time and place of meeting and stating that it was for alcoholics or for any unchurched person.


Paul says, "My telephone began to ring asking for information about the class. I spoke to several ministers getting them to announce it in church. The radio station put it on the air. Things began to happen. A furniture store donated chairs and a fan. A church gave song books and some more chairs.

Paul continues, "The Lord really blessed us. I had three members to start with. It started to grow." He now has 18 to 25 attending each meeting, and a number have been led back to active participation in a church of their choice. Paul says, "We get new ones in, and we lose a few by them returning to their church."

"An alcoholic is a very frightened person," Paul asserts. "He is afraid of life and society without alcohol. But if you prove to him that you love him, he starts to lose this fear. He feels like somebody really does care."

Somebody cared enough to give some time, to spend some money, to become personally involved in the heartache and tragedy of some broken lives. Here is where an inch of action is worth a mile of talk. Maybe all of us should stop talking so much and start doing more.

Under this heading, Methodists in Action, we propose to carry the story of what Methodists in North Carolina are actually doing to witness to Christ and carry out His commandments. If you know of individuals or of a church which is rendering some unusual, some special service, please send us the story, or write and tell us about it, and we'll get the story. O. K.? Thanks for your cooperation.

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► Among Our Colleges ◀

BREVARD CONSTRUCTS CAFETERIA

Construction began this week on a new \$347,515 cafeteria at Brevard College. It will be named in honor of A. G. Myers of Gastonia, a textile executive and benefactor of the college. The cafeteria, which will seat 500 students, will have a faculty dining room and several smaller dining rooms for group meetings.

The present cafeteria, located in the basement of the Dunham Fine Arts Center, will be renovated to provide additional space for the music department and a major expansion of facilities for the art department.

♦

METHODIST SCHOLARSHIPS AWARDED TO FIVE AT WESLEYAN

National Methodist Scholarships have been awarded to five N. C. Wesleyan students by the Board of Education of The Methodist Church.

The recipients are Clair F. Anderson, a senior from Richmond, Va.; Bonnie Elaine Cullom, junior, Roanoke Rapids; Henry D. Lea, junior, Creedmore; James L. Polley, junior, Alexandria, Va., and the Rev. Jerry T. Smith, senior, Hobgood.

♦

GOLDEN TO BE FINCH LECTURER

Harry Golden, controversial North Carolina author, is scheduled to appear as the Finch Lecturer Oct. 11-12 on the High Point College campus. A resident of Charlotte, he is published of *The Carolina Israelite*.

Other High Point assembly guests will be the American Choreographers, who will appear Oct. 4; Yass Hakoshima, pantomime artist, will be on campus, Oct. 18, and Helen and Ray Gordon, a folk singing duo, scheduled for the Nov. 8 assembly program.

♦

GC ANNOUNCES ARTISTS FOR CONCERT-LECTURE SERIES

The 1967-68 Concert-Lecture Series at Greensboro College will open Monday evening, Oct. 16, with a program by Alicia de Larrocha, brilliant Spanish pianist.

The second event of the series will be the appearance of Emlyn Williams, the Welch-born star, in his widely praised performance as "Dylan Thomas Growing Up," on Jan. 10.

Addis and Crofut, folk instrumentalists and singers, will conclude the GC series with a performance on Monday evening, April 15.

♦

WESLEYAN CLASSES BEGIN ON MONDAY

Two hundred new students are completing a week-long orientation program at N. C. Wesleyan College. They will be joined today by 475 returning upperclassmen, and all registration will be completed Friday. Classes will begin on Sept. 18.

DUKE STUDENTS AWARDED METHODIST SCHOLARSHIPS

Four Duke University freshmen have been awarded Methodist scholarships by the Board of Education of The Methodist Church.

The scholarships, valued at \$500 for tuition and fees, go to Pamela Kay Henderson, of Mineral, Va.; Nicholas S. Daily of Coldwater, Kans.; Charles H. Montgomery of Spartanburg, S. C.; and Kenneth E. Larsen of Graham.

The awards are part of The Methodist Church's annual program which since 1945 has given 8,000 worthy students the opportunity for a college education. Support for the program comes from the church-wide offering on Methodist Student Day in June.

♦ ♦ ♦

LETTERS TO THE EDITOR

★

To the Editor:

It was my high privilege to speak four times at the recent Pastors' Conference on Evangelism of the North Carolina Conference, August 29-30, in Fayetteville, on the beautiful and expanding campus of Methodist College.

Howard McLamb, Paul Browning, A. P. Hill, and others had planned exceedingly well for this Conference. There was a genuine warmth of spirit manifested among the ministers. There was a zeal and eagerness to learn and to share in the great cause of evangelism. The contagion of these two qualities made me glad that I was there, and further explained the significant progress which is being made in the North Carolina Annual Conference.

WILSON O. WELDON
Editor, *The Upper Room*
Nashville, Tenn.

★

Dear Dr. Stokes and N. C. Friends:

Again I want to thank you for the N. C. CHRISTIAN ADVOCATE being sent to us in Brazil. As I read of the happenings in North Carolina and the work of the Lord there, as well as news about friends and the excellent mission coverage, I thank God for the ADVOCATE.

We left the U.S.A. on July 23, and after stopping off in Peru to visit the city of Lima, some of the Incan ruins, and see the work of the Methodist Church there in Peru, we arrived in Rio de Janeiro on July 26, to be greeted by friends from the city and from the orphanage where we served for four years. We are now settled in our ninth floor parsonage near Copacabana beach where we're serving the churches of Copacabana, Ipanema, and still have the work of helping start a new church on Governor's Island (the site of Rio de Janeiro's International Airport). The total membership of the two churches that we serve is a little over 150, and both meet in

borrowed buildings. Copacabana Church meets in the Union (English speaking) church with services at 5 and 6 each Sunday afternoon, and the Ipanema Church meets in a borrowed school building which we have the use of all day Sunday.

The possibilities and problems of the 600,000 people crammed in a small section between the ocean and mountains, living in 10 and 12 story apartments in what they say is the most densely populated place in the world, stagger the imagination. Rio de Janeiro has nearly 4,000,000 inhabitants, and in our part of the city we have a mixture of all of the urban problems plus those you find in N. C. beach community during the summer.

Thanks to gifts from the Western N. C. Annual Conference we almost have our lot (lack only clearing red tape) for the church in Copacabana, and I'm finding in both churches excellent leadership. With less than a dozen churches (from Roman Catholic to storefront Pentecostal churches) serving this vast community, our churches have the opportunity to truly be God's mission in a pagan world.

Brazil is celebrating its 100th anniversary of Methodism this year. And as we enter the second century of the Methodist Church's witness here in Brazil, pray that here in the city, in Copacabana, Rio de Janeiro, God will use His Methodist Church to witness to His pardon, peace, and power, and show the people here that the Good News of God's redeeming presence in the midst of the city's problems is a reality.

May God continue to bless and use you in His mission there,

Sincerely yours,

GEORGE AND JUNE MEGILL
C.P. 33, ZC-37, Agência Atlântica
Rio de Janeiro, Gb., Brazil

Alamance Workers' School Set

The Alamance County Christian Workers' School will be held at First Methodist Church, Graham, Sept. 24-26, from 7:30 to 9:30 p.m.

The courses and instructors are:

The Christian Response to the Technical and Social Revolution—Rev. R. A. Beauchamp;

The Work and The Purpose of the Commission on Missions—Rev. A. F. Fisher; Understanding the Bible—Dr. Kenneth Taylor;

The Christian Family and Modern Life—Rev. R. T. Commander;

Youth and Theological Perspectives—Dr. James I. Warren;

The Work of the Commission on Education—Rev. R. L. Bame.

All Methodists in Alamance County are urged to attend.

♦ ♦ ♦

A MAN'S EXPENSE ACCOUNT

Three thousand for my brand-new car

Five thousand for a piece of sod;

Ten thousand to begin a house;

And a dollar, I gave to God.

A tidy sum, to entertain

My friends in pointless chatter;

And when the world goes crazy mad,

I ask, "Lord, what's the matter?"

—The Iowa Churchman

ON A WIDE CIRCUIT

By W. W. REID

People Are Involved in the Fate Of the City

"The fate of the urban poor and the urban Negro is bound up with the fate of the city—and the city is in grave trouble," notes Secretary John W. Gardner, of the U.S. Department of Health, Education and Welfare. And he continues:

"Some of the city's troubles are physical—transportation, water and sewage, pollution, slum dwellings, lack of open space, and so on. But the most menacing ills of the city are at bottom not physical but social. One could recite the familiar list of specific social ills—crime, poverty, segregation. . . . But beneath and behind all these we are faced with problems of social organization, of governance, of politics in the Aristotelian sense of the word. . . ."

Many studies have been made in recent years of the effect of *people* in the shaping of the social-economic conditions that make for the good or the evil in a city—and also the contribution of city conditions to the *people* who live and work there—especially what the city does to the generations that follow the first settlers of any given family or ethnic group. Economic conditions perhaps usually move a family or an individual to work and live in a city—conditions that cause one to leave a rural area for a job in industry, or to leave a foreign land as a refugee, or to seek more rewarding employment. But the crowding into the city creates new problems there, and many of the hopeful find themselves inescapably restricted in work, in housing, in ability to achieve the good life they had envisioned. It becomes for many a vicious and ghettoed existence.

A study by the Welfare Administration in Sacramento, California—not too unlike many other proud and generally prosperous American cities—indicated the relationship between economic and social wrong and the slum areas that had grown up in a few decades. Which is *cause* and which is *effect* seems quite clear. It was found that the so-called "blighted area"—the area officials considered to have sub-standard housing—covered 8% of the city's land area, but housed 20% of the population, and paid 12% of the city's taxes. But this crowded, poorly housed fifth of the people of the city required (and took) 51% of the total city budget allocated to police protection, 25% of the fire-protection budget, and 50% of the budget available for health services. Despite this disparity in costs and efforts, this area "produced" 26% of the total city's fires, 36% of its reported juvenile delinquency, 42% of its adult crime, and 76% of its serviced cases of tuberculosis.

Another agency study shows that in the cities those who "breed poverty"—for their own and succeeding generations—are the under-educated, the under-skilled, the under-motivated, and the under-employed. These are the men and women who drift—or are driven—into the sub-standard hous-



METHODIST YOUTH LEADERS

Mark Sheldon (left) of Monticello, Ill., re-elected chairman of the national Methodist Council on Youth Ministry, congratulated new members of the council, before the chapel of Pacific School of Religion in Berkeley, Calif. From left are Bob Huffman, Virginia, Ill.; Jean Boening, St. Paul, Minn.; Dean Neal, Tahleah, Okla., and Craig Nettleton, Proctor, Minn. Youth delegates, attending the National Conference of the Methodist Youth Fellowship Aug. 20-26, visited San Francisco's famed Haight-Ashbury section and Glide Urban Center in a "search and learn" mission. Next session of the conference will be in August, 1968, in Washington, D.C.

ing areas, the men and women who have little or no opportunity, or skill, or training to lift themselves out of the Slough of Despond—the city's ghetto, or slum, or delinquency-crime area.

The many and varied "welfare programs" of the nation, the states, and the more local communities (including the cities themselves) indicate modern society recognition of the causes of poverty and anti-social behavior—and their efforts to do something about it. The administrators of welfare programs can draw an impressive picture of what is being done, and show the millions of dollars given with seeming freedom to make life more bearable, conditions more wholesome in many cities. But they would be first to admit the limitations of their ministry and the need for a deeper spiritual motivation. "Man cannot be free and grow on charity."

The church is taking a new look at "ministry to the city" also. It realizes that *preaching* alone, or preaching plus liturgy and music and a smattering of what is called "religious education" cannot cope with conditions that have driven people into poverty, ill-health, and social regression. *The church and the government must work together* on a multi-faceted attack upon the deep background situations that produce these denials of what man can be—warpings of what God intended man to be.

That is why one should take courage and give wholehearted support to such wide and deep and varied church programs as are (unfortunately) somewhat hidden under labels of MUST I (Metropolitan Urban Service Training program) and

MUST II. These are well-conceived initial plans "for a mass assault by urban ministries on all fronts and according to the lay of the land." The program is not a utopia—but it is a comprehensive move by agencies that see the inter-relationships of all urban problems.

Crusade Scholars Number 100

The Methodist Church will sponsor 100 students from 26 countries in a program of international education during the 1967-68 academic year.

In a program begun in 1945, and called the Crusade Scholarship program, the students will attend colleges, universities, theological seminaries, hospitals and other institutions of higher learning in the United States and 17 other countries. This year's group includes 62 who are studying in the United States and Puerto Rico, 14 who are doing graduate study in 11 countries overseas, and 24 in an African undergraduate training program.

As in past years, the U.S. is represented by the most Crusade Scholars with 25; Rhodesia is second with 11, and Liberia and Japan each have seven.

Methodists give through two major channels to support the Crusade Scholarship program. 1. A major part of the receipts from the annual One Great Hour of Sharing offering taken in all Methodist congregations during Lent is allocated for the program. 2. The Woman's Division of the Methodist Board of Missions makes an annual appropriation for Crusade Scholarships.



Woman's Activities



W. N. C. Conference

Mrs. JOHN C. WRIGHT

CHRISTIAN VOCATIONS CONFERENCE

The Annual Christian Vocations Conference sponsored by the Woman's Society of Christian Service of the Southeastern Jurisdiction will be held at Scarritt College in Nashville, Tenn. on the weekend of Oct. 20-22.

The Woman's Society of the Central Jurisdiction and Scarritt College are cooperating in the project.

Each Conference in the Jurisdiction is invited to send two college students to the meeting. The purpose of the annual gathering is to present opportunities for service through the agencies of The Methodist Church with the emphasis on the Board of Missions. Qualifications for work, the benefits of such work and the need for personnel will be presented during the meeting.

Mrs. Clarence C. Cranford of Asheboro, secretary of Missionary Personnel of the SE Jurisdiction Woman's Society, is in charge of arrangements and of planning the program.

The Friday evening session will be an orientation period when Dr. D. D. Holt, president of Scarritt College, will bring greetings and the various types of work will be presented.

The Saturday morning program will feature a trip to Centenary Community Center in Nashville for the young collegians to observe social work in action. That afternoon there will be a panel discussion of church-related vocations. At the dinner hour several foreign students attending Scarritt College will tell of their experiences in Christian work.

The day will be concluded with a service of Holy Communion in the Chapel of The Upper Room, with Dr. Richard H. Bauer as leader. He is the executive secretary of the Interboard Committee on Christian Vocations of The Methodist Church.

Two young people from the Western North Carolina Conference will participate on the program. Miss Mary Hardin, church and community worker of the Lincolnton area, will describe the rural church at work. Larry Sink, who is now studying at Central Piedmont College and taking training at Charlotte Memorial Hospital as preparation to return to medical mission work in Algeria, will tell some of his experiences while on the mission field in Africa.

Two college students from this Conference will be chosen to represent Western North Carolina at the Christian Vocations Weekend.

MISS PATRICIA ROTHROCK ON FURLOUGH

Miss Patricia Rothrock, Methodist missionary to the Congo, is spending a well-earned furlough in the States.

She has agreed to speak at meetings of the Woman's Society or at Youth Meetings during the period from Sept. 20 through Oct. 15, according to Mrs. C. C. Herbert, Jr., secretary of Missionary Education and Service of the WNC Woman's Society.

Those who would like to have Miss Rothrock as guest speaker may contact her by writing to her c/o Mrs. I. R. Squires, 2207 N. Elm St., Greensboro, N. C.

The local group inviting her should take care of her travel expenses, says Mrs. Herbert.

UNITED NATIONS WORKSHOPS

"Southeast Asia and the United Nations," will be the theme of five United Nations Workshops to be presented in North Carolina in September. These are: District 6, Sept. 25 at Asheville at the Battery Park Hotel, Dr. Gaines Cook of Black Mountain, chairman; District 5, Sept. 26, in Charlotte at the Rankin Health Center on Blythe Blvd., sponsored by the League of Women Voters, Mrs. E. J. Cook and Mrs. J. L. Barach, chairmen; District 4, Sept. 27, in Thomasville, with Mrs. J. M. Badgett of Thomasville as chairman; Districts 3 and 4 will unite for a session on Sept. 27 in Raleigh at N. C. State University, and District 1 will meet on Sept. 29 in Murfreesboro at Chowan College.

The program at each workshop will begin at 10 a.m. with an address by Mrs. Robbins Strong, director of International Affairs of Church Women United and official observer at the United Nations. Her topic will be, "Peacekeeping in the United Nations: What's Happening?"

P. A. Nazareth of the Indian Consulate in New York City will be the luncheon speaker. His subject will be, "Economic Development of Southeast Asia: How Are People's Needs Being Met?"

A film, "Man of the Month: Ho Chi Minh," will be shown.

A state UN team, Mrs. Hugh Holcomb of Mt. Airy and Mrs. Roy N. Anderson of Raleigh, will participate on the workshop program. Mrs. Holcomb will speak on, "Exciting Happenings at the Church UN Center," and Mrs. Anderson, president of the N. C. Division of United Nations, will preside.

North Carolina women are asked to attend the workshop nearest their home.

N. C. Conference

Mrs. H. W. DOUB

All members of the North Carolina Conference Executive Committee are urged to attend the "spin-off" workshop to be held on Sept. 29, from 9:30 to 3:00 at Hayes Barton Methodist Church, Raleigh. Please note that the date in the July-August Methodists Woman was wrong. The program for this meeting will appear soon.

WORLD UNDERSTANDING WORKSHOP

(Background Information)

The first World Understanding Workshop to be held outside the United States met at the Mindolo Ecumenical Foundation, Kitwe, Zambia, Africa, from Sept. 2-10, 1966. It was the first overseas step in a process that began in 1955, when the then Department of Christian Social Relations, Woman's Division of Christian Service, brought to the United States for a year or more three women from India, Uruguay, and Japan. In 1964, 16 Americans were included on the workshop teams and World Understanding Workshops were held across the country.

The first World Understanding Team had suggested that the workshops ought to be made a "two-way experience" and an overseas workshop was authorized by the Woman's Division in 1965. It was logical that the first overseas workshop should be held in Africa because many women from Africa had been members of the teams coming to the United States. African team members suggested this themselves.

The Woman's Division invited 14 Americans and 28 Africans to attend the Africa Workshop. Later, United Church Women approached the Woman's Division about sending members of its Christian Causeways group to the workshop. The final number representing United Church Women was 10 Africans and 11 Americans.

United States participants from The Methodist Church traveled to Kitwe in three groups, each covering an area of Africa where The Methodist Church has close relationships and where it confronts different types of problems. These areas were to the Congo, North Africa, and Rhodesia. These journeys, with visits to mission stations, African churches and other Christian projects and United Nations work, provided important background for the workshops.

The major follow-up in the United States of this African Workshop will take place this fall and next spring, when local workshops are set in motion throughout the nation.

The North Carolina Conference Woman's Society of Christian Service is holding its "spin-off" workshop on Sept. 29, 9:30 to 3:30 at Hayes Barton Methodist Church, Raleigh.

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Presbyterian Minister To Be Convocation Preacher At Duke

The Convocation Preacher for the Christian Convocation and North Carolina Pastors' School at Duke University, Oct. 30-Nov. 1, will be the Rev. Dr. David H. C. Read, the minister of Madison Avenue Presbyterian Church in New York City.



DR. DAVID H. C. READ

Dr. Read will preach in Duke University Chapel on Monday and Tuesday nights of the Convocation and Pastors' School.

Dr. Read, a native of Scotland, has served pastorates in the Church of Scotland and was a British Army Chaplain and prisoner of war. Later he was the first Chaplain to the University of Edinburgh and Chaplain to Her Majesty the Queen in Scotland (1952).

Dr. Read was Warrack Lecturer on Preaching (1950-51) and has served as lecturer at the University of Edinburgh and Union Theological Seminary, New York. He was a leader in University Missions in Scotland and has been preacher on the National Radio Pulpit of NBC and for televised services of the Chicago Sunday Evening Club. He has preached or lectured in many American colleges, universities, and theological schools.

The author of eight books, including *The Communication of the Gospel* (Warrack Lectures, 1952) and *The Pattern of Christ* (1967), he has published many articles and sermons in learned journals, popular periodicals and collections of sermons.

Other speakers in the 1967 Convocation and Pastors' School will include: The Rev. Dr. E. E. Wiley, Jr. of State Street Methodist Church, Bristol, Va., the Alumni Lecturer; Bishop James K. Mathews of the Boston Area of The Methodist Church as the James A. Gray Lecturer; Bishop Paul Hardin, Jr. of the Columbia Area of The Methodist Church at the Bishop's Hour; Professor Hans J. Hillerbrand of Duke Divinity School, as Pastors' School Lecturer; and three other members of the Duke Divinity School faculty in "Introductory Seminars"—Dr. Donald S. Williamson, Dr. Harmon L. Smith, and Dr. Charles K. Robinson.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Sept. 18-19: Methodist Committee for Overseas Relief, New York City
- Sept. 19-20: Annual Meeting, Commission on Public Relations and Methodist Information, Church Center for UN, New York
- Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

NORTH CAROLINA CONFERENCE

- Sept. 15 : Wilmington District Picnic and Ministers Meeting, Lake Waccamaw, 6
- Sept. 15 : Duke Divinity School Opens
- Sept. 15-16: N. C. Wesleyan College Registration
- Sept. 17 : District Training Session for Local Church Officers
- Sept. 18 : Sanford District Camp Crusade Dinner
- Sept. 18 : Commission on Christian Vocations, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 19 : Board of Trustees, Methodist Retirement Home, Executive Committee, 10:30 a.m., Board Meeting, 2 p.m.
- Sept. 19-20: Board of Christian Social Concerns, Methodist Bldg., Raleigh, 10 a.m.
- Sept. 20 : New Bern District Camp Crusade Dinner
- Sept. 21 : Goldsboro District Camp Crusade Dinner
- Sept. 21 : Commission on Town and Country Work, Methodist Bldg., Raleigh, 9:30 a.m.
- Sept. 21-22: Commission on Worship Planning Retreat, Camp Chestnut Ridge
- Sept. 22 : Wilmington District Camp Crusade Dinner
- Sept. 24-26: Alamance County Christian Workers' School, Graham, First Church
- Sept. 24-26: Durham Area Christian Workers' School, Durham, Duke Memorial Church
- Sept. 25 : District Directors Methodist Information, Methodist Bldg., Raleigh
- Sept. 25 : Rocky Mount District Camp Crusade Dinner
- Sept. 26 : Elizabeth City District Camp Crusade Dinner
- Sept. 26 : Commission on Promotion and Cultivation, Methodist Bldg., Raleigh 10:30
- Sept. 27 : Greenville District Camp Crusade Dinner
- Sept. 28 : Raleigh District Camp Crusade Dinner

WESTERN NORTH CAROLINA CONFERENCE

- Sept. 17 : Charlotte District Coaching Conference for Teachers in Schools of Missions, Charlotte, First Church, 2:30-4:30 p.m.
- Sept. 17 : North Wilkesboro District Coaching Conference for Teachers in Schools of Missions, North Wilkesboro, First Church, 2:30-4:30 p.m.
- Sept. 17 : Salisbury District Conference for Teachers in Schools of Missions, Kannapolis, Trinity, 2:30-4:30 p.m.
- Sept. 17 : Statesville District Coaching Conference for Teachers in Schools of Missions, Statesville, Broad Street, 2:30-4:30 p.m.
- Sept. 17 : Thomasville District Coaching Conference for Teachers in Schools of Missions, Lexington, First Church, 2:30-4:30 p.m.
- Sept. 17 : Waynesville District Coaching Conference for Teachers in Schools of Missions, Waynesville, First Church, 7:30-9:30 p.m.
- Sept. 17-21: Christian Workers Schools, Winston-Salem, Forest City, Lenoir, Caldwell County, Lincolnton
- Sept. 18 : Greensboro District Coaching Conference for Teachers in Schools of Missions, Greensboro, West Market Street Church, 7:30-9:30 p.m.
- Sept. 18 : High Point District Coaching Conference for Teachers in Schools of Missions, High Point, First Church, 7:30-9:30 p.m.
- Sept. 18 : Waynesville District Coaching Conference for Teachers in Schools of Missions, Hayesville, First Church, 7:30-9:30 p.m.
- Sept. 19 : High Point District Coaching Conference for Teachers in Schools of Missions, Asheboro, First Church, 7:30-9:30 p.m.
- Sept. 19 : Waynesville District Coaching Conference for Teachers in Schools of Missions, Franklin, First Church, 7:30-9:30 p.m.
- Sept. 19 : Board of Missions, Statesville, Methodist Building, 10:00-3:00
- Sept. 24 : Marion District Coaching Conference for Teachers in Schools of Missions, Marion, First Church, 2:30-4:30 p.m.
- Sept. 24 : Albemarle District Coaching Conference for Teachers in Schools of Missions, Albemarle, Central Church, 2:30-4:30 p.m.
- Sept. 24-28: Christian Workers' Schools, Asheville, Greensboro, Gastonia, High Point
- Sept. 24-29: Christian Workers' School, Thomasville
- Sept. 25 : Albemarle District Coaching Conference for Teachers in Schools of Missions, Wadesboro, First Church, 7:30-9:30 p.m.
- Sept. 25 : Winston-Salem District Coaching Conference for Teachers in Schools of Missions, Winston-Salem, Ardmore, 7:30-9:30 p.m.
- Sept. 25 : Methodist Rural Fellowship Retreat, Statesville, New Salem Church, 2:00
- Sept. 25 : Clinic in Preaching, Salisbury, First Church, 10:00 a.m.-2:00 p.m.
- Sept. 26 : Executive Committee, Conference Historical Society, Statesville, 10:30 a.m.
- Sept. 28 : Annual Meeting, TRAFCO, Statesville



Dear Girls and Boys:

I am sure each of you likes to receive a gift. If I asked you what a gift was, you might reply, "It is something nice that someone gives me because he or she loves me." Or "It's something that comes to me which I don't get for myself." Or you may use other words to describe it.

You received some gifts from your parents when you were born—your name, birthday, sex, race, nationality. Some gifts for which they pay money are the food you eat, the clothes you wear, the place you live. Sweaters that grandmother knits for you and the book your friend brings for your birthday are gifts also. Some gifts you will lose or break. Others you will use for as long as you live.

One that you would find very difficult to lose or exchange for another is your thumbprint. When people closely examine this print of yours, it is unlike any other in all the world. It sets you apart. You have a "specialness" that makes you be you. It makes you unlike any other person. This "specialness" is a part of what Paul, a follower of Jesus, wanted his friends in Corinth to understand about themselves, and in a letter to them he wrote, "But each has his own special gift from God, one of one kind and one of another." Someone else has said, "I think a bit of God comes into the world with every new baby that is born."

God has given you some very special gifts and the way you choose to use them helps determine the "specialness" that makes you be you. We shall think about them in the next few weeks.

AUNT CAY

GRANDFATHER LOREY'S WILL

Grandfather Lorey rocked gently in his big wicker rocking chair in the shade of the sycamore tree. Jim and Dave sat on the grass near by. He had been talking to his grandsons for a long time. Finally he said, "Well, boys, do you understand my orders? You are both to spend two hours every day dusting the books in my library in town."

"Yes, Grandfather," the two boys answered in unison.

"I can trust you both, then, to follow out my orders?"

"Yes," Grandfather," they said again.

Grandfather Lorey was an old man—almost eight-five—but his mind was

sharp and keen. He had sold his business and retired to his country home. The big house in town with wide stairways and rambling rooms had been closed for several years. The first floor of the entire east wing was a huge library, for Grandfather Lorey was a lover of books. These were the books Jim and Dave had promised to dust.

"This is the craziest thing I ever heard of," Jim declared as he and Dave entered the quiet, deserted town house. "Why in the world does he want his books dusted?"

"Nothing matters to us but that we promised to dust them," replied Dave.

Jim dusted listlessly about half an hour. Then he tossed his cloth onto the large mahogany desk and said, "That's enough for me. Wake me up when two hours are over."

With that he stretched out on the leather couch between the tall windows and dozed off to sleep. Dave went right on dusting.

"You are foolish, Dave," Jim said the next day. "Grandfather has not left his country home for the past five years. He will never know if we've dusted these fool books or not. This is just a silly whim of his."

"It makes no difference," Dave insisted. "We promised to carry out his orders."

Weeks passed by. Jim had formed the habit of arriving late and then stretching out on the leather couch to spend the remaining time. Months passed and Grandfather Lorey became ill. When Jim knew that Grandfather had to remain in bed, he stopped going to the library. There was no chance of his dropping in to surprise them now.

One day Grandfather Lorey passed away at his country home. Then Jim and Dave each received a letter from Mr. Willett. Grandfather Lorey's will was to be read, the lawyer had written, and it was requested that both Jim and Dave be present.

"We are the only heirs," said Jim. "I'm sure Grandfather divided everything between us. I've decided how to spend my share."

When all were present, Mr. Willett began to read the will. He read the generous amounts for the church, the children's home, the hospital, and the university. Then he read, "To my grandson, David Harris, I leave my country house, my town house, and the balance of my stocks, bonds, and cash."

Jim gasped aloud in amazement. He

jumped to his feet, but Mr. Willett cleared his throat and continued reading in his calm way: "To my grandson, James Lorey, I leave the leather couch in the library of my town house. This will assure him that I have not been fooled these many months."

—Adapted

THE DISCIPLES

James and John were the sons of Zebedee. John was one of Jesus' closest friends. He was even called, "the disciple whom Jesus loved." One day, John asked Jesus if he and his brother could have an important place in Jesus' kingdom, which he thought Jesus was setting up. He had a goal. John also had a temper which he needed to control. He wanted Jesus to destroy by fire a small village, because it would not let them stay there overnight. John became a loving person and at the time of Jesus' death he asked him to care for his mother, Mary. John said to people, "Little children, love one another." James, along with his brother, John, and Peter, was very near to Jesus. The Master often sat and talked with the three about important things. One of these times was when Jesus healed Jairus' daughter. Another was when Jesus went to the top of the mountain to pray about his coming death. James was the first disciple to die for Jesus. He was killed by King Herod to please those who hated Jesus.

CHANGE A LETTER

Change a letter in something you spend

To get something you eat

In frozen rain

To get a part of a ship

In something you sit on

To something upon which thread is wound

In a piece of furniture

To a fur bearing animal

In a season of the year

To a piece of twine

In a sleight of hand performance

To a moving van

RIDDLES

Which moves faster, heat or cold?
Heat, because you can catch cold.

Why is a promise like an egg? Because it is so easily broken.

ANSWERS FOR LAST WEEK

d; i; e; f; h; j; a; c; b; g.

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Volume 112

Greensboro, N. C., September 21, 1967

Number 37



Is She Turning It On or Off?

It could be either. The important thing is that a hand of responsibility and discrimination is on the knob. Too frequently in our homes, especially as children view what is offered, the hand of a father or a mother is not present to guide the chain of images which enter our minds from the screen.

If it is true, as some people believe it to be, that television is now exerting a

more powerful moral influence on the American people than the Church, then the question of who turns the knob and to what channel for what program is of crucial importance.

The Methodist Church has set for itself the tremendous task of making its members aware of this situation, and then of guiding them toward a more creative and responsible use of the television medium. TRAFCO

(Television, Radio and Film Commission of The Methodist Church) and the General Commission on Promotion and Cultivation are jointly heading this up through a major thrust called Methodist Television Valuation Project.

October, 1967 has been designated as Television Valuation Month. The plan calls for Methodist families to assess the cul-

(Continued on page 3)

★ CAROLINA BRIEFS ★

¶ Rockford Street Methodist Church, Mt. Airy, had Homecoming Services on Sunday, Sept. 10 with the Rev. Giles O. Bowman, Sr., a former pastor, delivering the message at the worship hour.

¶ Revival services for Clark Street Methodist Church, Rocky Mount, are scheduled to begin at 7:30 p.m. on Sunday, Oct. 1, with the Rev. Henry A. Bizzell, Jr., pastor of Cordova Methodist Church, as guest preacher.

¶ Homecoming Day will be observed at Blackburn's Chapel Methodist Church in Todd, N. C., on Sunday, Sept. 24. All former ministers and members and other friends are given a cordial invitation to attend.

¶ Homecoming Day celebration and dedication services for the new \$90,000 educational building will be held at Haywood Street Methodist Church in Asheville on Sunday, Sept. 24, at 11 o'clock. Bishop Earl G. Hunt, Jr., will be present to preach and to conduct the service of dedication.

¶ Annual Homecoming will be held at Bethlehem Methodist Church, Claremont, on Sunday, Sept. 24. The new minister, Rev. J. Ed Cochran, will preach at the morning worship hour. All friends and former ministers are cordially invited. A noon day picnic dinner will follow the service.

¶ Arbor Grove Methodist Church, Purlear, will observe Homecoming on Oct. 1. Rev. D. H. Dennis, a retired minister, will be the preacher at the eleven o'clock worship service. Following the service, a picnic dinner will be served. Former members, pastors and friends of Arbor Grove are cordially invited.

¶ The annual Homecoming services of Weddington Methodist Church, Matthews, will be held on Sunday, Sept. 24. The schedule for the day includes church school at 9:50, worship at 11 a.m. and a picnic lunch at 12:30 p.m. The sermon for the occasion will be preached by the minister, Rev. Ernest Stephens. All friends and former members are cordially invited to participate in these services.

¶ Homecoming will be observed at Creedmoor Methodist Church on Sunday, Sept. 24. J. C. Alexander, pastor of Aldersgate Methodist Church in Chapel Hill and a former pastor at Creedmoor, will be the preacher for the 11 o'clock service. A picnic lunch will be held following the worship service. All former pastors, district superintendents and other friends of the church are invited to return for the occasion.

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¶ The new address of the Asheville District parsonage is 36 Elk Mountain Scenic Highway, Asheville 28804. The Rev. W. Harold Groce is superintendent of the Asheville District.

¶ Rev. V. R. Masters of Weaverville preached at the Black Mountain Methodist Church on Sunday morning, Sept. 17. Mr. Masters is a retired member of the Western North Carolina Conference.

¶ Rev. Walter R. Kelly of Charlotte was guest minister at Kilgo Methodist Church, Charlotte, for the morning worship service on Sept. 17. Mr. Kelly retired at the last Annual Conference.

¶ Peace Methodist Church, Rt. 2, Whiteville, will observe their annual Homecoming on Oct. 1. Rev. Clyde McCarver, superintendent of the Wilmington District, will be the guest speaker. There will be a picnic dinner following the worship service. All former pastors, members and friends are cordially invited to attend.

¶ Keener Methodist Church, Goldsboro District, will have its annual Homecoming on Sunday, Sept. 24. Dr. Howard P. Powell will preach on "An Understanding Heart" at the 11 o'clock worship service. A picnic lunch will be served at the church after the worship hour. Former pastors and friends of Keener Church are invited.

¶ Leasburg Methodist Church, Leasburg, will have Homecoming Day on Sunday, Sept. 24. Dr. Edgar B. Fisher, Burlington district superintendent, will preach at 11 a.m. Following the morning worship services, the new Fellowship Building will be dedicated, after which a picnic luncheon will be served in the fellowship hall. The congregation and pastor, Rev. W. A. Wentz, Jr., invite friends of the church to be present for this occasion.

¶ The annual homecoming service of Knightdale Methodist Church, Knightdale, is scheduled for Sunday, Sept. 24. Rev. M. W. Warren, pastor of Candor Methodist Church and a former pastor at Knightdale, will be the preacher at the 11 o'clock service. Dinner will be served following the service. Revival services will also begin at 7:45 that evening, with the Rev. L. C. Vereen, executive secretary of the Board of Mission, bringing the revival messages.

¶ Boulevard Methodist Church, Statesville, will have the annual Homecoming and Fall Revival together this year, Sept. 24-28. On Sunday, at 11 a.m., the Homecoming sermon will be preached by Rev. Wade Bustle of Mt. Carmel Methodist Church, Reidsville. A picnic dinner will follow the service. There will be no afternoon program. Revival services will begin on Sunday at 7:30 and continue each night through Thursday. The visiting minister for the revival will be Rev. Wayne Billings of Monticello Methodist Church, Statesville. The congregational singing will be led by the pastor, Rev. C. Moody Smith.

¶ The Woman's Society of Christian Service and the Official Board of West Market Street Methodist Church had a reception for Dr. and Mrs. Clay Madison and Rev. and Mrs. J. C. Reichard on Sunday afternoon, Sept. 17.

¶ Annual Homecoming will be held at Cokesbury Methodist Church, Stedman Sunday, Oct. 8. Rev. Brooks Patten of Jonesboro Heights Methodist Church, Sanford, a former pastor, will preach at the 11 o'clock service. Lunch will be served on the grounds at noon. All former pastors, members and friends are invited to attend.

¶ Ebenezer Methodist Church of the Rhodhiss-Ebenezer Charge, Statesville District will hold Homecoming on Sunday morning Sept. 24. The Rev. Jim Jones, conference evangelist of the North Carolina Conference, will preach at the morning worship service and will conduct revival services Sunday night through Friday night. Everyone is welcome.

¶ Miss Carlene Judy, daughter of Dr. and Mrs. Carl Judy, missionaries in Korea, is in very serious condition in the University of Tennessee Medical Center in Knoxville Tenn., from an automobile accident. Dr. Judy arrived from Korea on Sept. 16 to be with Carlene. Dr. Judy writes that she is paralyzed from the shoulders down from spinal injuries and that the full extent of her injuries may not be known for two months. She fell from a car when the door opened and was hit by another car.

give of yourself



**Worldwide
Communion
Sunday**

OCTOBER 1

► Issues and Opinions ◀

On Revivals

There are many needs in our church which we could do something about if we pastors would only work as one group.

For instance, every year we have local church revivals which for some of us brings in extra income. However, to a large extent this system has become a throw-back on what it is intended to be. Some see it as a way of getting something easy. The local pastor usually receives his cut from the visiting minister, who gets his reward for bringing his often used sermons. At least to many laymen it appears to be something like that, and this makes it hard for the laymen to see the dedication and love of our ministers in the work of our Lord.

So, why not start a listing of pastors (not including our conference evangelists who must earn their living and are doing a wonderful job) who will preach and serve in revivals for nothing more than six cents a mile travel expense and local care at the host church. In return for the ministers' dedicated services and acts of love the host church would make a commitment of at least \$100 or take up a special offering or offerings which would be sent to one of the following: ten-dollar churches, foreign missions, national or state missions, church extension, or the holding of special revivals or work in growth for needy areas.

If this is done, these ministers should not be tied to or encouraged by any board or agency. They should be led through the spirit of love and dedication with the local churches to decide to what purpose the offerings will be applied. It should work in such a way that these gifts would be over and above budget items and should never be used as a means of cutting or meeting conference budgets in some areas so that funds may be shifted to others. In short, it would be a means of giving Christian evangelism a way of breathing and expressing itself.

HORACE L. McLAURIN
Fletcher's Chapel, Durham

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Changing National Holidays

(Currently bills are before both Senate and House of Representatives committees to shift four or five national holidays to Mondays, thus creating more long holiday weekends. Rev. Marion G. Bradwell, executive director of the Lord's Day Alliance of the United States, appeared before both Senate and House committees in opposition to these bills. A part of his argument is given below. Incidentally, in both hearings the Alliance was the only group to offer opposition.)

Our particular concern deals with the possible effect this proposed legislation can have on the continuity of our programs of religious education offered in our churches by the Sunday Schools and Church Schools.

There are in America 294,618 Sunday Schools in which 46,856,391 members are taught by over 4,000,000 teachers. Included in the Religious Education Program of the churches are also Sunday night activities of training and education.

The churches of America spend millions of dollars for curriculum materials and educational equipment. Added millions of dollars have been spent and continue to be spent in capital funds to erect educational units. Sunday School literature is prepared for all age levels. Each lesson is important and the mastering of one lesson is dependent upon a knowledge of the foundational materials which precede. An increase of long holiday weekends would come as distractions to and interferences with the educational programs designed for almost forty-seven million people. The proposed legislation, we note, would create two legal holiday weekends in the months of October and November just as the Religious Program is being accelerated following a Labor Day weekend and the summer vacation period. This will create a hardship on the program of the churches. If a Sunday School member is to derive the maximum amount of good from the courses of study which are offered, regular and consistent attendance is necessary.

The churches have just 52 precious days in which to do their important work. Public education requires attendance at school five days a week and often our educational institutions require additional time from Saturdays and even Sundays. It has been said that the life of religious faith is a seven-day week task. We agree with this, but we also contend that a seven-day a week religion must be sustained by one day out of seven which God has ordained for the spiritual, mental and physical welfare of those whom He has created.

Congress would not reduce the number of days available for secular education by 10%. You believe that secular education is important! You would not reduce by 10% the work days of business and industry. Their activities are important, too! You must believe that the work of 4,000,000 dedicated Sunday School teachers, and the work of the churches and temples, thousands of them scattered across the nation, with their programs of religious education and training is important, too! And because

you believe that this work is important, we urge you to reject this legislation that could jeopardize 10% of the already small number of days now available.

In his closing remarks before the Senate Committee conducting hearings on a similar bill two weeks ago, the proponent of H.R. 1292 closed with the Biblical words, . . . "The Sabbath was made for man." This is the very reason we stand in opposition to this proposed legislation. As now written and as now pursued, this bill is concerned only with man's physical and economic needs. These are important and must be kept in mind. But there is a third dimension in man's nature. This third dimension must not be neglected or else we mutilate and ultimately destroy the very man whose interests we declare to be our chief concern. Man is a spiritual being.

The Sabbath was made for man, for his economic, his physical and *his spiritual good*. This bill, if adopted, would be another roadblock over and around which religious educators would have to go in the task of teaching spiritual values to a materialistically oriented society. The Church does not ask for your help in this task. She does ask that you do not hinder her in hers!

Turning It On or Off?

(Continued from page 1)

tural and moral power of television. They will be guided toward an understanding of the very significant role which the individual viewer plays in determining what is broadcast, and the impact that broadcasts have on people.

Also, this program will give Methodist people an opportunity to express their opinion about different programs which are being offered. The local church will be encouraged to offer concerned reaction.

The purpose behind all of this is to develop an awareness that what comes to us through television is very influential for good or for bad; that it is not merely entertainment. Then, to help viewers make evaluations based upon Christian sensitivities and convictions. Finally channels will be set up through which these sensitivities and convictions can be effectively communicated to those responsible for programming in the television medium.

The approach is to be basically positive and not negative. There is no purpose here of undermining television as a medium for entertainment and for communication. Rather, it is to help guide the medium toward channels of greater constructive and wholesome use.

◇ ◇ ◇

A beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of the fine arts.—*Ralph Waldo Emerson*

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EDITORIALS

Ours To Use

Did you ever stop to think about what is your most precious possession? Could it be the house you live in, or the diamond ring you wear, or the automobile you drive? Could it be your friends and your loved ones? These are beyond price, but their value is dependent upon something else. This something is your life. Without it, there would be nothing.

To acknowledge this fact is not being conceited; it is simply being realistic. Life and health, combined with time are at the base of all joy, all achievement, all satisfactions.

When we talk about rich America, we are usually thinking about houses and automobiles, yachts and rich food. But we should be thinking about life and health and time. We do have much more of material things than others, but this is not so significant as the fact that we have much more of life and health and time.

In some parts of the world most babies die in infancy. There are people living today who have never known what it was to have a full stomach. In many countries the average length of life is well below half that which we enjoy. There are places on the globe where almost everyone is afflicted with some disease or malady from which there is no possibility for cure.

Jesus once stated that "to whom much is given, of him will much be required." (Luke 12:48) We have been given long years of life, and a large measure of health. Our wholesome nutrition makes for energy. Our opportunities for education, for enjoying the arts, for the cultivation of the finer things of life are almost numberless.

Is it right to have all of this and use it all selfishly? Should the fruits of life, health and time be so largely turned in upon ourselves when so many others have so little? Is our heavenly Father pleased to see his highly privileged children expending so very much of their abundance upon themselves while so many others need so much?

Remember that the Father we are speaking of is the God who expressed himself through Jesus Christ. It is the God who has everything but who became the washer of men's feet, the healer of his diseases, the lover of his unloveliness, the martyr for his misdeeds. How does this God view us who are given the gift of many years but who make them count only for self-indulgence? Who are whole and robust but never think of helping the weak

and sick? Who while the privileged hours of our time away in amusing ourselves and satisfying our own whims?

If God led Jesus Christ to be and to do what he was and did, is He pleased that we are what we are? Each must find his own answer to this question. Only let us not lay it aside. Our peace and happiness is involved, and also the welfare of many other people.

We have so much. Yet there is so much chronic unhappiness, so much soul-sadness, among us. Why? Could it be that we can really keep only what we give away? That we are only fed by what we use to feed others? That are healed only when we assuage the sickness of others? That we find happiness only as we give it to others?

Christ seems to be saying this. But are we listening?

More Monday Holidays?

Congress is now seriously considering a proposal to increase the number of legal holidays which fall on Monday. Bills have been introduced in both houses which would designate that four or possibly more legal holidays should always come on Monday rather than on various days of the week, as now.

To be specific, Washington's birthday would always come on the third Monday of February; Memorial Day on the last Monday of May; Independence Day on the first Monday in July; and Veterans Day on the second Monday in November.

The proposed changes are being offered for several obvious reasons. Industry would have less one-day shutdowns. Employees would have more long weekends. Our resort areas would have increased business. Some others would be favorably affected. Of course, there would also be businesses upon which the changes would have an adverse effect.

Many church leaders see in this proposal a serious threat to the Sunday program of the churches. They point out that already the efforts of the church are seriously hampered by longer vacation periods enjoyed by more and more people. The addition of more long weekends, they say, will hurt the Sunday school and other ministries of the church.

We are inclined to believe that this is true. The church has admittedly suffered setbacks from the steadily growing secularization of our society. Yet, we do not see, at this juncture, much evidence that the churches are

aroused about this issue. Lacking vigorous protest from the major church organizations of the country, the proposal may well pass into law.

In our column "Issues and Opinions" (p. 3 of this issue) we are carrying a statement from the Lord's Day Alliance of the United States which summarizes the church-view arguments against adoption of more Monday holidays.

Should any wish to express themselves to congressmen and senators, the relevant bills in the House of Representatives are No. 1292 and No. 11679; and in the Senate, Bill No. 1217. The House bills are in the Committee on the Judiciary, with Congressman Byron G. Rogers as chairman. The Senate bill is with the Subcommittee on Federal Charters, Holidays and Celebrations of the Committee on the Judiciary, of which Senator Everett M. Dirksen is chairman.

Are The "Hippies" Over Exposed?

Perhaps no group of young Americans has lately received as much publicity as the "hippies." They continue to be written up in national magazines. Wherever they make a public appearance, the news media can be expected to be there with note pad and camera. One begins to wonder just a bit whether they are "hippies" because they enjoy the publicity or whether there is really any deep and genuine philosophy of life which sets them apart from others. With some of them, this is no doubt the case. But what about the larger portion of them? Are they just going along for the exciting ride which the public is giving them?

We don't know. But we do know that honey attracts flies.

Frankly, we are slightly disturbed by the fact that the 98 per cent of our young people who are "non-hippies" do many laudable and excellent things and nobody even gives them a glance. But let a "hippie" (they almost always are in groups) slouch around or leer or just look dirty and unkempt, and he is immediately in the spotlight.

Maybe the most wholesome thing which could happen to America's "hippie" class of youth is for them to receive a large dose of non-publicity. If everybody started looking the other way rather than standing around and gawking, perhaps most of them would soon drop their poses and begin to act and look like ordinary human beings again. Then, we could get on to the business of giving due recognition again to our boys and girls who work in the summer and save money for college; who study hard for scholarships and play hard to make the team; and who are not ashamed to look and act like a human being.

Uniting Conference Schedule Announced By Planning Group

With the Uniting Conference of The Methodist Church and The Evangelical United Brethren Church only seven months away, the group planning for that conference met in Dallas, Texas, Sept. 12-13 and moved through a long check-list of arrangements.

A major change in the make-up of the Commission on Entertainment and Program was necessitated by the recent election of its vice-chairman—the Rev. Dr. L. Scott Allen—to the episcopacy.

A. G. Jefferson, Lynchburg, Va., layman, was elected vice-chairman of the commission and program chairman, replacing Bishop Allen who has been assigned to The Methodist Church's Gulf Coast Area. EUB Bishop Paul Milhouse of Kansas City, Mo., was named co-chairman of the program committee.

The Rev. Dr. A. C. Epps, pastor of Warren Memorial Methodist Church in Atlanta, Ga., replaces Bishop Allen as a ministerial representative from the Central Jurisdiction on the commission. He was named to its program committee. Bishop Allen attended part of the meeting here and spoke briefly after receiving his colleagues' congratulations upon his elevation to the episcopacy.

The Rev. Dr. J. Otis Young, Evanston, Ill., presided at the two-day meeting of the commission. The Rev. Dr. Paul V. Church of Dayton, Ohio, executive secretary of the EUB Council on Administration, serves as a vice-chairman, as does the Rev. Dr. Norman L. Conard, Evanston, Ill., who is also chairman of the facilities committee.

Bishop W. Kenneth Pope of the Dallas-Ft. Worth Area and Avery Mays, lay chairman of the Dallas committee, together with other local committee leaders, joined the general commission in a dinner meeting at First Methodist Church on Sept. 12, conferring on many phases of advance planning for the Uniting Conference.

Dates for the conference are April 21 to May 4, 1968, with plenary sessions in the Dallas Memorial Auditorium. A tentative schedule for the meeting has been announced, although changes can still be made when the conference convenes:

Saturday evening, April 20—Reception arranged by the Dallas committee for conference dignitaries.

Sunday, April 21—Methodist delegates will meet in the South Exhibition Hall and EUB delegates will gather in the auditorium's Little Theatre for brief simultaneous sessions at 7 p.m., processing at 8 p.m. to the main auditorium for a service of Holy Communion.

Monday, April 22—Separate meetings of the two denominations during the day, climaxed by the Episcopal Address at 7:30 p.m. to be delivered at a joint session by Methodist Bishop Lloyd C. Wicke of New York.

Tuesday, April 23—The first official session of the Uniting Conference of the two denominations is scheduled, and with the exception of necessary separate sessions to make nominations or take care of legal details, the delegates (approximately 850 Methodists and some 400 EUB delegates)

are expected to meet together in plenary sessions and committees.

Wednesday evening, April 24—Observance of centennial of Christian higher education among Negroes.

Saturday, April 27—Texas Night at Southern Methodist University.

Sunday evening, April 28—Hymn festival under the direction of the hymnal editors of the two uniting denominations—the Rev. Carlton Young, Dallas, Texas, and the Rev. Paul Eller, Naperville, Ill.

Wednesday evening, May 1—Dramatic
(Continued on page 16)

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Bishop Paul Hardin To Speak At Bishop's Hour On Oct. 30

Bishop Paul Hardin, Jr., of the Columbia Area of The Methodist Church will give the opening address at the Christian Convocation and North Carolina Pastor's School



BISHOP PAUL HARDIN, JR.

to be held at Duke University, Oct. 30-Nov. 1. The Bishop's Hour address is scheduled for 4:00 Monday afternoon, Oct. 30, in Page Auditorium. Bishop Hardin will speak on "The Problems We Face."

Bishop Hardin is well known in North Carolina as a former pastor in the Western North Carolina Conference from 1927-49. In 1949 he went from Wesley Memorial Methodist Church in High Point to the pastorate of First Methodist Church of Birmingham, where he served until his election to the episcopacy in 1960.

He has served as president of the Southeastern Jurisdictional College of Bishops, and is a member of the General Board of Education, vice-president of the General Board of Christian Social Concerns, and chairman of the Division of Alcohol Problems and General Welfare of The Methodist Church. He is a member of the Board of Trustees of Lake Junaluska Assembly and of Emory University, and has served on the Executive Committee of the Board of Trustees of Birmingham Southern College and various church and public institutions. In addition to presiding over the South Carolina Conference, Bishop Hardin served as presiding Bishop of the Alabama-West Florida Conference from 1961-64 after the death of Bishop Hodge.

Upper Room Citation Presented

One of America's leaders in interdenominational action and in church union, Bishop Reuben H. Mueller of Indianapolis, Ind., was presented the 1967 Upper Room Citation in Harrisburg, Pa., on Sept. 8.

The occasion was the 19th annual World Christian Fellowship Dinner given by the devotional publication. The honoree is immediate past president of the National Council of Churches, chairman of the Evangelical United Brethren commission which developed the plan of union with The Methodist Church, president of the Board of Bishops of the EUB Church, and member of the World Council of Churches' Central Committee.

The citation was presented by the Rev. Dr. Wilson O. Weldon, Nashville, Tenn., editor of *The Upper Room*, who said the award's basic purpose is "to help persons become increasingly aware of the presence of God in their lives and how to communicate this to others."

Principal speaker was Dr. Edward D. Grant, Baton Rouge, La., industrialist, a former moderator of the Presbyterian Church, U.S., and long active in social and religious affairs. He and Bishop Mueller are friends of 30 years' standing but also took officer training in the same Army camp in World War I.

Grant deplored a situation in which "some of us have become victims of 'spiritual retardation'—our growth stopped years ago." He pointed out that "lay people are shocked at the speed ministers want to go" in such areas as ecumenicity, largely because they have not been prepared for such change.

The speaker called for wider understanding of what the church is for, of the job it has to do; for the "tremendous need today" for both those who demand personal conversion and those who emphasize social reform.

And, said Grant, "we need amateurs, even professionals who are amateurs," referring to the Latin meaning in calling for "lovers of the Gospel, the church and the world."

In a brief response, Bishop Mueller expressed gratitude for the award and for the opportunity to "have a part in the things happening in the church today."

Tribute both to the bishop and to the publication was given by Chaplain (Rear Adm.) James W. Kelly, chief of Navy chaplains, who said that "the man in Vietnam is most often alone and away from any chaplain when in his greatest need. It is then that *The Upper Room* is most valuable." He called the publication "the most popular devotional material in the armed forces."

The dinner, with some 500 persons attending from a wide variety of denominational and faith groups, was held in Harrisburg's Scottish Rite Cathedral. Master of ceremonies was Bishop Noah W. Moore, Jr., Houston, Texas., vice president of the Methodist Board of Evangelism.

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If the Word was made flesh, then all flesh may be made the instruments of the Word.—Lynn Harold Hough

Did You Say Retired?

By RUTH W. LAUGHLIN

DURING SESSIONS of the Western North Carolina Conference and the North Carolina Conference in June, eighteen ministers retired as "traveling preachers." Collectively, they represented over six hundred years of service to The Methodist Church and to the kingdom of God. Individually, the effect of their ministry upon the lives of the people to whom they ministered is incalculable.

Since so many learned articles are being published on retirement difficulties these days the ADVOCATE decided to check on our recently retired ministers to see how they had adjusted. Immediately a snag developed in our research. No one had retired. In fact, some were so busy we didn't even hear from them.

Dr. E. H. Blackard of Asheville wrote. "I have not really retired; I have just 'ceased to travel'."

"We are, like you preachers, men of many interests, and no one article could begin to capture much of any of us since retirement changes those interests little," warned Rev. Fred H. Shinn of Albemarle.

MINISTERS-AT-LARGE

Indeed, they are men of many interests but their primary interest is still the church.

Three ministers have accepted charges near their retirement homes.

Rev. and Mrs. J. P. Pegg moved to Rockingham after retirement at the N. C. Annual Conference.

He said, "I bought a violin and planned on just fiddling around, and listening to Dr. Hough preach at First Church here. But soon Rev. Mr. Queen, district superintendent, asked me to help with the Troy Circuit, so I am in the saddle again."

Rev. Mark Q. Tuttle of Asheville is now serving Sardis Methodist Church, a church of about 165 members located just outside the city limits. He says he is enjoying this work very much and that the people are quite responsive.

Rev. Lindsay F. Strader of Charlotte is serving Dilworth Methodist Church as Minister of Visitation on a part-time basis. He had been associate minister of Dilworth before his retirement in June.

Most of the other ministers have been preaching frequently on Sundays. Rev. Walter Kelly of Charlotte says it is good to go to different churches to preach and "then, too, this gives me an opportunity to render a service and make it possible for some minister to take a vacation or to help at other times of need."

Rev. and Mrs. Henry F. Pollock are now living in Wilmore, Ky., where Mrs. Pollock's parents reside. They are also not far from two of their sons who have pastorates in Indiana.

"Along with furnishing our home in Wilmore, we have been kept rather busy doing supply work for Methodist church services, teaching a Sunday School Class and visiting the aged and shut-ins. Although we do not

have a particular appointment, we feel sort of like a 'Minister at Large,'" Mr. Pollock concludes.

Other "Ministers at Large," who have been kept busy filling preaching engagements, include Rev. M. Teague Hipps of Pineola, Rev. John C. Vernon of Greensboro, Rev. T. H. Swofford of Forest City, Rev. I. J. Strawbridge of Winston-Salem and the Rev. Mr. Shinn.

Dr. Blackard, in addition to preaching practically every Sunday, has found time to carry on an informal ministry on an ecumenical scale. This month he assisted the priest at St. Lawrence Roman Catholic Church with a wedding, and occasionally he worships at the Jewish Temple on Friday evenings.

Shortly after conference Dr. Blackard was offered a position as counselor with one of Asheville's oldest funeral homes. This is offering him an opportunity to serve people in their time of sorrow, both those belonging to the church and those without church affiliations.

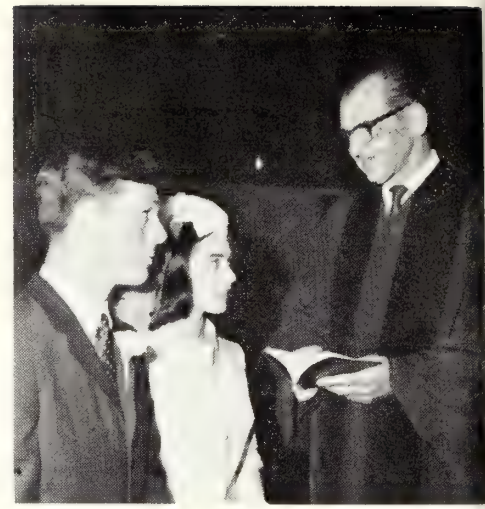
Incidentally, he points out one of the advantages of retirement for the minister—being able to sit with his wife in church.

THIRTY-FIVE YEARS BEHIND

All of the men who responded to our inquiry vow to catch up on their reading, to read all of the books they've missed over the years due to the pressure of work.

And many hope to catch up on interests they've had to neglect for the same reason.

"I'm thirty-five years behind in my hunting and fishing, but if I could properly indulge these interests for the next thirty-five years I would still be thirty-five years behind. If a lot of our church people could see this in connection with their neglect of stewardship or tithing, how much better off they and our church would be," Mr. Shinn points out.



Rev. Walter R. Kelly of Charlotte officiates at the wedding of a young couple.

Still, a lot of the ministers are going to try to brush up on their golf game. Mr. Swofford says he needs a lot of practice. Mr. Kelly plays often and finds in the game an opportunity to meet new friends. Mr. Tuttle finds golf is excellent mental and physical therapy. When time permits and Mrs. Blackard doesn't require him to work in the garden or on the lawn, Dr. Blackard enjoys playing golf. He has also purchased a new tennis racket.

The Rev. Frank Smathers of Lake Juna-luska says their children gave him a pass on the local golf course, which he has used some, but after all the digging in his garden, he tends to top the ball.

But, by far, the most popular hobby is gardening.

Mr. and Mrs. Hipps have a home on the Linville River, just outside Pineola. Plenty of white pines, rhododendron, a large lawn and a garden make up their "estate," according to Mr. Hipps.

Gardening, both vegetables and flowers, is his hobby. He had thirty or forty varieties of dahlias this year. Poetry writing is another interest of Mr. Hipps.

"And in the daily schedule there is time



Rev. and Mrs. Fred H. Shinn of Albemarle are sitting on the porch of a cabin which they built. It is now used for Mr. Shinn's study.

for reading and meditation. And perhaps, best of all, retirement presents an opportunity for the cultivation of serenity. So time and the river flows by and we accept it. And the weather too! At least, we try to be as philosophical as the mountain woman who lost her almanac. She said, 'Now we'll just have to take the weather as it comes'."

Mr. Vernon's hobby is also gardening. Mr. Tuttle combines yard work and a little wood work. He also is an avid sports fan, especially baseball, football and basketball. Mr. Strader enjoys cooking, camping, gardening, both flowers and vegetables. Mr. Kelly likes keeping the lawn and shrubbery in shape at their home in Charlotte.

Mr. Smathers has been battling the Japanese beetles this summer. "Wet weather has been hard on the garden" he states, "and the Japanese beetles have had an all-summer assembly on our roses and grapes. Although they are departing, they have full plans for a return next year."

Mr. Strawbridge is interested in stamps, old coins and Americana. He and Mrs. Strawbridge moved to Winston-Salem to be near their daughter. They invite their friends to visit them at 1152 S. Hawthorne Road.

Mr. Smathers likes to fish but complains that his wife, Elizabeth, just won't dig him any worms. "And if I get her in the boat, she lays the pole down and fishes out some knitting or a magazine. When fanning and fighting flies with her big sun-down hat, she scares all the fish to the other side of the lake."

ON THE MOVE AGAIN

Travel seems to be included in most future plans.

The Straders want to tour the United States and go to the Pacific Islands within the next two years. The Blackards hope to take at least one cruise a year, with Dr. Blackard serving as chaplain on a cruise



Rev. Lonnie Templeton of Mooresville is shown on his fifty-third birthday, June 10, holding an unusual birthday cake made in the shape of an open Bible.

ship. Traveling also figures in the plans of the Pollocks, Swoffords, Kelleys and Smathers.

MINISTRY STILL CHOICE

The Rev. Lonnie Templeton retired this year for health reasons.

He suffered a heart attack in July of 1966 and had open heart surgery at the N. C. Baptist Hospital in Winston-Salem. After spending seventeen weeks in the hospital and eight months as a bed patient at home, he has recovered to the point where he can be "up and around." He writes,

"We are living in the Doolie community, Route 2, Mooresville, near Rocky Mount and McKendree Methodist churches, among the dear friends who faithfully stood by us during all my illness. We are not only indebted to the good people of this community, but also to our wonderful district superintendent, the Rev. Cecil Hefner, to brother ministers, and to the Methodist churches of the Statesville District.

"Please tell all our friends that we love them, that we are sincerely grateful for their concern, their prayers, and their gifts. Continue to pray for us and to come to see us."

He adds, "Our plans for the future are very simple; we hope to be of some service to God and His church, and we are also hoping and praying that God will give us the strength to do again the thing we love best—to serve as pastor of a Methodist charge."

While recuperating, Mr. Templeton has been writing verse as a hobby.

As Mr. Shinn foretold, no one article can

tell of the varied activities of these busy "retired" ministers. We have recounted but a few.

However, a closing word to the traveling preachers, who might find the going a little rough at times. Each participating minister expressed the same thought, though in different phraseology:

"If I had it all to do over again, I would choose the ministry and the pastoral ministry."

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Two WNC Ministers Invited To Join Philippines Mission

The Rev. D. Edwin Bailey, pastor of Central Methodist Church, Mt. Airy, and the Rev. Bernard R. Fitzgerald, pastor of Providence Methodist Church, Charlotte, have been invited to participate in a mission to the Philippines, Oct. 8-29, sponsored by the General Board of Evangelism, and the Board of Missions of The Methodist Church.

The mission group will meet at the Californian Hotel in San Francisco, Oct. 2, for intensive training. En route to the Philippines, they will stop over in Honolulu, Hawaii to view Methodist work there and receive further orientation.

The mission in the Philippines will include three separate weeks of services during which missionaries will preach, teach, train and direct visitation evangelism, and study mission work there. They will return to Manila Oct. 28 from assignments throughout the islands, preach in Manila on Oct. 29, participate in a reunion, report session and two large mass evangelistic rallies.

En route home, the missionaries will have a full day in Hong Kong and Tokyo, arriving in San Francisco on Nov. 2.

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JUST AVERAGE

If a man stands with his right foot on a hot stove and his left foot in a freezer, some statisticians would assert that, on the average, he's comfortable.



Rev. and Mrs. J. P. Pegg and two of their grandchildren, Carol and Susan, visit Orton Plantation Gardens.

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New Day Reflections

By GEORGE M. SCHREYER

"The International Lesson Series"

During the past two years, the most frequent question asked by adult Methodists has been: "Do we have to accept the Foundation Studies in Christian Faith as our curriculum?" The answer was "no," and is still "no." The Methodist Church is a democratic body and has given to each church, each class, and each individual a choice in the selection of curricular materials. It is obvious that The Methodist Church is encouraging each Methodist adult to study the Foundation Studies for the next two years because of a recognized need. It is believed that Methodists are fragmentary in their Christian concepts and need a systematic, Biblical, and contemporary foundation upon which to build a maturing Christian life. If a Methodist church, class, or individual does not agree with this conclusion, and feels that some other curricular material will meet their needs more adequately, they are free to select from a large group of parallel and supplementary series and studies listed in the 1967-1968 *Planbook for Adults*. It is believed by most educators that if a substitute is made for the Foundation Studies, that substitute will be in the main the International Lesson Series. Since the International Lesson Series will be taught in many classes across the nation, it is expected that one article be written presenting this popular series. I admit my bias favors the Foundation Studies at this period of time; but I do wish to be just and helpful to those who will be using the International Lessons, and to give them insights which will bring understanding and effectiveness. What do we have *now* in the International Lesson Series?

First, we have a curriculum which has retained some of the moorings of the past. This is a deliberate effort, and should be so acknowledged, to help those persons who have difficulty in accepting the "newness" manifested in the Foundation Studies. If a change is "sweetened" by the acceptable practices of the past, some change is possible. The International Lessons have retained from the past the study of small portions of the Bible at one setting, selected Bible verses printed in the quarterly, a memory selection, and the format of blocked materials for easy handling. These common expressions have a tranquil effect and keep persons engaged and teachable. Such is not to be condemned, for some people need a touch of the past if there is to be a forward movement at all. Some people, if cut away from their familiar orientations, feel threatened and are convinced that much is lost in unfamiliar settings and concepts. It is for this reason, and a chance for growth that the General Board of Education has retained the International Lesson Series with a touch of the past.

Secondly, the International Lesson Series also has ventured into the new. I remember

over two years ago when much of the New Day in Christian Education for adults was in an early formative stage, that some eager Christian educationalists requested the International Lesson Series be eliminated from the adult curriculum. These voices were silenced through the promise that the International Lessons would have a new format and be based on a philosophy and spirit compatible to the New Day. This promise was fulfilled. Compare the International Lessons given in the *Wesley Quarterly*, September-November, 1967, with the lessons given in the *Wesley Quarterly*, June-August, 1967, issue. The changes are most obvious. The September issue begins each session with the question—"What is our concern?" Immediately, one becomes aware of a contemporary problem that has real life aptness, and is to become the focal point of the session. After the concern has been identified, discussed, and understood, it is intersected with the Word of God. The Scriptures having spoken, the large and necessary question is attacked as to what will we do about the issues that have been raised. It is most obvious that the International Lessons are now geared, if used rightly, to the contemporaneity of Biblical thought. The June-August issue differs in that the starting point is the Scripture. After the selected verses have been interpreted, a list of questions are asked related to the study. It cannot be said that the old format and materials of the International Lessons are irrelevant and oblivious to man's contemporary life, but it can be stated that the new format and materials are *more* relevant and *more* determined in the focus of the study toward man's contemporary brokenness and God's enabling power to help man make Christian history.

It is believed that a word of warning is in order: Those classes that have selected the International Lessons as the base for their study, if not careful, will pick and choose, threading their way carefully through the materials so as to give emphasis only to the Biblical account, neglecting the "here and now" which is so important. This could be done in the Foundation Studies, but it would be far more difficult to do so. The beginning question—"What is our concern?" and the closing question—"What will we do about it?" must not be ignored. Beginning with the reading of the Scripture printed, followed by a straight lecture based on the materials read, and concluded with a few concrete applications to life, will dilute the significance of the study. This approach is a dropping back into old patterns proven to be weak and ineffective. The New Day is not working here!

To receive from the International Lessons their maximum power is to follow the format as given, letting man's concern, predicament, and need stand in all its rawness

ready to let the Scriptures speak and empower in depth and scope. Take seriously the concluding question, "What will we do about it?" Follow the suggestions such as: "Divide your class into two groups . . .," "discuss," "have someone bring to class a summary of the article . . .," "report," "evaluate; such new innovations will bring new life and effectiveness to all class assemblages. If a class wants the New Day it can have it with the International Lessons if it doesn't want it, there is room for escape. The choice is personal!

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LETTERS

TO THE EDITOR

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To the Editor:

As a teacher of young adults in this New Day, I should like to thank you for the articles, "Reflections on the New Day" by Dr. George Schreyer. This new literature and the current program book for the Woman's Society of Christian Service (*Search for Identity*) are, I think, the most relevant and forward-looking resources for study our church has ever conceived and made available.

The Search for a Meaningful Faith is also the most challenging study I have ever attempted to lead, and I do appreciate your making available Dr. Schreyer's thoughtful and helpful comments.

Sincerely yours,
SALLY B. (Mrs. W. H.) KIRBY
Dunn

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Dear Friends,

I have recently been appointed full-time pastor of Collins Chapel Methodist Church near Lumber Bridge, seven miles north of Red Springs. This is practically a new church with one room 50x30 feet. This church is desperately in need of church school rooms.

We are having a Homecoming service the fourth Sunday in this month, on Sept. 24. We have set a goal of \$1,000.00 for our building fund. The lot on which this church stands was purchased from Mrs. Ellen Collins of Lumber Bridge. Dr. Collins, through the Mission Board, donated a metal building 50x30 feet, called a silver church, which is now in use.

I'm writing this letter asking my friends to assist us in raising this goal of one thousand dollars. Please mail your check to Mrs. Ellen Collins, Lumber Bridge, N. C. Mrs. Collins is treasurer of our church. Any amount will be highly appreciated.

Come to our Homecoming service.

Very sincerely yours,
D. F. LOWRY

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A good member—but in absentia! A loyal giver, but in absentia! A fine friend—but in absentia! It sort of throws a shadow over the service to think of all those "soldiers of the cross"—serving the Lord—in absentia. How many blessings did you ever receive—in absentia? Neither have I.

—Pierce Harris

ON A WIDE CIRCUIT

By W. W. REID

God's Thoughts Toward Men

I like the Standard R.V.'s rendition of that fifth verse of Psalm 40: "Thou hast multiplied, O Lord my God, thy wondrous deeds and thy thoughts toward us; none can compare with thee! Were I to proclaim and tell of them, they would be more than can be numbered."

There is something up-to-date, helpful, hopeful, refreshing about the God it pictures for us. And it answers a lot of questions asked by "modern men."

Here is a God who is alive and active—the great worker of the universe—not a God sitting "with long whiskers in the sky" (as Carl Sandburg said old bewhiskered men taught him in his youth); not a God who has "abandoned" the universe, or who has "died" (as some spiritually-myopic theologians have been trying to say lately). He is the God still creating (and improving) his universe; the God revealing his powers and his wonders perhaps a little faster than men are able to understand and to rightfully use them; the God who does not wait until men lay prostrate and implore his assistance, but whose thoughts are ever "toward us" in loving concern. He is the Creator-God who has never left the controls of his universe, and is "still working his purposes out" within his creation and partly through the instrumentality of men. He is the God who is still in search of fellowship with men—with you and with me.

The Psalms of David are a strange—and often not very logical—mixture of praise, thankfulness, lament, imprecation, and appeal to God. Their author, we imagine, was a restless and vigorous character, now moody, now rebellious, now joyous and enthusiastic, now discerning and practical, now poetic and extravagant. His feelings, attitudes, and actions could not be taken for granted—perhaps not foreseen from hour to hour. But in this "new song," or hymn, we find David at his best in understanding and praise of God for his deeds and thoughts ever directed "toward us." Other psalms may voice other human emotions, but in this one we find ourselves face to face with a man who has faith and trust in God—and who knows through many experiences why he has that faith and trust. This is David at his highest and best, the leader of a great religious congregation and nation—ever a *theologian* untorn by doubts, unhesitant with *ifs* and *buts*. He worships and thanks the God in whom he has supreme confidence—and he inspires confidence in us who read and sing his hymn. . . .

Who can doubt that David had more than the ordinary man's share of perplexities, concerns, and troubles—with enemies that surrounded his little kingdom, with opponents and problems within his own government, with annoyances even in his own household. He had good reason for the laments, the despairs, the anguished cries that are the themes of many of his

Methodists in Action

THEY GO WHERE THE PEOPLE ARE

For the second consecutive year Methodists in the Gastonia District have a tent at the Cleveland County Fair in Shelby. But they aren't selling anything, they're offering it free to anyone who will come.

Sponsored through the District Commission on Christian Social Concerns, a film, *It's About This Carpenter*, has been shown all this week in the Methodist Tent. Showings, beginning at 3:00 in the afternoon and continuing through 10:00 each evening, will continue through Saturday. The film presentation begins on the hour and is followed by a discussion. Laymen and pastors of local Methodist churches lead the discussions and man the tent, which has a seating capacity of fifty. The Gastonia Youth Chorus has provided special music. The Rev. Harold Wright, pastor of Bethesda Methodist Church, Gastonia, is chairman of the sponsoring commission.

It's About This Carpenter is a modern interpretation of the Crucifixion story. It depicts a man carrying a cross through a large city. He is laughed at and scorned. He cannot find anyone to bear it or help him bear it. Nobody wants the cross.



MOUNT AIRY AREA CHURCHES PROVIDE PUBLIC LOUNGE

If you happen to be in Mount Airy and want to rest your tired feet or find a quiet corner for relaxation, stop at 121 Pine St., across from the Davis Hotel. Ten Methodist churches in and around the town have joined forces to open a public lounge.

other songs. And yet—in his deepest and most penetrating moments—he could see the hand and sense the mind of the Eternal God doing wondrous deeds and exercising continual thought toward men and their welfare. David could pierce through and beyond the buffetings of the day and see the steadfast control and the unchanging concern of the still-creating God. And this sense of God's presence and unwavering plan and purpose sustained him through all adversity.

This is the knowledge and understanding of God—and of God as a worker and revealer, concerned with but unaffected by the vagaries of men—that our generation sorely needs. God "dead"? Who can look out at the beauties and wonders upon Earth—beauties and wonders of Nature, beauties and wonders of the human spirit, beauties and wonders of the universe only now being revealed in partial glory to men—and not know that God is alive, and working, and eager to communicate more fully with the beings created in his image but still far short of their spiritual potentials? And who can doubt that the Creator is still at work—eagerly, happily, hopefully—to bring man to the high goal of Companion he envisions for him?

With all our cares, and perplexities, and disappointments—if we will but look

Furnished with sofas and chairs, it offers respite for the tired shopper, or a waiting station for patient (?) husbands. "We also think this might be an ideal place for a tired businessman or clerk to pause for relaxation for a while during a break in their business," commented the Rev. Arthur Livengood, pastor of one of the sponsoring churches.

Reading material such as religious periodicals and newspapers are available in the large and attractively furnished room. The ten sponsoring churches have combined efforts in many areas of service to form the Greater Mount Airy Methodist Parish. The parish headquarters are in the building, and its two secretaries, Mrs. James Smith and Mrs. Bernie Ring, serve as hostesses for the lounge.

Sponsoring churches are: Oak Grove, Zion, Imogene, Epworth, Patrick Chapel, Mt. Herman, Carter's Chapel, Chestnut Grove and Hunter's Chapel. Their pastors are John Frazier, Clete Owen, Leonard Vancannon, H. O. Henderson, and Arthur Livengood.

The facility will operate six days a week from 8:30 to 5 p.m. It is the first such undertaking in Mount Airy, and is considered as an extension of the church's witness through a downtown ministry. As such, it is being conducted on a nondenominational basis. In addition to offering physical rest, a minister will be either in the lounge or on call by a secretary should his services be needed.

"We certainly have high hopes," said Frazier, "that this facility will serve a real need and prove beneficial to the public."



Mrs. Richard Goodling Dies

Mrs. Ruth Tait Goodling, wife of Duke University Divinity School Professor Richard A. Goodling, died on Sept. 13 at Duke Hospital after a long illness.

Memorial services were held on Sept. 16 at the new United Church of Christ in Durham. Participants in the service included Dean Robert E. Cushman of the Divinity School, the Rev. P. Wesley Aitkin, chaplain to Duke Medical Center, and the Rev. Richard L. Jackson, pastor of the church where Mrs. Goodling was a member.

For the past two years, Mrs. Goodling had taught at Durham Friends School. Born in Allentown, Pa., she was the daughter of Mr. and Mrs. M. P. Tait, both of whom survive her.

Surviving in addition to her parents and her husband, are three sons, James G., Richard T., and David M.; two daughters, Ruth Elizabeth and Rebecca Ellen; a brother, Donald Tait of Denver, Colo., and a sister, Mrs. Martha T. Douds of Winnetka, Ill.

METHODIST NEWS ROUND-UP

U.S.-2's ON THEIR WAY

Twenty-nine young men and women are on their way to special assignment as Methodist home missionaries in urban centers and rural situations scattered over 16 states and Puerto Rico. They spent five weeks this summer at Scarritt College, Nashville receiving special training. They will be teachers in mission schools, social workers in community centers, nurses and medical technologists in mission hospitals, inner-city church workers, campus ministers, workers in children's homes, rural church-and-community workers, and youth workers.

They bring to more than 400 the number who have served in the program since its start in 1951. They come from 19 states and most are 1967 college graduates. None of this year's group is from North Carolina.

★

PHILIPPINES METHODIST BISHOP CALLS FOR REPENTANCE, RENEWAL

"We ask all our churches and members to relate themselves to God in repentance, to the end that the church may experience renewal in its life and work," urged Bishop Benjamin I. Guansing in a pastoral letter to the ministers and laymen of the Manila Area of The Methodist Church. 12 other church leaders, including two missionaries, were co-signers of the official message.

The message continued, "We call our church people to a total commitment to our Lord Jesus Christ and to the sacred task He has entrusted each of us. Commitment to His task for us is demonstrated only if and when we live and work as faithful stewards of our bodies, skills, mind, time and material resources."

★

METHODIST PROPERTY IN WASHINGTON, D. C. NOW FREE OF DEBT

The final mortgage payment on a tract of land in northeast Washington, D.C. owned by The Methodist Church was made on Aug. 30. The Methodist Board of Temperance bought the valuable property—then containing 19 acres—ten years ago for \$1,500,000. Loans when the property was acquired totaled \$1,250,000. The Division of Alcohol Problems and General Welfare now owns 4.5 acres of the original site, and 11.8 acres is administered for The Methodist Church by an organization called the Methodist Corporation.

The Council on World Service and Finance has been paying \$125,000 per year on this during the current quadrennium. There has been talk of developing a \$10 million Methodist center on the property, which adjoins Methodist-owned American University, but nothing has come of this as yet. The Methodist Corporation has voted to ask for continuance of the annual appropriation from World Service funds and hopes to "conduct a feasibility study looking toward the further development of the land as plans mature." Funds have also been received during the past ten years from several annual conferences and from other sources.

CANDLER RECEIVES SCHOLARSHIP GIFT FROM VIETNAM

When a check for \$638.75 came to the Candler School of Theology, Atlanta from G.I.'s in Vietnam to help finance ministerial students, Dr. G. Ross Freeman of the theology school remarked, "This gift from U.S. soldiers in Vietnam has moved me deeply." Freeman added that the money would be used to help a worthy student "looking forward to the chaplaincy." Several alumni of the school are serving as chaplains in Vietnam.

★

CHAPLAINS IN EUROPEAN THEATER TO HAVE RETREAT

The seventh annual retreat for Methodist chaplains and laymen with U.S. forces in Europe is scheduled for Oct. 23-27 at Berchtesgaden, Germany. Some 250 persons are expected to attend, including laymen and chaplains from the EUB Church and those representing British Methodism.

Bishop W. Angie Smith, Oklahoma City, chairman of the Methodist Commission on Chaplains, will be the main speaker. The Board of Lay Activities is co-sponsor along with the Commission on Chaplains. The Rev. Dr. John R. McLaughlin, general secretary of the commission, is in over-all charge.

★

JUNALUSKA ATTENDANCE HIGH

Attendance figures of the Lake Junaluska Assembly this year topped by several thousand the record set last year despite unfavorable weather conditions. Dr. J. Manning Potts, executive director, attributed the increased attendance to "stepped up" programs, the new camping ground, and larger participation in various events, such as Interpreter's House and the two ecumenical conferences.

★

RURAL FELLOWSHIP CHANGES NAME

In anticipation of The Methodist Church's union with the Evangelical United Brethren Church, the Methodist Rural Fellowship meeting in Columbus, Ohio, voted to change its name to the United Methodist Rural Fellowship.

Another step toward the United Methodist Church was taken when an EUB minister, the Rev. Glenn Biddle, Columbus, was elected vice-president of the fellowship. Elected president of the fellowship was the Rev. Dr. Marvin T. Judy, professor of sociology of religion at Perkins School of Theology, Southern Methodist University, Dallas, Texas.

★

BENEVOLENCE GIVING IS UP

The Methodist Church's giving to the basic benevolence fund for the first quarter of this year is up more than 10 per cent over the same period last year. The total figure for World Service giving for June, July and August was \$1,920,571. The comparable figure last year was \$1,731,423.

However, World Missions Advance Specials and National Advance Specials both

showed a decrease of approximately 10 per cent. Also, the One Great Hour of Sharing fund received a similar set-back. All other benevolence giving showed increases over a year ago ranging from 33 per cent to 5 per cent.

The bright spots in the picture are larger than the dark for which we can be thankful. But the report indicates that we should increase giving to Advance Specials and to this very vital One Great Hour of Sharing, the main thrust for which comes during Lent.

★

"MISS AMERICA" IS METHODIST

When judges at the Miss America pageant chose Miss Debra Dene Barnes as "Miss America" for 1968, they chose an active Methodist and former MYF member and organist in the Moran, Kans., Methodist Church. Both of Miss Barnes' parents have been active in the church, her mother having served as organist and her father having sung in the choir, and Miss Barnes' younger sister is now organist. Her pastor, the Rev. Harvey Houchin, reported that she has given a "fine Christian witness" at MYF and other meetings. Her predecessor as "Miss America," Miss Jane Anne Jayroe of Oklahoma, is also a Methodist.

★

WORLD METHODIST GROUP GIVES EVANGELISM STRESS

The place of evangelism in the life and work of Methodism received emphasis as the World Methodist Council Executive Committee ended its session in Nairobi, Kenya on Sept. 1.

The executive committee created for the first time a special committee on evangelism to be an integral part of the WMC.

In another action, the executive committee authorized a Family Life Conference to be held prior to the next World Methodist Conference, set for August of 1971 in Washington, D.C., on dates which do not coincide with meetings of the World Federation of Methodist Women and recommended that duration of both of these meetings be shorter than those held in 1966.

The committee also adopted resolutions asking all governments to refuse to supply arms to either side in the Nigerian conflict and urging an early end of the war in Vietnam.

◇ ◇ ◇

Street Lights

The night was dark, the street was wet,

With softly falling rain,
The street lights glowed in a yellow row
Like flowers along a lane.

As I walked home through the silvery mist,
With the soft wind in my hair
I couldn't help but stop awhile
To breathe a little prayer.

Dear God, when the night is long and dark
And my path is rough with pain
Let Faith and Hope shine through the dark
Like street lights in the rain.

NAN (MRS. J. P.) THOMPSON
Elizabeth City

IN MEMORIAM

MRS. E. J. BRICKHOUSE

We, the members of the Woman's Society of Christian Service of Wesley Memorial Methodist Church, Columbia, N. C., wish to pay tribute and respect to the memory of Sue Wilkinson Brickhouse (Mrs. E. J.).

Whereas, she had been a faithful and devoted member of our Society and had served in many capacities, including President, and whereas, she had been a loyal and faithful member of Wesley Memorial Church since her early years,

Whereas, in her passing June 19, 1967, the church, this society, and the community has lost one of its most beloved members, therefore, be it resolved, that we of the Woman's Society of Christian Service do hereby go on record in expressing our deep appreciation of her life and devotion, we share a sense of loss in her death,

Be it further resolved that copies of this resolution be recorded in the minutes of our society, copies sent to the family and to the North Carolina Christian Advocate.

Mrs. Ruth H. Reynolds
Mrs. Louise A. Hales
Mrs. Catherine B. Harrell



MRS. O. E. CHERRY

We, the members of the Woman's Society of Christian Service of First Methodist Church, Draper, wish to pay tribute to the memory of Mrs. O. E. Cherry who passed away on July 20, 1967.

Mrs. Cherry had a fine sense of humor, a kindly, easy-going nature, a warmth of personality that endeared her to all who knew her. She loved her church and supported it with her prayers, gifts, service and attendance as long as she was able. She was an active member of the Woman's Society of Christian Service, was a member of the Ella Muncy Bible Class and was interested in other phases of church work. Her presence among us will be sorely missed but her influence will live on in the hearts of each of us.

As a token of respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our society, sending a copy to the family and a copy to the North Carolina Christian Advocate for publication.

Mrs. Robert Martin, President
Mrs. Keene Brockus, Secretary
Mrs. A. O. Funderburk, Chairman,
Local Church Activities

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED — Organist and choir director. Organ is new by Delaware Organ Company. Contact Rev. Henry B. Lewis, First Methodist Church, Siler City, North Carolina.

WANTED — Director of Religious Education or Educational Assistant. Please contact Rev. Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

RELIGIOUS BOOKS PURCHASED — Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.

Among Our Colleges

SCARRITT COLLEGE OPENS

Interspersed with sack suppers, marshmallow roasts, movies and a luau, new students from ten countries and 20 states received orientation at Scarritt College last week. Registration for returning students was on Monday and Tuesday of this week, and classes began Wednesday.

Scarritt, a senior college and graduate school of The Methodist Church located at Nashville, Tenn., is now celebrating its diamond anniversary.



PSYCHOLOGY DEPT. HEAD

Dr. Arthur F. Jenness, professor of psychology at N. C. Wesleyan, Rocky Mount, has been named chairman of the college's newly organized psychology department.

This marks the third time Dr. Jenness has organized and subsequently headed a new psychology department. He founded the department at the University of Nebraska in 1930 and served as its chairman for the next 16 years. He then moved to Williams College where he was again instrumental in organizing a department and was named as its first chairman, a position he held until 1962.

Dr. Jenness came to Wesleyan in 1966 after a distinguished teaching career at Williams.



GC PARENTS WEEKEND SET

Parents Weekend, an annual event at Greensboro College, will be Saturday and Sunday, Nov. 11 and 12, on the campus of the 130-year-old college.

Mr. and Mrs. Broadus Brown of Gaffney, S. C., hold the office of GC Parents Association president.

Following an informal get-acquainted special period in Lea Center of Main Building, the parents will visit department heads and other faculty members on the afternoon of Nov. 11. Dinner in Greensboro Building that evening will be the last formal event of the weekend. Brief talks will be made at the dinner by Dr. J. Ralph Jolly, GC president; Dr. Elmer L. Puryear, dean of the college, and Fred T. Jones, Jr., GC director of development.

Sunday, Nov. 12, will be free for the visiting parents and their student sons and daughters to spend as they choose.



PFEIFFER JOINS COMPUTER PROJECT

Numbers of Pfeiffer College students are soon to learn a new language—the language of an IBM system/360 Model 75 computer.

Pfeiffer has just become the tenth institution to participate in North Carolina Computer Orientation Project. The project was initiated in May, 1966 by the N. C. Board of Higher Education to introduce computer use into the curriculum of colleges in the state.

Computer access at Pfeiffer is achieved



EARNs EAGLE AWARD

On Sunday night, Aug. 13, the Eagle Scout Award was presented to Stewart Bryan Edmondson in ceremonies at the First Methodist Church in Robersonville. Stewart is a graduate of Robersonville High School and is entering college at the University of North Carolina. Pictured with Stewart are his mother and father and Rev. A. L. Reynolds, pastor of the church.

by means of a Model 33 ASR teletypewriter, which serves as a remote terminal unit. Jobs are now being submitted from the Pfeiffer terminal, which is linked to the Triangle Universities Computation Center by telephone lines.

The center, located in the Research Triangle Park, is jointly owned by Duke University, N. C. State University and UNCC-CH, and is equipped with an IBM system/360 Model 75 computer, one of the most advanced in the nation.



Cities Invite 1972 Conference

While its major focus is still on planning for the 1968 Uniting Conference, the commission charged with such arrangements already has its sights set on possible meeting places for the 1972 General Conference of the United Methodist Church.

Meeting in Dallas, Texas, Sept. 12-13, the Commission on Entertainment and Program ran through a list of cities which have already issued invitations for the 1972 session of the highest law-making body of the new United Methodist Church. The new denomination will be formally organized at the Uniting Conference in Dallas April 21-May 4, 1968.

The chairman of the commission, the Rev. Dr. J. Otis Young, Evanston, Ill., said that representatives of the commission will be visiting in the near future some of the cities which have submitted invitations to check on convention facilities and confer with local leaders.

Meanwhile, the commission announced its willingness to receive other invitations for the 1972 session. Dr. Young emphasized that invitations should have the endorsement of the resident bishop and church leaders, as well as city or chamber of commerce representatives, and are solicited from all sections of the country. Invitations should be sent to Dr. J. Wesley Hole, 5250 Santa Monica Blvd., Los Angeles, Calif. 90029.



Woman's Activities



N. C. Conference

MRS. H. W. DOUB

SANFORD DISTRICT PRESIDENT

Carolyn Smith Gibson, daughter of Mrs. Josephine Baldwin Smith and the late R. Jack Smith, was born in Goldsboro and finished high school there.

In 1941 she received an AB degree from Greensboro College and later in that year was married to J. Nelson Gibson, Jr., and moved to Gibson where they live on the family farm. Her husband is known throughout the North Carolina Conference where he is a prominent lay leader.

The Gibsons have three daughters, Mrs. F. M. Parrish, Jr. (Josephine) of Smithfield; Margie Gibson, a junior at Greensboro College and Anne Gibson, a senior at Scotland High.

Carolyn is an active member of the Gibson Methodist Church. At the present she is teacher of a primary class in the Church School. She is a former president of her local Woman's Society of Christian Service and served four years as leader of the Walter Peele Subdistrict. She also served as district secretary of Campus Ministry in the Fayetteville District, which later became a part of the Sanford District. Last June we were so fortunate to have her assume the office of president of the Sanford District.

Aside from being a busy housewife and devoted mother, Carolyn has found time to take part in many civic and social activities. She is a member of the Gibson Book Club; helps with the blood bank; works in Church Women United and is a member of Scotch Meadows Country Club. She has been most active in the Greensboro College Alumnae Association, serving as the secretary for a number of years.

Her hobbies are golf; knitting and bird watching.

The members of the Sanford District



Mrs. H. W. Doub

as well as the entire conference feel the work of the Woman's Society of Christian Service is going to make great strides with one of so many capabilities as our leader.



W. N. C. Conference

MRS. JOHN C. WRIGHT

SPIRITUAL LIFE RETREAT OCT. 14-15

A Spiritual Life Retreat for the members of the Woman's Society of Christian Service and the Wesleyan Service Guilds of the Western North Carolina Conference of the Southeastern Jurisdiction and the North Carolina-Virginia Conference of the Central Jurisdiction will be held at Lambuth Inn at Lake Junaluska Oct. 14-15.

Mrs. Milton Randolph of the Family Worship Department of *The Upper Room* will be the leader of the retreat, which opens at 3 p.m. on Saturday, Oct. 14, and closes at noon on Sunday, Oct. 15.

A theme of, "Reaching, Ever Reaching," will be carried out in each session. Mrs. Randolph has announced that she will follow this schedule: on Saturday at 3 p.m. she will present a program, "Why A Retreat," after which there will be sessions of prayer groups. At 7 p.m. the program will center around the subject, "Reaching for the Sky." The Sunday session will open at 9:30 a.m. with a service, "Boundless Horizons," followed by a worship session, "Be Still and Know." A Service of Holy Communion will close the Retreat.

Each person should make her own reservation by writing Lambuth Inn, Lake Junaluska, N. C. 28745. The fee for registration and insurance is \$2.00, and room and board for the entire meeting will be \$10.00. Both fees are to be paid on arrival.

Those assisting with the arrangements are Mrs. John P. Nesbitt of Clyde, secretary of Spiritual Life Cultivation of the Woman's Society of the WNC Conference, Mrs. Elizabeth Wentz of Morven, chairman of Spiritual Life Cultivation in the Wesleyan Service Guild of the conference, and Mrs. Cozette Belo, secretary of Spiritual Life Cultivation in the N.C.-Va. Conference.

MRS. MILTON RANDOLPH

Mrs. Randolph has been a leader in spiritual life cultivation for many years. As the director of the Family Worship Department of *The Upper Room*, she writes many of the brochures for use in families in all parts of the world. She has been on the faculty of many Family Life Conferences, working at the Methodist National Family Life Conference in 1958 and 1962. She serves on similar committees of the National Council of Churches, and

was chosen to attend the White House Conference for Children and Youth and for the Conference on the Aging.

In 1958 she attended the World Convention of Christian Education in Korea. During the following years she was a member of teams of workers to visit in Korea, Taiwan, Hong Kong, and South America. She attended the World Methodist Conference in Oslo, Norway in 1961 and in London, England in 1966.

Mrs. Randolph attended Wesleyan College, Macon, Ga. and received her A.B. degree from the University of Montana. In 1965 she received an Alumnae Award for Distinguished Service from Wesleyan College.

She is the mother of two sons, Dr. Judson Randolph of Washington, D.C. and Somers Randolph, a teacher in Jacksonville, Fla. She has five grandsons and two granddaughters. Her husband, a veteran newspaperman, died in 1954.



MRS. MILTON RANDOLPH

CHARLOTTE DISTRICT EXECUTIVE MEETING

The Charlotte District Executive Committee had a luncheon meeting at the Charlotte Mall last month.

Mrs. A. C. Barbee of Huntersville was elected as secretary of Spiritual Life Cultivation, to succeed Mrs. Ernest Page, who moved from Charlotte recently.

The group adopted a special Christmas project to make gifts for the Charlotte Bethlehem Center. Mrs. W. C. House, Jr., secretary of Supply Work, outlined plans for this project. Special plans were also made to arrange a visitation program for the patients at Wesley Nursing Center. Mrs. C. C. Finley, secretary of Christian Social Relations, announced that she hoped to have many local societies participating in the project.

Mrs. Fred Hall, Jr., secretary of the Wesleyan Service Guild, announced that a new Guild had been organized at Purcell Methodist Church. Mrs. S. M. Springs, Jr., district treasurer, said that 45 societies in the district had made an increase of 25% in mission giving.

Mrs. John F. Ramsey, district president, was in charge of the program.

HIGH POINT DISTRICT NEWS

Two new district officers were welcomed at a meeting of the executive committee of

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Sept. 21-28: General Executive and Executive Committees of the Divisions of the Board of Missions and the Joint Commission, New York

NORTH CAROLINA CONFERENCE

Sept. 21-22: Commission on Worship Planning Retreat, Camp Chestnut Ridge
 Sept. 22 : Wilmington District Camp Crusade Dinner
 Sept. 24-26: Alamance County Christian Workers' School, Graham, First Church
 Sept. 24-26: Durham Area Christian Workers' School, Durham, Duke Memorial Church
 Sept. 25 : District Directors Methodist Information, Methodist Bldg., Raleigh
 Sept. 25 : Rocky Mount District Camp Crusade Dinner
 Sept. 26 : Elizabeth City District Camp Crusade Dinner
 Sept. 26 : Commission on Promotion and Cultivation, Methodist Bldg., Raleigh 10:30
 Sept. 27 : Greenville District Camp Crusade Dinner
 Sept. 28 : Raleigh District Camp Crusade Dinner
 Oct. 1- 6: Fayetteville Area Christian Workers' School, Fayetteville, St. Andrews Church
 Oct. 2 : Durham District Camp Crusade Dinner
 Oct. 3 : Burlington District Camp Crusade Dinner
 Oct. 3 : Commissions Workshop, First Church, Clinton, 8 p.m.
 Oct. 4 : Commissions Workshop, St. Paul Church, Goldsboro, 8 p.m.
 Oct. 8-12: Sanford Area Christian Workers' School
 Oct. 9-13: Church Management Institute for Ministers, High Point College
 Oct. 9-13: Regional Advanced Seminar for Youth Lab Leaders, Camp Glisson, Ga.
 Oct. 10-11: Annual Finch Lectures, High Point College, Harry Golden, Speaker
 Oct. 10-11: Urban Life Seminar, Hayes Barton Church, Raleigh
 Oct. 14 : Cabinet Meeting
 Oct. 16 : Sanford District Camp Crusade Promotion Dinner

WESTERN NORTH CAROLINA CONFERENCE

Sept. 24 : Marion District Coaching Conference for Teachers in Schools of Missions, Marion, First Church, 2:30-4:30 p.m.
 Sept. 24 : Albemarle District Coaching Conference for Teachers in Schools of Missions, Albemarle, Central Church, 2:30-4:30 p.m.
 Sept. 24-28: Christian Workers' Schools, Asheville, Greensboro, Gastonia, High Point
 Sept. 24-29: Christian Workers' School, Thomasville
 Sept. 25 : Albemarle District Coaching Conference for Teachers in Schools of Missions, Wadesboro, First Church, 7:30-9:30 p.m.
 Sept. 25 : Winston-Salem District Coaching Conference for Teachers in Schools of Missions, Winston-Salem, Ardmore, 7:30-9:30 p.m.
 Sept. 25 : Methodist Rural Fellowship Retreat, Statesville, New Salem Church, 2:00
 Sept. 25 : Clinic in Preaching, Salisbury, First Church, 10:00 a.m.-2:00 p.m.
 Sept. 26 : Executive Committee, Conference Historical Society, Statesville, 10:30 a.m.
 Sept. 28 : Annual Meeting, TRAFICO, Statesville
 Sept. 29 : Board of Hospitals & Homes, Charlotte, Wesley Nursing Center, 10 a.m.
 Oct. 1 : Gastonia District Coaching Conference for Teachers in Schools of Missions, Gastonia, First Church, 2:30-4:30 p.m.
 Oct. 1- 4: Christian Workers' School, Mocksville
 Oct. 1- 5: Christian Workers' School, Lexington
 Oct. 2 : Coaching Conference Board of Evangelism, Lexington, First Church
 Oct. 2- 3: Clinic on Renewal of Church Through Group Dynamics, Statesville
 Oft. 5 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Waynesville District, 10:00 a.m. to 2:00 p.m.
 Oct. 5 : Seminar for Local Church Committees on Pastoral Relations, Waynesville District, 7:30 p.m.
 Oct. 6 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Shelby, Aldersgate Church, 10:00 a.m. to 2:00 p.m.
 Oct. 6 : Districts: Asheville, Marion, Gastonia, Statesville, North Wilkesboro
 Oct. 6 : Seminar for Local Church Committees on Pastoral Relations of the above districts, Shelby, Aldersgate, 7:30 p.m.
 Oct. 8-12: Christian Workers' Schools, Denton, Hendersonville
 Oct. 9 : Clinic in Preaching, Salisbury, First Church, 10:00 a.m. to 2 p.m.
 Oct. 9 : Districts: Thomasville, Salisbury, Albemarle, Charlotte, High Point
 Oct. 9 : Regional Seminar on Evangelism, Waynesville, First Church, Asheville, Waynesville Districts
 Oct. 9-13: Church Management Institute, High Point College
 Oct. 10 : Asheville Area Seminar on Social Concerns, Asheville, Central Church, 10
 Oct. 10 : Regional Seminar on Evangelism, Hickory, First Church
 Oct. 10 : Districts: Marion, Statesville, North Wilkesboro, Gastonia
 Oct. 11 : Charlotte Area Seminar on Social Concerns, Charlotte, First Church, 10
 Oct. 12 : Winston-Salem Area Seminar on Social Concerns, Winston-Salem, Ardmore Church, 10:00 a.m.

the High Point District Woman's Society held at the home of Mrs. Clarence C. Cranford in Asheboro in August. They are Mrs. Douglas Howard, secretary for Campus Ministry, and Mrs. J. W. Miller, treasurer.

Mrs. John McGlohon, secretary of Missionary Personnel, outlined plans for the observance of Christian Vocations Day on Sunday, Nov. 5, and told of a plan to put a leaflet on "Methodist Church Related Occupations," in each high school library in the area.

The group elected Mrs. Frank Redding, Jr., district president, as a delegate to the meeting of the Southeastern Jurisdiction in Birmingham, Ala. on Feb. 21-22.

Mrs. Roy Gladden of High Point, district secretary of Spiritual Life Cultivation, spoke on the observance of the Call to Prayer and Self-Denial. Mrs. Clarence C. Cranford told of plans for the Christian Vocations Conference in Nashville, Tenn. The group voted to contribute to the expenses of Miss Mary Hardin, who will participate on the program.

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Steeleberry WSCS Honors Three

The Woman's Society of Christian Service of Steeleberry Methodist Church, Charlotte, presented three of their members with life membership pins this spring.

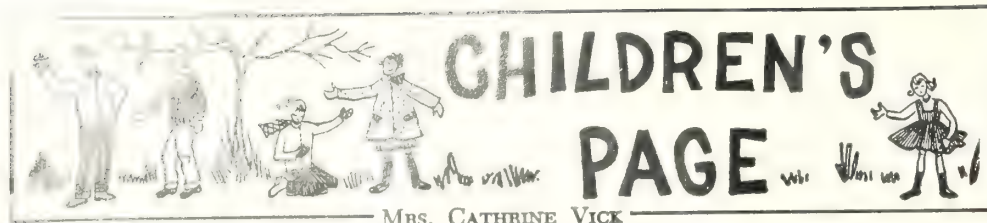
One of the recipients was Miss Carolyn Wilson of Route 4, Box 494 A, Charlotte 28208. Miss Wilson, daughter of Mr. and Mrs. Brice Wilson, has been an invalid since 1946 when she was stricken with polio. However, this does not dampen her spirits. She is a very efficient phone secretary for the church, and there is always a cheerful welcome when visitors call. She also enjoys receiving mail.

Miss Wilson's pin was presented by the "Lazy-B" Circle, a new morning circle which was formed in October, 1966, with eleven charter members. It ended the year with sixteen members.

Other members who received pins were Mrs. C. A. Wingate and Mrs. W. J. Lazenby.



Pictured above, left to right, are Rev. R. M. Varner, pastor of Steeleberry Church; Mrs. Eva Dixon, Miss Wilson's nurse for eighteen months; Miss Wilson and her mother.



Dear Girls and Boys:

When I was a little girl, my father spoke many times of the book he had used when he went to school. It was the book from which he learned to read. One of the stories went something like this and it tells about a gift you have been given.

Father returned from the city with gifts for his two sons. After the boys had examined them, Father said, "Come, sit beside me and I will tell you about the gift I have brought home for my own use."

"My gift is far more valuable than the gifts I purchased for you. Its construction is like a delicate instrument. It is so delicate that it has a curtain adorned with fringe which falls in place and protects it in time of danger. If I did not have this gift, I would have to ask a thousand questions!"

The boys did not know what their father was talking about. "If it is such a useful gift," Edward asked, "why doesn't every person who can afford it, have one of his own?"

"I know several persons who possess one or two of them," replied Father.

"Can I hold your gift in my hand?" asked Henry.

"You might, but I should be very sorry to trust it with you. Every night I shall enclose it in its curtain. Occasionally I shall wash it with a liquid I have for that purpose. It is wonderful how many things you can do with it."

"Can it speak? What's its color?" asked Henry.

"It has been said to speak. I only know its color by looking in a mirror. In looking at it any other way, I would be in danger of losing it and I could not buy another."

"Then how did you get this one?" demanded Edward.

Father smiled. "I do not remember how or when."

"You said you brought it from the city. Surely you remember," Henry said.

"So I did bring it from the city. In fact I brought two. I would be sorry indeed if I left them behind."

"Please tell us the name of your wonderful gift," begged Edward.

Father told it gladly. "It is called an EYE. It is God's gift."

AUNT CAY

THE BROKEN PLANT

Phyllis had a real playhouse in the back yard. It had three rooms. Daddy

had made furniture for it and little closets with glass windows. Mother had made rugs for the floor and curtains for the windows. It was the prettiest playhouse in town.

Every day Phyllis played in the playhouse, and most of the time there were one or two other little girls there, too. They had such fun pretending to cook meals, washing dishes and clothes, putting the dolls to bed and sweeping the floors.

One day Phyllis was playing alone and she decided to clean the house. She washed the windows and scrubbed the floors. She shook the rugs and put fresh sheets on the bed. She dusted all the furniture, the house shone. Everything was neat and clean.

"Now," Phyllis said to herself, "if I only had some pretty plants to put in the window it would be just right."

Mother had a big room full of pretty plants. Phyllis was thinking about those plants when she saw mother go out the back door with her market bag. She would be going to the corner store to buy groceries for the weekend.

"I don't see why I shouldn't have some of those plants," Phyllis thought. "I could bring them out now and mother would never miss them for a day or two."

So Phyllis hurried into the house and selected a lily and one of mother's prize petunias. They were heavy to carry, but she managed, taking a plant in each arm and carrying them that way. When she was trying to close the door, the petunia slipped and fell onto the cement walk. The flower pot broke into many pieces.

"Oh dear," she cried, "what shall I do?" She saw that nothing could fix the broken pot, and big tears began to run down her cheeks. It had been wrong to take mother's plants without first asking her, and she was very sorry now.

Slowly Phyllis started to meet her mother, who was coming with the groceries. Still crying, Phyllis blurted out, "I've done something wrong. I am very, very sorry." Then she told her mother about the broken plant.

"Perhaps I can put it in a new pot," her mother said. "But the most important thing is that you told me about it. I'm glad you did that, dear."

"I wanted the plants for my house," said Phyllis. "Now, I know it was wrong to take them without first asking you."

"Yes, it was," her mother replied. "If you had told me you wanted them,

I might have found you some. But now I'll tell you a secret. Daddy is making some window-boxes for your house, and we thought you might like to plant some seeds in them so you could have flowers of your very own for your playhouse."

"Oh, Mother, wouldn't that be lovely! And will you let me help you put the plant back in the new pot? I'll never touch your flowers again without asking."

—Adapted

THE DISCIPLES

There were several sets of brothers among the disciples of Jesus. One set was named Peter and Andrew. Peter was one of Jesus' most active followers. He was a fisherman. Jesus called him a Rock because he knew that he would be strong and firm in doing what was right. Peter said that he thought Jesus was the king whom the Jews were expecting God to send. Peter sometimes spoke without thinking. He even said he did not know Jesus because he was afraid of the men who disliked him. He was very sorry about this and became brave in teaching and preaching about Jesus. Andrew was also a fisherman. He was one of the first disciples Jesus called. He brought his brother to meet Jesus. Andrew also brought the boy to Jesus who had the lunch of loaves and fishes. Andrew also introduced some Greeks, people from a different land, to Jesus. He was always sharing Jesus with others.

PLAY A GAME

Here is a game you might like to play with one of your friends. Place twelve marks on a piece of paper in three rows. Place five marks in the first row, four in the next, and three in the next. Take turns crossing out the marks. Each player in turn may cross out as many marks as he wishes from one row. On the first turn a player may cross out from one to five marks in his turn. Each player may cross out marks from only one row during his turn. The winner is the player crossing out the last mark from the page. It looks simple but try it and see how you need to plan in order to win.

BIBLE CHARACTERS

Do you know who these people are? The first letter of each name is the same as the last letter of the preceding name.

1. A herdsman
Called Peter
Ruth's mother-in-law
Offered on an altar

ANSWERS FOR LAST WEEK

Money-honey; Hail-sail; Stool-spool; Table-sable; Spring-string; Trick-truck.

Sunday School Lesson

FOR OCTOBER 1

(International Lesson Series)

General Theme:

Messages From the Prophets

Weekly Subject:

When Prophets Are Needed

Background Scripture:

II Kings 14:23 thru 17:41; Amos 8:4-11

Lesson Scripture: II Kings 14:23-25

This quarter's lessons deal with four books of the Old Testament prophets, and are calculated to show how their messages are pertinent for our times.

First, by way of introduction, let us consider what sort of person the prophet was. To start with, he was a layman. Amos, Hosea, Micah and Malachi were all of them laymen, as contrasted with that class of religious leaders of their day which might be termed "the clergy."

Then, he was a spirit-filled man. Some scholars believe that the Hebrew word for prophet was derived from the verb "to enter" and that what is inferred is that the prophet was a God-entered man.

Moreover, the Old Testament prophet was a disturber and not a bringer of tranquility. The true prophet felt it upon his heart to bring a burning message from God about the sins and wrongs on the contemporary scene.

In addition, he was a man of great courage. It took this to stand up and speak out against the sins and injustices of the times. This prophetic message usually brought down upon his head the anger and persecution of powerful men. The prophet was a man of strong character.

This is the kind of person we will be dealing with in the lessons for October through December. As we progress along this line of study from week to week, let us remember that it is not merely important to know what the Bible had to say to people of long ago; but to know what it has to say to us. Let us constantly ask ourselves, what does this message of Amos say to me and to my generation?

Read the scripture for this lesson: the two verses from II Kings, chapter 14 and then Amos 8:4-7; 11. The setting for these words is the eighth century B.C., when Israel had begun to emerge into a new prosperity. She was relatively free

from the threats of her neighbors. Lying astride the great caravan routes from Egypt to Mesopotamia and from Arabia to the coast of Phoenicia and into Asia Minor, she developed a wealthy merchant and land-owning class. This class placed itself in league with the kings and the nobility to amass great power and increased wealth, often at the expense of the common people. These were reduced to pitiable conditions, and were the victims of economic and political injustice. Even the priests cooperated in the propagation of injustice. The practice of religion became encrusted with solemn assemblies and heaped-up sacrifices from which the spirit had largely departed. The pagan practices of the Canaanites were further permitted to adulterate the worship of Jehovah God.

During the reign of Jeroboam II (about 786-746 B.C.) these conditions reached a climax. It was during this time that Amos and other prophets appeared on the scene. They did not mince words, nor did they pull any punches. They hacked away fearlessly at the evils of the times and let the chips fall where they would. They bluntly spoke out against wrong and unrighteousness, without concern for the theological niceties, of which they probably knew little. They told the people, from the king on down, what would happen to them if they didn't turn away from their evil ways and rectify their conduct before God.

There was a certain positiveness about their utterances which is in contrast with the temporizing tolerance with which the average person approaches delicate problems. This no doubt grew out of their great sense of speaking for God and not for themselves. "Thus says the Lord" became almost their byword. Their lashing blows of condemnation were followed by admonitions to repent and turn again to the Lord. As Amos said: "Turn away from evil; seek good and live." (Amos 5:6, 14)

Some ideas for further development out of this lesson are these.

1. When times are bad and evil extends itself, God raises prophetic voices. Prophets are not needed when the will of God is honored and when men follow the sensitivities of their consciences. Is this a time which calls for prophets? What prophetic voices are being lifted in the world today?

2. What are some of the signs of religious deterioration and of evil's rising tide?

In the time of Amos, the oppression of the poor was one such. Another was the degeneration of worship into perfunctory and meaningless ceremony. An aspect of the unhealthy condition of religious life is highlighted by Amos in verse 11 where he speaks of a "famine . . . of hearing the words of the Lord." Still another sign of religious decadence was the widespread practice of dishonesty (Amos 8:5). Cheating and defrauding of the helpless and innocent was another evidence.

What are some of the signs of religious sickness in our times? What yardstick did the prophets use in evaluating what was right and wrong? Should we today use the same criterion? Or should we just consider all right and wrong as simply relative and let it go at that? Do we need prophetic voices today?

J.C.S.



PRESENTED AWARD

Rev. Lewis C. Gibbs pins the God and Country award on Scout Michael Kohnle during services at Ebenezer Methodist Church, Granite Falls, on Sunday, Sept. 10. Looking on are Michael's mother, Mrs. Carl Kohnle and Scoutmaster Wade Austin. This is the first God and Country award to be presented at Ebenezer Church.

Petition Instructions Given

Instructions on how petitions may be directed to the Uniting Conference of The Evangelical United Brethren Church and The Methodist Church were released by denominational executives after a meeting in Dallas, Texas, on Sept. 13.

In a joint statement, Dr. J. Wesley Hole of Los Angeles, Calif., secretary of the Methodist General Conference, and the Rev. Dr. Paul V. Church of Dayton, Ohio, executive secretary of the EUB Council on Administration, told how organizations and members of the two denominations should prepare petitions for their General Conferences, or the Uniting Conference of the two groups.

These are the basic instructions:

a. All petitions must be filed by a certain deadline. In the case of Methodists, it is March 21, 1968, 30 days prior to the opening of the Uniting Conference in Dallas. For EUBs, the deadline is 60 days prior to the opening of the conference. The Methodists make an exception for organizations and members overseas and from annual conferences meeting within 30 days before the General Conference. In any event, no petition shall be received after the opening of the conference.

b. Three copies of each petition shall be furnished on 8½ by 11-inch paper.

c. Each petition shall deal with only one subject.

d. If the petition is one of a series, each petition shall be written on a separate sheet.

e. Petitions shall be addressed "To the Membership of the Uniting Conference."

All petitions must be signed for identification.

Methodists should direct their petitions to:

Dr. J. Wesley Hole, Secretary of the General Conference, 5250 Santa Monica Blvd., Los Angeles, Calif. 90029.

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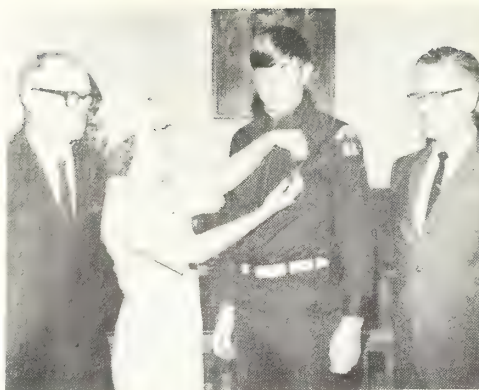
SILER CITY, N. C.

Two N. C. Pastors To Join British Mission In October

The Rev. Roy E. Bell, pastor of Main Street Methodist Church, Reidsville, and the Rev. William K. Quick, pastor of St. James Methodist Church, Greenville, have been invited to serve as short-term missionaries to Britain in a mission set for Oct. 12-Nov. 2.

The missionaries will be preaching, speaking to various groups and studying the methods and work of the British Methodist Church. They also will interpret our understanding of the concept of Missions.

The mission will be conducted under the auspices of the General Board of Evangelism and Missions of The Methodist Church, and missionaries will spend three weeks, Oct. 12-Nov. 2, in districts throughout Great Britain, North Ireland, Scotland and Wales. Dr. George A. Fallon, Executive Secretary of the Field Services Section, the General Board of Evangelism, will direct the mission with Mrs. Fallon accompanying him.



GOD AND COUNTRY AWARD

Ivey Russell, son of Mr. and Mrs. Rose Russell of Denton, received Boy Scouting's God and Country award on Sunday morning, Sept. 3, during services at Siloam Methodist Church. Here his mother pins on the coveted medal. Looking on are Ivey's father (left) and his pastor, the Rev. Herman Yokeley.

Uniting Conference Schedule

(Continued from page 5)

presentation, sponsored by the boards and agencies of the two denominations under the general theme, "The Ecumenical Nature of the Church."

On both Sunday mornings many bishops and conference delegates are expected to be guest preachers in pulpits in the Greater Dallas area.

Officers of the Commission on Entertainment and Program will meet Dec. 5 in the Los Angeles, Calif., office of Dr. J. Wesley Hole, secretary of the Methodist conference and of the entertainment commission, to draw lots for seating the delegations from both denominations in the auditorium.

Another full meeting of the commission is scheduled for Jan. 23-24 in Dallas.

Two other Methodist bishops—Richard C. Raines, Indianapolis, Ind., and Paul V. Galloway, Little Rock, Ark., were at the meeting representing the Methodist Council of Bishops in various phases of planning for the program of the Uniting Conference.

The Word Is Out . . . That The Western North Carolina Conference

Is sponsoring a joint subscription campaign for

THE NORTH CAROLINA CHRISTIAN ADVOCATE and TOGETHER MAGAZINE

If you are a pastor or a local church agent for publishing interests, you are to be out front leading.

HERE ARE THE FACTS:

1. Campaign begins Sunday, September 24 and continues through October.
2. These choices are being offered:
 - Subscribe to both periodicals for combined price of \$5.27.
 - Subscribe to North Carolina CHRISTIAN ADVOCATE during this campaign for the reduced price of \$2.75 per year.
 - Subscribe to Together Magazine for \$2.52 per year. (This price is to advance to \$3.00 after October.)
3. These things are being done in preparation:
 - Together Magazine promotional material is going to local church agents or pastors.
 - The ADVOCATE is sending a supply of descriptive folders and subscription order blanks to every pastor, with the request that he plan with the local church agent for their use.
 - The ADVOCATE is also sending to every pastor a very limited number of sample copies of the ADVOCATE.
 - Additional copies for larger distribution may be ordered from us at 5c per copy.
 - Order must reach us by Monday for copies of that week's issue.

Pastors and local church agents for publishing interests should collaborate in planning and carrying out an effective campaign.

Let's make October a great month for the North Carolina CHRISTIAN ADVOCATE and Together.

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Greensboro, N. C., September 28, 1967

Number 38

Vietnam: A Different Perspective

By THARON McCONNELL

(Miss McConnell is one of a growing number of Methodists working with Vietnam Christian Service. They have been assigned to service there by the Board of Missions and MCOR. Miss McConnell's American home is rural route No. 4, Mooresville, N. C. She was graduated in 1965 with a bachelor of science degree in nursing from the Duke University School of Nursing, Durham, N. C. This article is written from her post of service in Quang Ngai.)

One day recently I sat at the breakfast table and listened to the news with heavy heart. There didn't seem to be much news about peace—only war. I listened to the news of continuing conflict in the Middle East and then listened as the newscaster told me in detail of the war going on all around me here in Vietnam. Peace! Will the day ever come? Will man ever decide there is a better way than war? As did the prophets of long ago, I often find myself asking—"How long, O Lord, how long?"

How does one help the people of Vietnam? What are their problems? Well, Vietnam has the same problems facing many other countries around the world—rapid urbanization leading to crowded, unsanitary living conditions, poverty, illiteracy, etc. BUT, these problems are all made that much more acute by the war. And finally, we must add all of the problems created by war—a fluctuating economy, upheaval, destruction. Consequently we are confronted with thousands of problems and the question. "Where do we begin?"

Presently there don't seem to be any hopeful signs of the end of the war. I have been painfully aware of the steady rise of new houses in the refugee camp as the influx of refugees continues. I have been concerned about the psychological effects of the war. The whole family structure of Vietnam, a tradition of centu-

(Continued on page 11)



Miss Tharon McConnell, Methodist missionary nurse from Mooresville, N. C., makes friends with one of the youngest refugees of the Vietnam war. Miss McConnell serves in refugee work with Vietnam Christian Service, ecumenical relief and service agency.

CAROLINA BRIEFS *

Focus Is On Worldwide Needs Next Sunday

¶ The new address of Mrs. Carl H. King is 2701 Selwyn Ave., Apt. 2, Charlotte, N. C. 28209.

¶ Revival services for Gillespie Methodist Church, Charlotte, will be held Oct. 8-13, at 7:30 each evening. Gillespie's pastor, Rev. John W. Belk, will be the evangelist.

¶ Bethany Methodist Church, Albemarle, will hold a fall revival Oct. 8 through Oct. 13. The Rev. W. T. Medlin, Jr., of Central Methodist Church, Albemarle, will be the guest preacher for the services. All members, friends and visitors are cordially invited to share in this Christian fellowship.

¶ Walter F. Anderson of Raleigh is representing the General Board of Evangelism at a meeting in Dayton, Ohio, Sept. 27-29, of the Evangelical United Brethren Board of Evangelism. On Sept. 5-6 he represented The Upper Room at a meeting of the executive committee of the General Board of Evangelism in Omaha, Neb.

¶ Two North Carolina Methodists have been named to Emory University's Committee of One Hundred by President Sanford S. Atwood. They are Thomas L. Dyard, Jr. of Statesville and William C. Stokes of Reidsville. The Committee is composed of distinguished Methodist laymen with a particular interest in ministerial education.

¶ The Union Grove Methodist Church, Hillsborough, will have its Annual Harvest Sale on Saturday, Oct. 7, from 11:30 a.m. until 5:00 p.m. There will be a number of items for sale, including food, antiques, vegetables, clothing and tapestries. Lunch will be served at a nominal price, and there will be Brunswick stew for sale also.

¶ Hollister Methodist Church, Rocky Mount District, will observe Homecoming Day on Oct. 1. The Rev. W. L. Spencer, a former pastor, will preach at 11 a.m. Revival services will begin at 8 p.m. that night and continue through Oct. 5. The Rev. L. T. Wilson, pastor of Wesley Memorial Methodist Church, Warrenton, will be the guest preacher.

¶ Faison Methodist Church will observe Homecoming on Oct. 1. Rev. J. W. Lineberger, superintendent of the Methodist Home for Children in Raleigh, will be the preacher at the 11 o'clock service. He is a former pastor at Faison. Dinner will be served on the grounds following the service. Former members, pastors and friends are cordially invited.

¶ Plaza Methodist Church, Charlotte, will hold the service of consecration of their new sanctuary and educational unit on Sunday, Oct. 1, at 11 a.m. Dr. Harlan L. Creech, Jr., Charlotte district superintendent, will preach the consecration sermon. An open house will be held in the afternoon from 2:30-4:30. All former members and friends are invited to attend.

¶ Pine Grove Methodist Church, Albemarle, will hold its annual revival Oct. 8-15 with services each evening at 7:30. The evangelist is John C. Fitch from Wilmore, Ky. Mr. Fitch is a layman of the Kentucky Conference of The Methodist Church. All former pastors, members and ends are invited to attend.

¶ Annual Homecoming will be held at Erlanger Methodist Church, Lexington, on Sunday, Oct. 1. Robert H. Clayton, Jr., a prominent businessman of New York, N.Y., will be the guest speaker for the 11 o'clock service. Lunch will be served on the grounds at noon. All former pastors, members and friends are invited to attend.

¶ The October issue of *Together* magazine is of special interest to Methodists of North Carolina. It carries an article about the adult educational program of West Market Street Methodist Church, Greensboro, and it features a poignant article on the alcohol problem by the Rev. Paul Carruth, pastor of Hayes Barton Methodist Church in Raleigh.

¶ The annual Homecoming for North River Methodist Church, Beaufort, will be observed Oct. 1. The schedule will include church school at 9:45 with the worship service at 11. The pastor, Rev. Carey Brigman, will be preaching. A picnic dinner will be served on the grounds following the service. All former pastors and friends are invited.

¶ Homecoming Day was observed at Westford Methodist Church, Concord, on Sept. 17, with the Rev. R. L. Oakley, pastor, preaching for the morning worship service. Rev. E. J. Harbinson, a former pastor, also had part in the service. A picnic lunch was served in the fellowship building at noon. Mr. Oakley writes that this was an enjoyable day as former members and friends came back to visit.

¶ A one-day Workshop in Bible Reading for clergy and lay readers will be held on Monday, Oct. 9, at St. Michael's Church, Raleigh. It will be sponsored by the North Carolina Council of Churches, the Duke University Divinity School, North Carolina State University Department of English and the Extension Division of UNC-CH. Further information may be obtained by writing to the Speech Division, UNC, Chapel Hill.

¶ Annual Homecoming for Falling Creek Methodist Church, Goldsboro, will be Oct. 1. The schedule for the day will include church school at 10 a.m. with the worship service at 11. Dr. Daniel M. Schores of Duke University, a former pastor, will preach the homecoming sermon. Dinner will be served on the grounds around 12:30. All former pastors and friends are invited to attend. One the same day the fall revival will begin with the Rev. C. P. Mason, pastor, preaching.

"With the ever increasing emergency needs in today's world The Methodist Church ought to top a million dollars each year for the Fellowship of Suffering and Service offering." So said the Rev. Howard Greenwalt, general secretary of the Commission on Promotion and Cultivation.

This much money in free will giving is hopefully anticipated in the Fellowship of Suffering and Service offering scheduled to be received in connection with observance of Worldwide Communion Sunday, Oct. 1. In addition to the support given overseas relief, this special offering will help our servicemen and their families through the Commission on Chaplains and the Commission on Camp Activities. Between them, these two commissions will receive one-half of the offering.

There are more Methodist chaplains serving today than at any time since World War II. These men, recruited in part and screened by the Commission on Chaplains, serve both as military and civilian chaplains. More than 475 are military chaplains, scattered all across the world serving with America's fighting men. The balance serve in Veterans Administration hospitals, public and private children's homes, and other civilian hospitals and institutions.

Through the Commission on Camp Activities Methodists are able to help churches near military installations better serve the men and women stationed there. These churches, often too small to be able to provide the church school space and materials needed, are helped by the Fellowship of Suffering and Service offering to add needed space and buy church school supplies.

Last year Methodists gave \$869,232 in this special offering. One-half of the amount was used to relieve suffering caused by war, famine, earthquakes and other disasters all over the world. Much of this went to aid the million or more refugees created by war in Vietnam. As this tragic struggle continues, the number of refugees is expected to top two million soon. We bear a continuing and direct responsibility for them.

"One million dollars from nearly 11 million Methodists," said Greenwalt, "is not too much to expect. In fact, dare we care less?"

Churches unable to take the offering on Oct. 1 are urged to receive and forward an offering for the Fellowship of Suffering and Service during the month of October.

◆ ◆ ◆

You may think I'm old-fashioned but I believe in the validity of what is called "a Christian experience." Some sophisticated moderns look askance at the Christian who talks about his "experience of God." It almost seems that anything dear to a former generation must now be laughed out of court. Yet I believe that we reject the truth contained in those words at our peril.

Amos Cresswell, in *Methodist Recorder*

American Responsibility for Arab-Israeli Tensions

By O. KELLY INGRAM

In an age when there is much insistence that Christian decisions should be made in the light of the context, the American people are forming judgments concerning Israeli-Arab tensions in ignorance of both the historical and the contemporary context. The mass media have tended either to withhold facts or to present them from a biased viewpoint, but, when the smoke-screen clears away, there is ample evidence of Israeli aggression and Arab intransigence. Beyond that, however, when one looks at the total picture with a serious concern for truth and justice, he is likely to conclude that his own country is the "chief of sinners."

It is true that we did not author the Zionist proposal to establish a Jewish state in Palestine, nor were we the first nation to formulate a policy favorable to Zionism. While we did endorse the Balfour declaration, it was Lord Balfour who wrote Lord Rothschild, a leading representative of British Jewry, in 1917 "... promising British support for the establishment in Palestine of a national home for the Jewish people . . ." with cynical disregard for the rights of the Arab people in Palestine and at a time when there were ten times as many Arabs as Jews in that country. And it was Britain that proceeded to expedite the Balfour declaration immediately following World War I.

In 1922 Britain issued a white paper stating that a homeland for Jews would be created in Palestine, and Jews would be admitted as long as there was room for them. Over the oft-repeated protests of the Arabs, who over and over called attention to the Arab character of the country, the British followed this 1922 policy until 1929 when Sir John Hope Simpson reported there was no more room. The British administration in Palestine made the decision to terminate Jewish immigration, but, under the pressure from Zionists in London, that decision was reversed.

Great Britain continued to operate under the policy statement of 1922 until 1939, when the British foreign office had a change of heart and decided to act with moral courage. A second white paper was issued "... based on the assumption that the Jewish national home pledge had already been substantially fulfilled and that indefinite Jewish immigration and transfer of Arab land to Jews were contrary to the spirit of article 22 of the League (of Nations). . . ." The paper further stated, "Within the next five years 75,000 Jews would be allowed into the country; thereafter Jewish immigration would be subject to Arab acquiescence. Land transfer would be allowed only in certain areas in Palestine. . . ."

It was at this juncture, when Great Britain would no longer serve the purpose

The Rev. Mr. Ingram teaches Applied Theology in the Divinity School of Duke University.

of Zionism, that the movement shifted its focus to the United States. "In May 1942 at a Zionist conference held at the Biltmore Hotel in New York David Ben Gurion, on behalf of the Jewish agency, gained support for a program demanding unrestricted immigration and a Jewish army, and the establishment of Palestine as a Jewish commonwealth."³ From this point on it was the President and Congress of the United States that championed the cause of Zionism in its unfettered expression—insisting on the immediate admission of 100,000 Jews in 1945, and providing the pressure in the United Nations that resulted in a resolution to partition Palestine at a time when only one-third of the population was Jewish and only eight per cent of the land was owned by Zionists. It is little wonder the Arab states asked the United Nations to seek a ruling from the International Court of Justice concerning the legal authority of the UN to take such action.

Historically the United States and Great Britain were responsible for the creation of conditions that produced current Mid East tensions. Without their initiative, the State of Israel would not have been created. A million Palestinian Arab refugees would not now be homeless, living as refugees, God only knows where now, having been driven by or having fled before the tide of Jewish immigration subsequent to 1947. They would not have been for twenty years a reminder to the Arab world that, in this instance, the United States and Great Britain were willing to follow the Nazi-like principle of a super race that is entitled to profit at the expense of an "inferior race."

We cannot ignore history if we are responsible beings. Until we are prepared to accept our responsibility for conditions in Palestine, we cannot begin to do the right thing. The Jews cannot be blamed for jumping at the opportunity to end the pitiable plight of world Jewry. The world knows they have earned the right to surcease from persecution and pogroms, the purpose of which is genocide. Nor can the Arabs be blamed for their indignation at having the Jewish problem solved at their expense. We cannot, therefore, ignore the righteous claims of both Jews and Arabs in the Middle East.

On the one hand, we cannot turn the calendar back to 1922 or even 1946 and eliminate the State of Israel, thus undoing the injustice to the Arabs. Nor can we, on the other hand, ignore the just claims of the Arabs that they have been done a grave injustice. We are, in fact, debtors of both Jews and Arabs.

It should be said, in fairness to our present administration, that its policy of supporting a resolution calling for negotiations prior to withdrawal of Israeli troops seems to offer the greatest promise of fruitful issue. The two objectives in the region are peace and justice, and one sees little hope for peace until the Arab nations recognize the *de facto* existence of Israel.

(Notice that this is a call for the recognition of the *de facto* existence rather than the *de jure* existence, rightful existence, for one is hard put to argue for the latter. Israel, however, does exist, in fact, as a nation and cannot cease to exist without our abrogating assurances on the basis of which two and a half million people have staked their lives.)

Holding Arab territory, as she does, Israel has a position of power from which to negotiate for recognition which must come before there can be peace. But once she has gained recognition and the privilege of free and innocent use of the Straits of Tiran and the Suez Canal, Israel should not be permitted to retain possession of one inch of Arab territory seized in the most recent conquest, not even the Old City of Jerusalem. For just as Arab recognition of the State of Israel is a prerequisite to peace, so Israel's honoring of the territorial integrity of the Arab states is a precondition of peace.

We have no reason to think that the Arab states are ready to let by-gones be by-gones. There is little reason to think that they are prepared to *justify* the existence of a state created at their expense, but they can, and, under the right conditions, they probably will *acknowledge* the existence of Israel.

But what are those conditions under which the Arab states may acknowledge Israel's existence? One suspects that basically they involve our willingness to accept moral responsibility and our willingness to make restitution. To be sure, Israel should be required to pay prompt and fair compensation for lands formerly occupied by Arabs, the transactions to be under the surveillance of the United Nations. But,

(Continued on page 7)

¹Encyclopedia Britannica, Volume 17, Chicago, 1966, "Palestine," p. 168.

²Ibid., p. 169.

³Ibid. p. 170.

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EDITORIALS



The Problem Remains

The recently held annual convention of the Woman's Christian Temperance Union at Philadelphia pointed up the fact that drinking in the United States during the past year reached a record high. Even with 35 million Americans as abstainers, the consumption rate comes to almost a barrel a year for every person over 21 years of age. It represents an outlay of \$13 billion, an increase of \$2.1 billion over five years ago. The above figures came from the U. S. Department of Commerce and the Internal Revenue Bureau. U. S. Secretary of Health, Education and Welfare John W. Gardner has pointed out that "as many as 25 million Americans" live with the problem of alcoholism, either as alcoholics or as members of families of alcoholics.

If the trend toward increased per capita consumption of liquor continues, as now seems likely, then we can expect the complex problems which the use of beverage alcohol creates to increase. We are thinking particularly of increased alcoholism; increased death on the highways and in incidence of crime and violence; increased moral depletion and economic loss to the nation.

While recognizing the legal right, within the law, of people to drink, and questioning the moral right of anybody to drink, we would emphasize that the church must continue to be concerned about the problem and to care for the people involved. The Rev. Paul Carruth in an article in the October issue of *Together* magazine has aptly pointed this out. "Responsible men must care when individuals lose their chance to overcome their problems because they have become immersed in alcohol. Because they care, responsible men must see that alcohol is recognized as a special drink and receives the special treatment it requires. They must see that the proper controls and restraints are exercised with respect to its use."

If some are inclined to doubt whether beverage alcohol should be treated as a "special drink," consider the fact that in times of great crisis and turpitude—such as the Detroit riots—one of the first counter measures usually taken is to close down the liquor stores. People

have liquor as a factor in society. If so, then as night follows the day, it will always need watching and policing lest it destroy us.

But the more excellent way of handling the problem of liquor is to follow the example of the 35 million adult Americans who have decided to leave it out of their lives. In this way, they are a part of the answer rather than of the problem.

Reflections on the Observance Of Worldwide Communion

The observance of the Lord's Supper always involves an invitation. It is an invitation to "draw near with faith and take this holy sacrament to your comfort." But never is the invitation one to sit down and be comfortable.

The language of the ritual points up in stark reality the sufferings of Jesus Christ. "This is my body which is given for you. . . . This is my blood which is shed for you." "Take, eat . . . in remembrance of me. . . . Drink ye all of this . . . in remembrance of me."

In receiving Christ with genuine repentance and true faith we are receiving the loving, forgiving grace of our Father. Also, we are entering into the sufferings of Christ. We share his broken-heartedness over our sins and over the sins of the whole world. He suffered in many ways—from hunger, from cold, from exhaustion, from physical pain; but nothing he ever suffered came within sight of his sufferings at the monstrous, ugly evil within man and his society.

The invitation to receive Christ as the broken body and the shed blood, therefore, carries with it the offer to enter into a fellowship of suffering and service. He suffered and He served to the utmost. The cross has become for all of time the reality and the symbol of this suffering and this service.

His great invitation recorded in Matthew 16:24 must be understood within this context: "If any man would come after me, let him deny himself and take up his cross and follow me."

How fitting it is then, that as we celebrate the Holy Communion on Sunday, October 1, we also enter into a fellowship of suffering and service. The worldwide nature of the observance is most appropriate. For Christ belongs to all men of every age, and the gifts bestowed through Him are for all who will receive them. Moreover, in God's sight all of us stand on the same ground. The one Father of us all looks upon us

all as His children; we are therefore all cast in the role of brothers and sisters.

If we truly receive Christ on Communion Sunday, we will receive the spirit of compassion and loving concern for the needs of the destitute, the sick and for all who suffer. As an expression of this spirit, we are asked to make a sacrificial offering for others. One-half of all funds so received will be used by the Methodist Committee on Overseas Relief. The other half will be divided equally between the Commission on Chaplains and the Commission on Camp Activities. Through these agencies, our concerns will thus be transposed into food and clothing and into a loving ministry upon those in need all over the world.

God Knows: When Will We?

What a pity that Christ lived only for a few short years of one century. Every generation has needed Him so badly. And we on the edge of the twenty-first century need Him more than ever humankind needed Him.

We have so much more power and our life moves at such great speed. Yet we are the same foolish selfish people. A wrong turn today can wreak a thousand times more havoc than the foolish decision of a Caesar or a Charlemagne of long ago.

The trouble is that we who hold in our hands awesome powers are but children. Our folly has woven itself into the fabric of history as we time and again switched off caution and wisdom and sent the human omnibus racing down dangerous highways, ignoring the road signs of warning, making turns on two wheels, and sometimes crashing through the guard rails.

After two thousand years of this, it is all the more evident that man's only hope lies in forces outside of himself. This is what Christ said, and is the reason for His coming. Only the grace and power and presence of God within man can save him from his own foolishness and sin.

But we are kept from acceptance of this fact by our sense of self-sufficiency and by our stubborn pride. When God says to us, "Come, do it my way," we retort, "Leave me alone. I would rather do it myself." We add, "I have learned to fly out into space and to live at the bottom of the sea. What cannot I do?"

The answer? Man can do anything—almost. What can't he do? He cannot forgive himself for his unbridled stupidity, for his uncontrolled greed, for his surging tides of hate, for his consummate pride. Nor does he possess the power to overcome and subdue these destructive forces. God knows all of this. When will we realize it and real turn to God for help?

Hope and Hardship Mark Life in the Congo

How far is it from Carolina to the Congo? A good many miles and a good many years. This was evident as we talked to Pat Rothrock who had just come from a tour of missionary duty in the heart of Africa.

She warned that when we talk about the Congo we are speaking of a territory as large as the United States east of the Mississippi but vastly different in its people and culture. The population of 15,000,000 is divided into many tribes. There are no less than 360 different language groups. French is the basic common language, but almost no women have been taught it. For educational purposes, the country has recently been divided into four areas, and a tremendous effort is being made to set up one basic dialect for each area in order that the serious language barrier may be overcome.

Bishop John Wesley Shunge, who heads The Methodist Church in the Congo area, feels that the greatest need right now is for teachers. "Congolese young people are clamoring for an education," said Miss Rothrock, "but there are too few schools to meet the demand." The need for social workers, nurses and medical technicians and other skilled community workers is almost as great.

In the communications area, the situation seems to be more similar to the United States. Newspapers are widely read by all who can read. Also most people seem to have access to radio. Many news broadcasts from abroad, including the Voice of America and those from Red China are widely listened to. There is the beginnings of TV with establishment of a facility at Kinshasa (formerly Leopoldville). However, there is some censorship of communications media, with indications of more to come.

As to the political situation, Miss Rothrock indicated that there is still much unrest. Mobutu, who is now president, is not popular with many. Some feel that he has leanings toward communism. He has recently set up an organization of young zealots, called the Popular Revolutionary Movement, which is made up of young men who are dedicated to support him to the hilt. Yet Tshombe continues to have a large following.

The people are slowly and painfully moving toward political maturity. As a Belgian colony, nobody in the Congo voted for officials, not even the Belgians themselves. Now all adults, including women, have not only the right to vote but are by law required to vote. Those who fail to vote are subject to imprisonment and other punishment. Miss Rothrock added, "We have such disuniting factors in the Congo's geography, transportation, tribal traditions and language. But the central government . . . must be strong if the nation is to progress."

The great mining combine, Union Miniere, set up many years ago by the Belgians, was nationalized last January



WELCOME TO COLLEGE

The Rev. and Mrs. Neil H. Thompson of Raleigh and their daughter, Rosalind, are welcomed to Methodist College, Fayetteville, by Mrs. Jean Ishee, assistant Professor of Piano and Organ and a member of the Methodist College Woman's Club. The occasion is the annual President's Reception for new students and parents held Sunday afternoon, Sept. 17, in the campus Student Union. Rosalind, a member of the Methodist College freshman class, is a 1967 graduate of Needham Broughton High School. Her father serves at Wesley Memorial Methodist Church in Raleigh.

and its name changed to Gecomine. However, dependence upon outside technicians has continued. An attempt of the Congo government to freeze all foreign experts in vital positions so that they could not leave the country was remanded after pressure from other nations. Technicians from Belgium and other European countries are steadily leaving. This has created a gap in skilled workers which is partly being off-set by the coming in of some skilled help from Japan and elsewhere. Recently 35 Japanese technicians arrived in the province of Katanga.

There is an eagerness on the part of the Congolese to step into the full management of their own affairs. This eagerness often outreaches the training and skill of some who are thrust into positions of leadership. Assistance from the outside is welcomed, but such aid is carefully scrutinized for strings which may be attached. Many whites who were formerly in high positions have been replaced, though a few remain as advisors. This is true of the Methodist church organization as well as of the government.

Non-Africans in the Congo are keenly aware of the strong tide of African nationalism which is now running. There is some questioning as to whether in this social and political climate there is a permanent place for them in the structure which is emerging. However, only last month Bishop Shunge reiterated a call for more missionaries, and the attitude of the Christian community toward Methodist missionaries remains cordial and friendly.

Being a missionary in the Congo is no

picnic, said Miss Rothrock. "You must want to go into mission work badly, be willing to face danger, be willing to work in a culture different from your own, be willing to accept the fact that you are often needed and just as often not wanted by the people, and be willing to master a difficult language."

Miss Rothrock felt that the recently telecast documentary on Africa was in the main excellent. However, she thought the "funeral scene" in connection with the taking over of the mining industry tended to place the Congolese in an unfair position. She also deplored the tendency sometimes to overdraw the brutality of the African.

Incidentally, as she was on the eve of departure for America one of her African friends asked her with considerable anxiety, "If you go over to America, will you be safe?" Coming at this time, the question is fairly relevant if also startling.

JCS
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Any church which stands simply to maintain the status quo is a caricature of a church.

The Rev. Dr. James D. Glasse

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"If evangelicals have forgotten their social responsibility it is due to a perversion in their teaching and a reaction against the social gospel, but not because evangelism and the personal appropriation of Christ as Saviour and Lord does not involve the individual in the suffering of humanity."

BILLY GRAHAM

ON THOSE WHO WOULD WIN Others

By HENRY F. FLOWERS

"Church renewal . . . stripped of ecclesiastical verbiage, means that such as we must begin thinking and acting as if God were real, with a new willingness to witness to His love for all people in the world."

Advertising pays tremendous dividends and plays a vital role in American business. At the venerable age of 100 years, it now assumes a major proportion of commercial affairs and concern and has swelled consumer interest to incredible millions. Advertising can make or break the best businesses, for it speaks constantly to a critical public that can easily be swayed by a fanciful phrase or pretty picture. In trying to capture the imagination and buying power of all his capricious public, the advertiser often falls into the fatal trap of dishonesty and inevitably faces failure through self-delusion. A fad-loving, whimsical buying public may be won by an illusion, but only briefly. And in advertising, momentary success can turn swiftly into monumental disasters. Those who have reached the pinnacle of maturity and relative security have discovered an unswerving truth . . . only that which is real and meaningful and honest endures.

Consider this advertisement: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). Christ Himself put His faithful band of followers into the advertising business for a very real and fine purpose . . . that of glorifying Him who made us in His own image and seeks ever to draw us back to that pure and holy image. So, if we who bear the cause of Christ and the title of Christian are in the advertising business, how successful are we? How profitable are our dividends? How good is our image? How honorable our works and our words in His name and for His sake? At the end of a quarter or a year, can we look back on gains or losses . . . spiritual increase or moral bankruptcy?

Let us look at Madison Avenue, where all that is big and lucrative and desirable in advertising originates. Any account executive will tell you that the primary requisite of a good advertisement is that it must be properly shown to its best advantage. It may appear to be the ideal campaign on a drawing board or in a "think" session; but unless it's given exposure in the most popular magazines, seen on the season's favorite television shows, heard on the area's best radio station, or billboarded on the most-traveled highways, its effectiveness is lost. It cannot sell if it cannot be seen.

So, as salesmen for Christ, we must "let our light so shine before men that they may see" our good works and praise God because of them. What a waste to acquire the light and then hide it from others . . . "under a bushel," so to speak. We deny what we profess if we do not practice it. Or if we fail to practice it regularly, openly, and with enjoyment and relish. Why seem Christian if you are not

"Christianity Today."



RECEPTION HELD IN LENOIR

"Methodist Day" in Caldwell County was held at First Methodist Church, Lenoir, on Sunday evening, Sept. 10. Bishop Earl G. Hunt, Jr., was the preacher for the occasion, and a reception followed his sermon. Pictured facing camera are (from left) Dr. Cecil Hefner, Statesville District superintendent, and Mrs. Hefner; Bishop and Mrs. Hunt; the Rev. Douglas Corriher, pastor of First Church, Lenoir, and Mrs. Corriher.

Christian? Or why, on the other hand, refuse others the privilege and pleasure of knowing just what a fine Christian you really are? We are expected to advertise our Lord in the most effective, inviting ways, not for our own reward, but to bring honor and praise to God, our Father in heaven and on earth.

Another major aim of good advertising is that it must be read in addition to being seen. Modern-day advertising often takes the negative approach in photography, then offers positive benefits in words to emphasize special features. If cleverly done, this is very effective; but few can carry it off with finesse! The very essence of good salesmanship is a positive, attractive, winning approach. When flipping through magazines or newspapers, pictures may draw our attention, but the facts sell us . . . and these we must read!

Apply this fact to advertisers of Christ . . . how often we mis-read beauty, or disdain apparent ugliness, not taking time to search for the real facts. Many physically beautiful people are spiritual misfits and moral outcasts. And many others, with such common features and no obviously outstanding characteristics, have beautiful spirits and a shining faith that is a beacon to discerning disciples.

All who see us read us, one way or another. If we really know Christ, Christ can be read in and through us. And if our spirit is true, it is contagious and others are captivated by its unique and special appeal. Our presentation of the Christian message is of utmost importance. If we serve with gladness, others are drawn; if we are lagging and lazy, they wonder why go to all the trouble.

The Rev. Mr. Flowers is pastor of Oakview Methodist Church, High Point.

Duke Endowment Report Released

The needs served by The Duke Endowment in health, education, child care, and religion are "so basic that they will always be with us" and are not likely to diminish in the foreseeable future, Thomas L. Perkins, chairman of the Trustees, said in the forty-second Annual Report of The Endowment, which was released in Charlotte on Sept. 18.

The summary of allocations and appropriations by the Endowment to the Carolinas, through 1966, shows \$151,777,526 provided for educational institutions, \$58,399,682 for hospitals, \$9,160,993 for child care institutions, \$1,877,714 for retired ministers, widows and dependent children of deceased ministers, and \$8,126,299 for building and maintaining rural churches. Funds for educational institutions include: Duke University, \$127,708,931; Davidson College, \$8,977,323; Furman University, \$9,043,154; and Johnson C. Smith University, \$6,048,118.

The report of the Rural Church Section cites contributions of \$225,000 to aged ministers and widows and dependent children of deceased ministers, \$427,700 to 43 rural Methodist churches for building purposes, and \$75,000 to the two conferences of The Methodist Church in North Carolina for ministerial support. Also mentioned are special programs to help meet the needs of rural communities, training opportunities for ministers of rural churches, educational grants of more than \$117,000 to assist students in professional and in-service training, and the Randolph E. DuMont Design Program to encourage better planning of rural churches.

IN MEMORIAM

MRS. AMANDA McDIARMID DAVIS

We, the members of the Woman's Society of Christian Service of Chestnut Street Methodist Church of Lumberton, wish to pay tribute to the memory of Mrs. Amanda McDiarmid Davis, who passed away on August 23, 1967.

Mrs. Davis was a loyal, consecrated member of the Woman's Society of Christian Service in which she served as president, circle leader, secretary, treasurer, and many other offices. She served as a Sunday School teacher for many years and was active in all phases of the work of the Lord. Her quiet faith, her friendly spirit, and her devotion to Christ were an inspiration and challenge to us.

We mourn her passing but we rejoice that she has entered a richer and more beautiful life of joy, happiness, and service.

As a token of our respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to the North Carolina Christian Advocate, and to the local papers.

Mrs. J. C. Fuller
Mrs. D. D. King, Jr.
Mrs. W. C. Hammond, Jr.

★

MRS. LILLIAN HARRIS BROOKS

We, the members of the Woman's Society of Christian Service and the Vinnie Carver Sunday School Class of Brooksdale Methodist Church, Roxboro, N. C. wish to pay tribute and respect to the memory of Mrs. Lillian Harris Brooks. Her death on July 23, 1967 has saddened our hearts and brought a great loss to our church and community. Mrs. Brooks lived an active and useful life serving her church, her community and her fellowman with a cheerful spirit and an untiring effort. She did not parade her religion before men. Rather, she lived in gentle and unassuming ways for all men to see. Hers was a quiet faith whose witness was powerful. Through her consecrated personality, her friendly spirit and her all out devotion to Christ, she was an inspiration to many of us. Her presence among us will be sorely missed.

As a token of our respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to the family, a copy to the North Carolina Christian Advocate and Roxboro Courier-Times.

Mrs. P. T. Whitt, Sr.
Mrs. W. H. Green
Mrs. R. G. Holleman

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JOHN H. CORRIHER, SR.

June 16, 1892-September 28, 1966

The words are by an unknown author and have been used to describe others, but are so true of Mr. John H. Corriher, Sr.

"Here was a friend whose heart was good.
He walked with men and understood.
His was a voice that spoke to cheer,
And fell like music on the ear.
His was a smile men loved to see,
His was a hand that asked no fee
For friendliness or kindness done."

The Obituary for Mr. Corriher stated he was born June 16, 1892, in Rowan County, was 74 years old at the time of his death on September 28, 1966. He was retired as a machinist from the Highland Park Manufac-

turing Co. He was chairman of the Board of Trustees of Duncan Memorial Methodist Church, a member of the Official Board, and had taught in the Sunday School for twenty years. The funeral was held at Duncan Memorial Methodist Church and burial was in Forest Lawn Cemetery. He was survived by his wife, two daughters and two sons, and three sisters.

Mr. Corriher knew sorrow in his life. Two sons were killed in World War II. After their death, he devoted more time to his Church and was an inspiration to others who lost sons in the war.

Mr. Corriher was a faithful church member, and only illness kept him away from his church for services and meetings. He had spent many hours helping with the building of the church and it became a part of his life.

Perhaps the greatest and most lasting memory of "Brother John" is in the life of the children he has taught in Sunday School. Each of us can make the future a stumbling block or a stepping stone and surely he provided a stepping stone for the children he taught and led into the Christian faith. Their lives were molded by this man who lived his life so the children would look up to him and know he believed what he taught and lived a Christian life. What greater thing can be said of any man than "He was loved by children."

Every one who knew Mr. Corriher will miss him and mourn for him. But we can believe he is "Near To The Heart Of God" and some day we will see him again.

(The Official Board of Duncan Memorial Church, Charlotte, voted that this memorial tribute should be spread upon its minutes and printed in the N. C. Christian Advocate on the first anniversary of Mr. Corriher's death in remembrance of his service to this church and to the Master with whom he now dwells.)

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American Responsibility For Arab-Israeli Tensions

(Continued from page 3)

beyond that, we need to accept responsibility for making right the wrongs that have been done to the Palestinian Arabs.

It is not appropriate to say in detail how this should be done, but our restitution should involve our willingness:

1. to appropriate perhaps a billion dollars a year for impounding some of the waters of the Jordan and Yarmuk rivers for irrigation of lands east of the Jordan;
2. to resettle Arab refugee families on newly developed arable lands;
3. to equip their farms;
4. and to train the refugees in the techniques of modern agriculture.

Perhaps most important of all, we should be prepared to face the fact that we probably cannot make available sufficient arable land in Jordan and Syria. The United States, therefore, should adopt legislation giving the President authority to accept and facilitate Arab immigration into this country until the economic absorptive capacity of the Arab states can accommodate those who remain.

This outline of American responsibility is no doubt over-simplified, and it may be that, culpable as we are, we are in no position to say what the terms of settlement should be, but surely conscience demands as a bare minimum that we accept our responsibility for existing conditions and offer to make appropriate restitution.

Dr. Ned Wiley To Be Alumni Lecturer At Pastors' School

The Rev. Dr. Edward (Ned) Emerson Wiley, Jr., will be the eighth annual Alumni Lecturer at the Christian Convocation and North Carolina Pastors' School at Duke University, Oct. 30-Nov. 1. Dr.



DR. NED WILEY, JR.

Wiley, minister of State Street Methodist Church of Bristol, Va., will speak in the forenoon of Tuesday, Oct. 31.

Dr. Wiley received his undergraduate education at Emory and Henry College, his B.D. at Duke Divinity School (1934), and the M.A. from Yale Divinity School. He was honored with the D.D. degree by Emory and Henry College.

He has served five other pastorates in the Holston Conference, including Broad Street Methodist Church in Kingsport (1950-59), and Centenary Methodist Church in Chattanooga (1950-65).

He is a member of the Board of Trustees for Emory and Henry, Tennessee Wesleyan, and Hiwassee colleges, president of the Holston Conference Historical Society, vice-president of the Southeastern Jurisdictional Historical Society, and a member of the Board of the Holston Home for Children.

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New Day Reflections

By GEORGE M. SCHREYER

"After The Foundation Studies—What?"

The Foundation Studies in Christian Faith is a two-year study. To attempt to put into print as to what will follow after this study, which covers September, 1967 to August, 1969, is indeed difficult, for decisions are still in the making. This article is forced by the time span to be incomplete and subject to change. My attempt is to give as many details as possible and at the same time to show the general atmosphere and direction of the adult Methodist curriculum after August, 1969.

In September, 1969, then what?

The Foundation Studies in Christian Faith will continue to be available on an undated basis. The Foundation Studies will be revised in order to keep relevant to advancing culture. It is hoped that after August, 1969, there will be one or more classes in each local church using the Foundation Studies in order that all adults entering the Adult Division will have the privilege of this "foundational" study. It is to be stressed that the Foundation Studies in Christian Faith is the door to the Adult Division. All future series will be written on the assumption that the prerequisite, the Foundation Studies, has been studied. For the local church to be negligent at this point is to encourage weakness in its adult educational ministry.

A second series to be introduced in September, 1969, will be called Christian Faith and Life Series. There will be six units discussed: "Change and Revolution," "Man in Community," "Decision Making," "Work and Leisure," "Christian Faith and Suffering," and "Death in Christian Perspective." Just how these units will be divided into sessions to cover the year 1969-1970 is not known for the assignment of topics and writers has not been completed as yet. Also the units may not be in the order as listed. It is not difficult to see the similarity between this series and the Foundation Studies. Here is added proof that all adult series will be based on the Foundation Studies as declared by the General Board of Education.

The International Lesson Series also will be continued after August, 1969. Further changes are to be expected. A noticeable change will be that this Series will be made into a single quarterly entitled, probably, "The International Lesson Series." Another change is believed to be a bolder

Series. Dr. Horace R. Weaver, editor, Adult Publications, has made the statement that this series will "help adults approach responsible action from the perspective of being rather than simply understanding the Christian faith and mission." Here again is a clear indication of which way Christian education is moving—toward Christian being and Christian participation in the world of need. There is a growing restlessness in Christian education to become more relevant to the times, to reach those who seem to be unreachable, and begin a living ministry of the Christian faith. Being and action, Bible and social concerns, must find correlation, that is, if Christianity and the Church are to con-

WNC Conference Schedules Mental Health Seminars

A series of seminars on mental health for ministers and their wives and for members of pastoral relations committees have been scheduled in the Western North Carolina Conference according to announcement by the Rev. Julian A. Lindsey. They have been programmed by the Committee on Pastoral Care and Counseling of the conference of which Lindsey, superintendent of the Winston-Salem District, is chairman.

The dates and places are as follows:

Oct. 13, First Methodist Church, Salisbury; Oct. 19, First Methodist Church, Waynesville; Oct. 20, Aldersgate Methodist Church, Shelby; Nov. 20, Ardmore Methodist Church, Winston-Salem.

Ministers and their wives are to attend sessions to begin at 10:00 a.m., continue through the luncheon hour, and conclude at 2:45 p.m. Members of pastoral relations committees are being invited to attend an evening session from 7:30 to 9 p.m. The night meeting is to be exclusively for laymen.

Dr. Foster Williams of the Methodist pastoral counseling center at Indianapolis is to be the resource leader for the Salisbury meeting. He recently went to his present position after twenty years experience in pastorates in the Central New York Conference. During this time he was co-founder of the Pastoral Counseling Center, Buffalo, N.Y. Williams engaged in theological study at Boston University receiving the S.T.B. and Ph.D. degrees there.

The leader for the Waynesville and the Shelby meetings is to be Dr. Iverson Graham, Jr., minister of counseling at Central Methodist Church, Florence, S.C. A native South Carolinian, Graham is a graduate of Wofford and of the Yale Divinity School. He subsequently studied at Drew and Columbia universities, earning the masters degree at the former and a doctorate in education at the latter. He has been minister of counseling at the Florence church since

tribute to the reconstruction of man and his world.

The second new series of 1970 will be "Parent Education." Very little can be said about this series at this time for the writer has not been assigned. The book to be studied will be called THE FAMILY AND HUMAN DEVELOPMENT. This series is expected to be a popular one for the home is number one in God's economy. There is confusion and apathy in the home as to its role and just how it is to fit into the Christian educational ministry. This need will be met by this new series.

After the Foundation Studies—what? Methodist adults will have access to three new series along with the Foundation Studies and the International Lessons. Again I make the appeal, that since all new adult materials after August, 1969, will be based on the Foundation Studies, it is urgent that all Methodist adults become engaged as soon as possible in a serious study of the Foundation Studies, for such will open the door to all new proposed series of study of the future for adults.

1961, and is executive director of the Florence School of Pastoral Care.

Two distinguished natives of the city are to lead the meetings at Winston-Salem on Nov. 20. They are Dr. Richard K. Young who will speak at the day-time session, and Dr. David Mace who has the one for the evening. Both are well known in North Carolina. Young is director of the Department of Pastoral Counseling at the Bowman-Gray School of Medicine in Winston-Salem. Mace is perhaps best known for his widely read books in the field of mental health.

The Rev. Mr. Lindsey has pointed out that while ministers and wives, and laymen are free to attend at the place of their own choice, the following is recommended: those in the Salisbury, Albemarle, Statesville and Thomasville districts attend the Salisbury meeting; those in the Waynesville and Asheville districts go to the Waynesville meeting; persons from the Gastonia and Marion districts attend at Shelby; and that the Winston-Salem meeting be attended by those in the Winston-Salem, High Point, Greensboro and North Wilkesboro districts. People of the Charlotte District are free to attend any one of the seminars.

In any case, reservations for the luncheon meetings must be made at least four days ahead of time. Lindsey further stated that additional information and reservation forms will be sent out by the district directors of pastoral care and counseling soon.

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Since the first Bible came off Johann Gutenberg's crude press more than 500 years ago, at least one book of the Bible has been published in 1,280 languages and dialects. During 1966 alone the United Bible Societies distributed more than 93 million Scriptures. Churches and individuals supporting the American Bible Society, the largest of the 35 national Bible Societies comprising the UBS, made possible the distribution of almost 62 million of these Scriptures.

Nannie Williams Day Held At Potato Creek Methodist Church

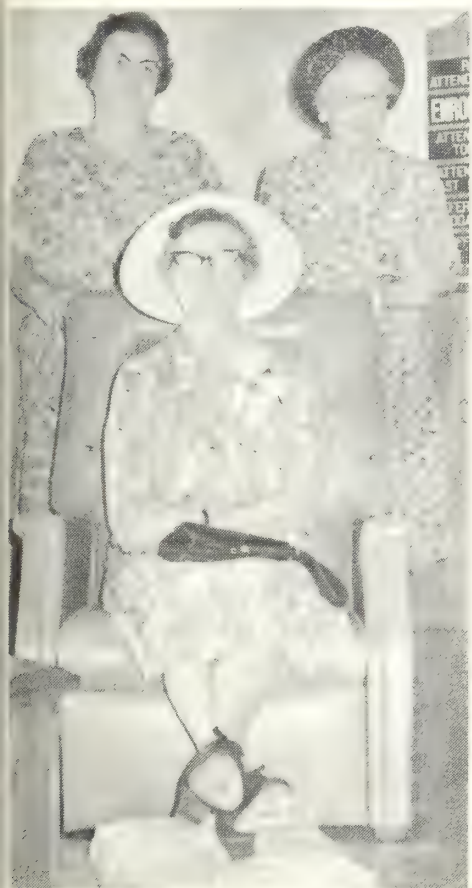
Potato Creek Methodist Church held Nannie Williams Day recently. The congregation gathered to honor Mrs. Williams, who was retiring after more than thirty years as Sunday School superintendent. She is, and has been for a long time, teacher of the Youth Class and president of the Woman's Society of Christian Service of the church.

Potato Creek is on the Allegheny-Gray line in charge, North Wilkesboro District. Mrs. Williams, who taught for years in the public schools of Grayson and Allegheny counties, resides in Allegheny County.

After a covered dish dinner, the congregation assembled in the sanctuary, where Mrs. Virgil M. Cox presented a tribute to Mrs. Williams. A lounge chair, mirror and other gifts were then given to the guest of honor by the church members.

In speaking of her numerous contributions to the life of the church, Mrs. Cox told how in the early days "Miss Nannie" rode horseback the two miles to church. Then, when she got her first car, she brought young and old along the way to church and continues to do so. She has furnished transportation on Sunday morning for four generations of one family over the years. Three generations were present on the occasion honoring Mrs. Williams.

In expressing her appreciation for the



Mrs. Nannie Williams relaxes in the lounge chair which was given to her by church members during Nannie Williams Day. With her are two close friends, Miss Grace Kirk (left) and Mrs. Virgil M. Cox.



Ministers of the Statesville District gathered at Camp Carolwood on Sept. 11-12 for a retreat. Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, spoke and had a dialogue session with the ministers.

Statesville District Retreat For Ministers Held Recently

The Statesville District, under the leadership of the Rev. Cecil G. Hefner, had its annual retreat at Camp Carolwood, Sept. 11-12. One of the highlights of the retreat was the presence of Bishop Earl G. Hunt, Jr., who spoke twice to the ministers.

Bishop Hunt's morning message focused on the Christian ministry, its perils, its joys, and its challenges. In the afternoon he had a dialogue session with the ministers.

The local church and its program received close scrutiny by Rev. Garland

Stafford, Rev. Lloyd Hunsucker and Rev. Robert Combs. At the evening session Dr. Cecil Heckard spoke on "Organizing the Church for Stewardship." The Rev. Charles Bruce directed the retreat's attention along the line, "What's Ahead in Evangelism," and the Rev. Robert Stamey led the group in discussing, "What's Ahead in Christian Education."

Rev. Worth Sweet and Rev. G. E. White gave appropriate devotional messages. On Tuesday at the Julian Holmes Memorial Worship Center the Rev. Homer Barker brought the closing message. The Rev. Joe Parker was in charge of the music program.

tributes and the gifts, the keynote of Mrs. Williams' remarks was:

"Put God first in your lives, being faithful in attendance at church and in giving to his work."

Mrs. Williams practices what she preaches, and the members of Potato Creek Methodist Church will be the first to tell you so.

Bombing Cessation, Ghetto Investment Asked By NCC Board

Moves toward resolving some of the world's war agonies and attacking root causes of civil unrest in the United States were taken by the General Board of the National Council of Churches at its session in Atlanta on Sept. 14-15.

Among several actions of the General Board were resolutions dealing with the war in Vietnam and urban concerns.

The board called in strong terms for immediate United Nations referral of the war issue, accompanied by de-escalation and cessation of bombing.

"We fully recognize that heavy responsibility for the war and the present condition of Vietnam rests with the National Liberation Front and Hanoi," the statement said. "Nevertheless, we believe that a solution achieved by military victory alone—if that were possible—would subvert the interest of security, justice and peace, and therefore would not serve the best interests of the U.S.A."

Steps should be inaugurated at once toward "a process of peaceful settlement," the statement urged.

Noting that the UN General Assembly is "about to convene," the NCC board urged

President Johnson to stop bombing in the north for "an un-specified period of time" and simultaneously to ask the UN "or other international agency . . . what steps should be taken and procedures adopted to secure a peaceful settlement in Vietnam."

The resolution on Vietnam was adopted by a vote of 111 to 14 with 4 abstentions.

Another major issue tackled by the board was an attempt to mobilize the churches for a massive assault on the root causes of urban unrest and strife.

The council was authorized to reinvest at least 10 per cent of the NCC's unrestricted capital funds "in ghetto communities to underwrite development programs which are directed by indigenous persons with the maximum benefit remaining in those communities." It urged the 34-member denominations to do likewise.

Full employment, economic development, open housing, overhaul of urban school systems, and education of white Americans in the realities and history of Negro Americans were among objectives urged.

The board also called for restrictions on the sale, transportation, ownership and use of firearms.

It was announced at the meeting that the Rev. Dr. Earl D. C. Brewer, distinguished research scholar at Emory University's Candler School of Theology, Atlanta, is to be on loan from the university to head the NCC's Department of Research, and that Dean Charles S. Spivey, Jr. of Payne Theological Seminary at Wilberforce University in Ohio, will be the new executive director of the NCC's Department of Social Justice. He is a prominent clergyman of the African Methodist Episcopal Church.

What Pastors Are Saying in Church Bulletins

TO PRAY IS TO INVITE CHANGE

"We pray to be allowed to continue to live in our customary way." Such was the prayer voiced by a group of people who met to pray for divine aid in a time of social crisis in their community. Such, also, is the nature of much of our praying. We seek from God a blessing on the status quo, while we use our religion to sanctify our prejudices, support our worn-out traditions, and confirm us in our established way. Do not forget that to pray is to invite change, and that the first call of vital religion is a call to repentance, which literally means an about-face in our way of living and thinking.

If you want to go on living in your customary way, you had better not do too much praying. If you prefer that things continue as they are, you should avoid any contact with vital Christianity. For if you really pray and give Christ a chance to get into your life, you will expose yourself to some revolutionary changes. You stand a good chance of being "born again" and being made into a "new creature." And if this ever happens, you will almost surely find yourself getting involved in the risky business of trying to change some of the customary ways in the world around you, which an awakened conscience, sensitized by the Spirit of Christ, will no longer allow you to accept and tolerate.

FRANK H. EDWARDS
Fair Grove Church
Thomasville

★

BRING THE UNLIKELY TO CHRIST

Ralph Waldo Emerson had an old aunt who never threw away any medicine. Whatever was left in a bottle, she poured into a jar. When a child got sick, she gave him a dose of this mixture. Gerald Kennedy states that many a person's religion is this same kind of mess. Into it he has poured all the left-overs from his life. If the result is not deadly, it certainly is not healthy.

Often a minister has people come to him for counsel with their lives so tangled and messed up that he cannot possibly see the way out for them. But he knows to whom to turn—immediately he guides them to the source of all help and brings those lives to the Throne of Grace. There comes a time in every life when the Creator alone can give the answer. Christ is our Counselor. One of the miracles that is often repeated in the New Testament is what Jesus could do with the most unlikely material. Few of us would have picked any of the disciples around whom Christ formed His Church.

Would we have thought it possible for an adulterous woman to become a saint? How many of us would have deemed it possible that a young Jew named Saul, out to capture and punish all Christians, would become the Church's greatest missionary. As Christians, it is our duty to bring the "unlikely" to Christ. Everybody has something within him which our Lord can draw out and make great.

HAROLD F. LEATHERMAN
First Methodist Church
Morehead City

SAGA OF A SAGGING CHURCH

The saga of a sagging church! In one of our smaller towns in this state a minister met one of his parishioners one day on the street. Having missed him at church for the better portion of the summer, the clergyman asked: "Where have you been all summer?"

"Oh," replied the member, "I've been on vacation."

"You mean you get two months' vacation?" retorted the minister.

"Well, no," the member continued, "I've been at the beach for two weeks. Then we had to be away to my wife's folks' home one weekend and to see our children for a couple of weekends. As a matter of fact, I've got to be away each weekend from now until mid-September. But don't give up on me. I'll be back."

Jack came back but not in September. It took him a few weeks to recover from all his going! When he did get back, he was completely stunned. He went to see his minister about it. "What's happened here?" he asked. "I come back to find our finances lagging; we can't get anybody to teach our class; the spirit is low. Worst still, I hear we're losing our choir director and someone just told me that you were asking to leave. What's wrong?"

The minister was straight to the point: "The trouble with this church is there are too many like you!"

Now if the shoe fits, wear it. The kind of church you have is precisely the kind of church you make it.

EDGAR H. NEASE, JR.
First Methodist Church
High Point

★

A SOUNDPROOF CHURCH

A few days ago I read of a minister and his congregation who built a new church on a busy, noisy street corner in a large city. In order to shut out the noise, the minister asked the architect to draw plans for huge doors through which the people could enter the sanctuary from the street. Several months after the building was finished, the minister took a friend from the busy street through the huge, thick doors, and closing them tightly behind him, said, "Listen. It's so soundproof you can't hear a thing from the outside, can you?"

What a tragedy if the church becomes for its members only a retreat from the noise and confusion of the world outside. What a disgrace if in our soundproof sanctuaries where we seek comfort of soul we cannot hear the sound of riots, war, the cry of the hungry, the noise of those whose god is pleasure. Too often the church has become the cult of the comfortable, and our ears have become insensitive to the sins and evils on the outside.

Through the thick, sound-proof doors of our church we may walk out one day to find that all that we value has died because we didn't care enough to listen and do something about the situation. It's tragic—even sinful—when a congregation cannot hear a thing from the outside!

J. H. MILLER, JR.
Ann Street, Beaufort

Folk Singing Group Is Inspiring

By PAM COVINGTON

It is difficult for me to convey to you what a group called "Jerry and Scott" does for many people in one week in the High Point area. This group consists of four young people who have spent their summer traveling throughout the southern states, sharing with people their lives before and after they found Jesus Christ.

Jerry Meredith, of Saginaw, Mich., sings and plays the guitar and bass, and is accompanied by Scott Dunbar, of Morrow, Ga. Both are students at Emory University. Linda Harrell, of Tampa, Fla., also sings and plays the guitar. Gennie Hutchins, of Atlanta, Ga., is a student at Georgia State University and sings along with the group and adds sparkle with her tambourine. The group has written a number of folk songs and has recently released a record album entitled, "What's Life All About."

During their stay in High Point, they gave concerts in High Point, Reidsville, Greensboro and Asheboro. Their program begins with traditional folk singing for the first half of the show, which is followed by a more serious atmosphere of Christian folk songs. During this time, each of the witnesses as to how Jesus Christ has affected their lives individually.

This group hit home with the young



"Jerry and Scott," a college folk singing, witnessing team from Georgia, shared the reality of Christ in their lives with nearly 2,500 in High Point, Reidsville, Greensboro and Asheboro last month. Pam Covington, a member of Wesley Memorial Methodist Church, High Point, tells in the preceding article of the impact their visit made. The group is available for weekend lay witness missions, concerts and retreats by contacting Jerry Meredith, the Institute of Church Renewal, 1387 Oxford Road, NE, Atlanta, Ga 30307.

people in the area because it makes such a difference to see people your own age who have really found Christ and true happiness. Since their departure, new sharing groups have been formed by both young and old, and new people have joined other groups.

To me, this group kindled the spark of Christ I had found at a Faith at Work Conference. Through them, many others were led to the Lord.

Their theme song sums up well what they are doing. Now, many others and I are proud also to call ourselves Christians.

"We'll tell the world that we are Christians
We're not ashamed his name to bear.
We'll tell the world that we are Christians
We'll take him with us everywhere."

Vietnam: A Different Perspective

(Continued from page 1)

ries, has suddenly been disrupted, and as yet there has been nothing to fill the gap. And imagine the effects upon a generation which has never known anything but war. I have been struck by the attitude of many of the young people who have lost their dreams. Somehow we must instill the desire to dream of the future—a better future, for it has been the seed of hope that comes through man's dreaming that has kept him striving for a better day.

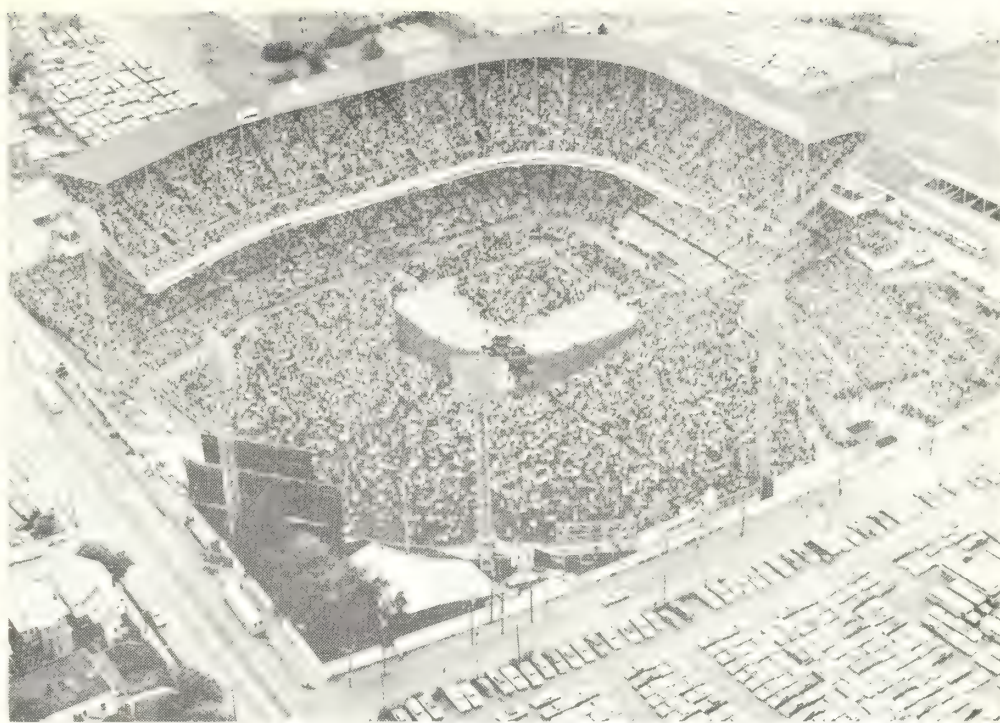
Many of the youth are spending their time playing. Why? Because tomorrow they might have to fight, and then they will die. I am concerned for the young people who have this attitude. There is so much that needs to be done in Vietnam, and these young people could be instrumental in helping their own people, if only we could in some way instill in them a desire to do so. And there is much to be done in the field of education, if we can somehow implant within the people the desire to learn.

We don't have the answers, but we're here. We're trying. The Church is here trying to be a servant in the midst of the suffering. The Church is here reaching out her arms—to the homeless, orphaned, widowed, sick, illiterate, jobless—in love saying, "We want to share, to help, to be with you in your sorrow."

That's what we as the Church hope to do. We also hope to be reconcilers in some sense, bringing love and new meaning into lives. Our dream would be in some way to bring about the end of the war, restoring peace. Too much? We're trying anyway.

We here in Quang Ngai are expanding. We're reaching out more and more. We recently opened sewing classes in one of the refugee camps. Within two months there will probably be similar classes in two other camps. Two Vietnamese girls from Saigon have joined our team. They have had three years of training in sewing, cooking and health. The fellows in our unit have been busy helping the people in the camp to improve their housing, building new housing and walls, and getting a camp center under way.

Presently I am most excited about my work in Tin Lanh camp, which is sponsored by the Tin Lanh Church, the major Protestant denomination in Vietnam. It was



RECORD BREAKER

More than 53,000 persons overflowed Kansas City's Municipal Stadium Sunday afternoon to close the Heart of America Crusade. It was the largest crowd ever to gather at the stadium, and one of the largest in Kansas City for any event. More than 364,000 attended the ten-day Crusade, the Rev. Billy Graham's only U. S. meeting for 1967.

(Crusade Information Service Photo by Russ Busby)

through the efforts of the local Tin Lanh church that the money was obtained for the building of the original camp. The people living there are from a fishing village on the coast.

The camp was a very small one, having about 45 families, but it is presently being expanded to include some 150 more families. During the past two months, I have been spending three days each week in the camp. Now I am really getting to know the people, and they are getting to know me, not only to know me, but to be willing to listen to me. What a hopeful sign — when people begin to have confidence in what you say.

The leadership in the camp is good. Both the chief and secretary are Christian, and it has been their concern for others that has stimulated this camp to try to provide for refugees living around it as well as those within. I was invited to work not in the camp but in the area, using the camp as base so that all in the area could benefit from the services that I had to offer.

So even here, the Church in Vietnam is reaching out, allowing the Spirit of God to direct it to be out there in the midst of the suffering. Perhaps the Church is beginning to understand what Bonhoeffer meant when he wrote, "It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world."

And so the days pass, and we continue to hope and pray for the day when "they shall beat their swords into plowshares and their spears into pruning hooks; Nation shall not lift up sword against nation, neither shall they learn war any more."

In closing may I remind each of you that Christ is risen, freeing us to live our

lives right where we are. We are free to take up our responsibility for our neighbor. We are free to love. I challenge you to accept responsibility for your neighbor, and especially for this situation in Vietnam.

LETTERS TO THE EDITOR



To the Editor:

I wish to give hearty approval to the excerpt from a letter of Grover C. Graham, of Spruce Pine, to the *Elkin Tribune*.

Few of the people in favor of liquor know, or will admit, that our government statistics show that during the so-called prohibition era there was less intoxicants consumed in the United States than at any like period before or since.

It is a sad commentary on the intelligence of our State Government, that we constantly make intoxicating liquor more easily obtained, and at the same time vote to spend millions to rehabilitate the alcoholics.

Isn't this smart?

Very truly yours,
GUY WEAVER

Asheville

Departing November 5, 1967
SPECIAL HOLY LAND TOUR
11 Days in the Holy Land \$696.00
Reservation deadline — October 2
Call or Write
Reverend William A. Rock, Jr.
419 Kerr Street, N.W.
Concord, North Carolina 28025



Woman's Activities



W. N. C. Conference

MRS. JOHN C. WRIGHT

COMING EVENTS

Oct. 14-15, Spiritual Life Retreat, WSCS and WSG, Lake Tsaluska.

Oct. 16-17, Meeting of Executive Committee, Conference Woman's Society.

Oct. 20-22, Christian Vocations Weekend, Scarritt College, Nashville, Tenn.

Oct. 25-31, Call to Prayer and Self-Denial Observances.

Nov. 1, EVALUATION REPORTS ARE DUE.

SUPPLY WORK NEEDS

The needs of the Supply Work department of the Woman's Society were announced this month by Mrs. Walter Allred of Greensboro, Conference Secretary of Supply Work. They span Methodist work on two continents and the need is so critical that an urgent call has come, asking each local society to double its gifts to the fund for the current quarter, said Mrs. Allred.

There are four divisions included in funds requested from the Western North Carolina Conference. In the World Division, the Supply Asksings will go to work in India and Japan. In the National Division, all funds will go to Church and Community Work. This includes the Denton Area Group Ministry, the Anson County Group Ministry, the North Buncombe-Madison Group Ministry, the West Lincoln Cooperative Ministry and the Yancey County Rural Work.

In the Division of Community Centers, the funds will go to the Cherokee Methodist Center and the Bethlehem Community Center in Winston-Salem. In the Division of Educational Work, funds will be given to Pfeiffer College at Misenheimer, Paine College at Augusta, Ga. and Bennett College at Greensboro.

Mrs. Allred adds a special note, "This year your Christmas asksings (Cash for Supplies) are to be sent in on the third quarter report as increased Cash for Supplies, and NOT to be sent directly to any specified project. This will increase your Cash for Supply giving, and help us to meet our increased amount."

Mrs. Allred reminds the women of the Conference to clip all Red Scissors coupons and mail them to Bethlehem Center, Charlotte or Winston-Salem.

DISTRICT MISSION COACHING CONFERENCES

Reports are coming in each week about the District Mission Coaching Conferences being held during the fall weeks—and each report is filled with enthusiasm about the program presented and anticipation of studies for the coming year.

The influence of the School of Christian

Mission at Pfeiffer College is felt at each of these events, in the interesting presentation of the content of the study books, the skits and dialogues presented.

The recent change from a fall mission study seminar for the Woman's Societies to a Coaching Conference that includes all of the mission-minded people of the church is a wise move, say many of the leaders in the church.

Mrs. C. W. Bates of Weaverville, a leader in mission work for more than a half century, said recently, "It's one of the finest things that has come to us in a long time!"

EVALUATION REPORTS

On November 1, every Woman's Society in every district in the whole Conference, and in all of Methodism, is asked to fill out evaluation reports of work that has been done in that society for the past six months.

The importance of this cannot be emphasized too much!

There is an urgent need of hearing from the societies in the local churches. It is they who are doing the work in today's changing world.

Mrs. Leslie Barnhardt of Charlotte, Conference president, stresses the importance of reporting in every message she gives, either spoken or written. She points out that there is too big a gap between the work that is actually done and what is reported on forms sent to district and Conference officers.

If EVERY society sent a report of its work, there would be almost a thousand reports to compile—and what a huge list of wonderful statistics that would make for the women of Western North Carolina!

NORTH WILKESBORO DISTRICT

Five new district officers were introduced at the meeting of the Executive Committee of the Woman's Society of the North Wilkesboro District held recently at the home of Mrs. J. B. Winkler in Boone.

These include Mrs. J. C. Pierce, treasurer, Mrs. Zada Martin, secretary of Program Materials, Mrs. Bernie Myers, Missionary Personnel, Mrs. F. H. Cochrane, member of the Committee on Nominations, and Mrs. G. M. Kirkpatrick, subdistrict chairman of Alexander County.

Mrs. Max Dixon of Boone announced that she had planned a *Day on Campus* to be held at Appalachian State University on Oct. 12 from 10 a.m. to 2 p.m. She has asked that all secretaries for Campus Ministry in local churches attend the event, and the district officers and ministers of churches are included in the invitation.

A special study is being made by the

district officers of the type of program materials used and liked by the women in the local societies. A questionnaire is being sent to all local societies to help evaluate the needs and formulate helpful suggestions. Mrs. Charles Neaves, Mrs. G. M. Kirkpatrick and Mrs. A. B. Johnston are working on the committee.

Mrs. John White of Moravian Falls is district president.



N. C. Conference

MRS. H. W. DOUB

METHODIST WOMEN SET RECORD FOR GIVING

According to Miss Florence Little, New York, treasurer of the Woman's Division of The Methodist Church Board of Missions the following information has recently been released.

In the wake of reports of a slight decline in amounts given by Methodists for missions through most channels last year, a report just received shows that the giving of Methodist women to mission is up.

The increase in the fiscal 1967 continues a twenty-seven-year upward trend and adds up to a total of \$236,000,000 they have given for missions and other causes since 1941. This represents an increase of 2.4 over the total for the fiscal year of 1966. The Woman's Division is the national policy-making body for 1,650,000 Methodist women in 36,000 local Woman's Societies and Wesleyan Service Guilds.

The giving through Societies and Guilds provides about forty per cent of the income of the Board of Missions for its work in the United States and forty-eight countries overseas. Our women showed the largest increase in giving in fiscal 1967 and other major sources showed a slight decline.

The largest channel for giving by Methodist women is through the annual pledge which each member makes to her local unit and this is undesignated by the donor as to its use by the Woman's Division. Other major channels of giving are through supply work and the "Call to Prayer and Self-Denial" offering in October and through supplementary gifts, which provides the remainder of the 1967 giving.

A wide variety of ministries is made possible by this missionary giving, both at home and overseas, mainly Christian Social Relations, Leadership Training, Spiritual Development and many other fields. Yet even with this year's level of giving it is not sufficient to meet the many needs of the Board's world-wide program.

There are 1,400 men and women serving abroad as missionaries, including short terms as well as career missionaries. They are psychiatrists, social workers, teachers, preachers, community center directors, doctors, nurses and others. At home 2,000 deaconesses, social workers, missionaries, ministers and workers serving the National Division are serving. Methodist women support all these as well as to provide homes for the retired workers and their pensions.

All these ministries are made possible because Methodists love Christ and want to help others. Miss Little feels that this

increased giving is due to careful interpretation of these great needs and to the great heritage of many years of concern for missions. She says, "For a century, Methodist women have organized themselves to give to missions."

"They have given of their money, their time and searching study to God's Word and to the world. And it is most gratifying to know that our women have a special talent for caring about meeting the needs of other persons."

◆ ◆ ◆

N.C. Chaplain Back From Vietnam

Capt. Walter S. Baker, Methodist chaplain from High Point, has been assigned to the Ft. Lee (Va.) chaplain staff after a year in Vietnam.

Chaplain Baker's primary assignment will be the Officer Candidate Brigade. He will



CHAPLAIN W. S. BAKER

hold general Protestant services at the Chapel Center at 10:30 a.m. on Sundays and perform other duties as needed.

The Methodist chaplain was ordained in 1960 by the Western North Carolina Annual Conference. He held pastorates in Leicester and Marion before he volunteered as a chaplain in the U.S. Army. He entered on active duty in May 1965, serving at Ft. Bragg until July 1966. From there he went to Vietnam. For his service in Vietnam, Baker received the Bronze Star.

Speaking of the year which he spent in Vietnam, Captain Baker said he feels that this was one of the most fruitful periods of his ministry. In addition to his duties as a chaplain with the American soldiers, he worked with the tribal people of the Central Highlands, not far from Da Lat. He held religious services for the Vietnamese through a missionary interpreter, and also participated in a civic project in which he brought their craftwork, consisting of bows and arrows, spears, and handwoven cloth, to Da Lat where he sold the goods and returned the money to the individual craftsmen. This project resulted in the sum of \$6,000 being returned to the villagers who used their earnings to raise their standard of living.

Chaplain Baker's wife is the former Nellie Jo McCall of Atlanta. They have two children: a son, Walt, age 6, and a daughter, Jonell, 4. The Baker family is now living on the post at Ft. Lee.

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Oct. 5- 8: National Meeting of "The Twelve," Nashville, Tenn.
- Oct. 10 : Executive Committee, Council on World Service & Finance, Tucson, Ariz.
- Oct. 10-11: Annual Meeting, Interboard Comm. on Christian Vocations, Evanston, Ill.
- Oct. 10-14: National Ecumenical Consultation on Youth Evangelism, Nashville, Tenn.
- Oct. 11-12: Annual Meeting, Council on World Service and Finance, Tucson, Ariz.

NORTH CAROLINA CONFERENCE

- Oct. 1- 6: Fayetteville Area Christian Workers' School, Fayetteville, St. Andrews Church
- Oct. 2 : Durham District Camp Crusade Dinner
- Oct. 3 : Burlington District Camp Crusade Dinner
- Oct. 3 : Commissions Workshop, First Church, Clinton, 8 p.m.
- Oct. 4 : Commissions Workshop, St. Paul Church, Goldsboro, 8 p.m.
- Oct. 8-12: Sanford Area Christian Workers' School
- Oct. 9-13: Church Management Institute for Ministers, High Point College
- Oct. 9-13: Regional Advanced Seminar for Youth Lab Leaders, Camp Glisson, Ga.
- Oct. 10-11: Annual Finch Lectures, High Point College, Harry Golden, Speaker
- Oct. 10-11: Urban Life Seminar, Hayes Barton Church, Raleigh
- Oct. 14 : Cabinet Meeting
- Oct. 16 : Sanford District Camp Crusade Promotion Dinner
- Oct. 17 : Wilmington District Camp Crusade Promotion Dinner
- Oct. 18 : New Bern District Camp Crusade Promotion Dinner
- Oct. 18 : Board of Hospitals and Homes, The Good Shepherd Home, Lake Waccamaw, 10 a.m.
- Oct. 18 : Methodist Foundation, Inc., Methodist Building, Raleigh
- Oct. 19 : Raleigh District Camp Crusade Promotion Dinner
- Oct. 22-26: New Bern Area Christian Workers' School, Centenary Church, New Bern
- Oct. 22-26: Raleigh Area Christian Workers' School
- Oct. 23 : Elizabeth City Camp Crusade Promotion Dinner

WESTERN NORTH CAROLINA CONFERENCE

- Sept. 29 : Board of Hospitals & Homes, Charlotte, Wesley Nursing Center, 10 a.m.
- Oct. 1 : Gastonia District Coaching Conference for Teachers in Schools of Missions, Gastonia, First Church, 2:30-4:30 p.m.
- Oct. 1- 4: Christian Workers' School, Mocksville
- Oct. 1- 5: Christian Workers' School, Lexington
- Oct. 2 : Coaching Conference Board of Evangelism, Lexington, First Church
- Oct. 2- 3: Clinic on Renewal of Church Through Group Dynamics, Statesville
- Oct. 8-12: Christian Workers' Schools, Denton, Hendersonville
- Oct. 9 : Clinic in Preaching, Salisbury, First Church, 10:00 a.m. to 2 p.m.
Districts: Thomasville, Salisbury, Albemarle, Charlotte, High Point
- Oct. 9 : Regional Seminar on Evangelism, Waynesville, First Church. Asheville, Waynesville Districts
- Oct. 9-13: Church Management Institute, High Point College
- Oct. 10 : Asheville Area Seminar on Social Concerns, Asheville, Central Church, 10
- Oct. 10 : Regional Seminar on Evangelism, Hickory, First Church
Districts: Marion, Statesville, North Wilkesboro, Gastonia
- Oct. 11 : Charlotte Area Seminar on Social Concerns, Charlotte, First Church, 10
- Oct. 12 : Winston-Salem Area Seminar on Social Concerns, Winston-Salem, Ardmore Church, 10:00 a.m.
- Oct. 13 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Salisbury, First Church, 10 a.m.-2:45 p.m.
- Oct. 13 : Seminar for Local Church Committees on Pastoral Relations of above Districts, Salisbury, First Church, 7:30 p.m.
- Oct. 15-19: Christian Workers Schools—Morganton, Burke County, Asheboro
- Oct. 16 : Clinic in Preaching, Salisbury, First Church, 10 a.m. to 2 p.m.
Districts, Thomasville, Salisbury, Albemarle, Charlotte, High Point
- Oct. 17-19: Seventh Orientation Tour of Conference Institutions
- Oct. 18 : Deaconess Board Meeting, Winston-Salem, Bethlehem Center, 12 Noon
- Oct. 19 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Waynesville, First Church, 10 a.m.-2:45 p.m.
- Oct. 19 : Seminar for Local Church Committees on Pastoral Relations, Waynesville, First Church, 7:30 p.m.
- Oct. 20 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Shelby, Aldersgate Church, 10 a.m.-2:45 p.m.
- Oct. 20 : Seminar for Local Church Committees on Pastoral Relations, Shelby, Aldersgate Church, 7:30 p.m.
- Oct. 22-26: Christian Workers Schools—Mt. Airy, Mooresville, Marion, Elkin, Statesville
- Oct. 23 : Clinic in Preaching, Salisbury, First Church, 10 a.m. to 2 p.m.
Districts: Thomasville, Salisbury, Charlotte, Albemarle, High Point



Dear Girls and Boys:

You have a wonderful gift with you at all times. It is one that you received at birth. As you grow older, you discover how to use its 27 bones and 30 pairs of muscles. And to know what they can do for you. Put these four letters into a word and you will discover what this gift is. Here are the letters H A N D. Someday you may exclaim, "This gift is more wonderful than anything a man can make or buy or manufacture. I do not have to look for God in far places. I can find His goodness in my own hand."

People use their hands for many things. The organist makes beautiful music. A surgeon performs an operation. Your mother makes cookies that are good to eat. You can hold a book and turn pages while you are reading. Not everyone uses his gift for the pleasure of others. Some use it to pull the trigger of a gun and kill. Some fold it into a fist and punch and hurt. Some use it to write words of hate and revenge. Some use it to destroy things of beauty.

Helen Keller, who cannot see with her eyes or hear with her ears, has said, "With my hands I see my friends. With their hands they talk to me. Some friends have hands with sunbeams in them! The grasp of sunbeam hands warms my heart."

I hope that you will find many ways to use your hands so that they will be sunbeams to other people.

AUNT CAY

MARTY'S RAINY DAY WISH

Marty looked out his bedroom window at the black, black clouds. He watched the rain come down in soft sheets. He saw it change to big, fast drops that came down harder and harder, and faster and faster. Soon it was pouring.

"Mom, can I walk to school today?" he asked.

"No, Marty. You would get all wet. I don't want you to sit in wet clothes all day. You might catch a cold. I'll take you in the car."

"It's only three blocks to school. Couldn't I walk?"

"You don't have a raincoat or boots. You have outgrown them. I'll drive you to school on wet days."

Marty didn't say anymore. He didn't want his mother to take him to school. He wanted to wade through the puddles

of water. He wanted to feel the drops of water on his face and in his hair. He hurried out and opened the garage door for mother. He smiled as a big, wet drop of rain ran down his collar. He watched the windshield wipers swish back and forth as they drove along. He saw one little girl walking with an umbrella over her head. She didn't have a raincoat and she looked happy.

Mother let him out by the covered walk and said, "I'll pick you up after school, if it's still raining."

After school, it was still raining. Marty saw his mother's car at the corner. He sure wished he could walk home in the rain.

On the way home Marty saw one of his friends, who lived in his block, sloshing along. "Look, Mon," he said. "There's George walking in the rain. He doesn't have on a raincoat or boots."

"He'll be wet by the time he reaches home. I wonder why his mother didn't pick him up?" She stopped and asked, "Would you like a ride?"

"No, thanks, I like to walk in the rain," he replied.

The next morning it was still raining. "Can I walk to school today?" Marty asked his mother.

"No, I'll take you."

"But, Mom, all the other boys walk in the rain. They don't catch colds. They'll think I am a sissy or something."

"I'll tell you what, Marty. I'll take you this morning so you won't have to sit in wet clothes all day, but you can walk home this afternoon."

Marty's eyes shone. "Gee, thanks Mom."

When school was over, Marty saw George and called, "Wait for me, and I'll walk home with you." They ambled along the sidewalk. As they came to a puddle, they skirted the edge. Then gleefully, they walked back and waded right through it. Marty could feel the water go inside his shoes. He hoped mother wouldn't be angry. He held up his face and liked the cool sting as the rain caught in his eyelashes and washed his face clean. Marty and George laughed and joked and splashed each other. By the time Marty got to his back door his shoes were soaked and his blue jeans were wet up to his knees.

"Hey, Mom, I'm home," he called and laughed.

Mother came with a towel. She took his wet coat and hung it on a hanger

to dry. She put his wet shoes on top of the water heater to dry. "Did you have fun?" she asked.

Marty grinned. "I'll say. And you're not even mad at me?"

Mother looked at Marty and laughed as she rubbed his wet head with the dry towel.

"Sure hope it rains tomorrow," he said.

"I let you walk home in the rain today, because I know how much you wanted to. But—it's too hard on your shoes. If you want to wade through puddles, we'll have to buy you some boots to wear when it rains."

—Adapted



AUTUMN

Acorns falling from the trees,
Leaves turning brown and red,
The days are growing shorter.
"It's Autumn," Mother said.

"Squirrels are hiding the nuts they find,
We'll have to rake the leaves
For soon we'll find only bare branches
Left on all of the trees."



THE DISCIPLES

Scholars tell us that there may have been another set of brothers among the disciples of Jesus. One of them was called Matthew, or Levi, who was a tax collector when Jesus called him. The Jews hated those who did this kind of work. Matthew was glad that Jesus chose him and he gave a party to which he invited all of his friends. One of the gospels is called by his name and it tells us many stories about Jesus. James was also the son of Alphaeus and he may have been Matthew's brother. We do not know anything about this man except that his name appears with the twelve disciples. Some people believe that he was just an ordinary man without any great talents. Jesus may have felt that in a quiet way James could be a great help to just ordinary people. He chose him to be with him and help carry out his plan.



BIBLE CLUES

We often remember a person by something that he did, or was. Can you tell who these people are by the following clues about them?

1. Weeping prophet.
2. Oldest man.
3. Beloved disciple.
4. Swallowed by a fish.
5. Killed by a stone.
6. Burning bush.
7. Wisest man.



ANSWERS FOR LAST WEEK

Amos; Simon; Naomi; Isaac.

Sunday School Lesson

FOR OCTOBER 8
(International Lesson Series)

Amos: God's Spokesman For Justice

Background Scripture: Amos 1:1-7

Amos was the first of a cluster of prophets who arose in the heyday of Israel's prosperity and prominence at about 750 years before the time of Christ. He was from a small village called Tekoa, about five miles south of Bethlehem, in rather wild and rugged country. He lived the life of a shepherd and of a tender of sycamore trees.

This was far removed from the urban centers in the Northern Kingdom to which he later went with his message. At Tekoa he lived a simple life, secluded but not isolated from the bustle and activity of the times. He had no doubt visited some of them on occasions, and others from his community had done likewise.

Probably he received very little if any formal training, but he obviously had a good mind and a sensitive spirit. These were steadily developed under the tutelage of nature and of nature's God, Jehovah. He learned to think straight, and to act with honesty and integrity.

The solitude of his setting encouraged prayer and meditation. There were occasions when it seemed that God was present almost in form and voice and he saw visions. In one such vision, God appeared to him standing upon a wall with a plumb line in his hand. The Lord said to him, "I am setting a plumb line in the midst of the people Israel; I will never again pass by them; the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword."

As long as Amos merely saw the vision and heard the words nobody was upset, but when he went to the very heart of Jeroboam's kingdom with this threatening message he was immediately in trouble. Amaziah the priest of Bethel told Jeroboam about Amos' dire predictions against him. Moreover he confronted Amos and shouted, "Seer, go flee away to the land of Judah, and eat bread there, and prophesy there; but never again prophesy at Bethel, for this is the king's sanctuary, and it is a temple of the kingdom."

Here we have on one side Amos armed only with his conviction that he was speaking the word of God. Arrayed against him the combined political and moral force of state and church. But the verdict of history verifies that Amos and his message prevailed in the end. One person, with the faith of God, standing against evils of all sorts, is a majority.

Those who have convictions about the

wrongs and evils of our day should remember this and be encouraged. This is not to say that Amos won any popularity contests around Bethel. Or that he was able to get reforms instituted. He shook the foundations, and he put the fear of God into many a heart. But of much greater importance is the fact that his words were like pebbles dropped into the pool of life. They have started wavelets of conviction and concern which are stronger today than ever.

All of us should remember that an authentic prophet is a precious person. His presence is a wholesome thing to a nation. Amos was such. If the people of his day had only listened to him, they could have been spared much grief. But they failed to recognize the authenticity of his message.

This brings us to the fact that not all so-called prophets are true. In the long drama of church history there have probably been many more false prophets than true ones. Sometimes the false ones have been immediately popular on their contemporary scene, while some of the true ones have languished in prisons or suffered martyrdom.

Amos, however, bore the marks of an authentic prophet. His message was not distorted by an appeal to class spirit; it called for a universal application. It placed all persons in the same category without respect to station in life.

Then, it dealt with the heart of issues. It called for a clean break with what was wrong. It called for repentance and a return to God. How does this compare with the complex and obtuse approaches which we sometimes make to social problems today?

In the next place, he warned the people of the dire consequences if they ignored God's call to repentance. He held over them the judgment of God. Did Amos really think that the threat of God's judgment would have a dynamic effect upon his listeners? We do not know. We do know that it had little effect. Very possibly Amos knew that it would not be taken seriously. Nevertheless, this did not deter him from presenting it.

As a matter of fact, we should look upon his threat of God's judgment not as a petulant slap of frustration, but as an integral part of his message. Without warning the people of God's disapproval and punishment, his message would not have been complete.

Does the preaching of judgment to come upon those who turn away from God have a legitimate place in the Christian message today? If so, how can this be presented in love? How can the image of a God of judgment be reconciled with that of a compassionate and merciful heavenly Father?

◇ ◇ ◇

Only the United Methodist Church is so situated by philosophy, program, organization and strategic location to meet the challenge of this galloping age. No other denomination is so situated in all parts of the nation.

The Rev. Dr. Clyde N. Rogers

Claimed by God for Mission

By ROBERT G. TUTTLE

In recent years there has been the complaint that the church has become ingrown, interested in its own welfare, seeking to be ministered to rather than to minister, and that it has become ineffective in its essential mission to the world. This is not the image of the Church as outlined in 1 Peter 2:9: "A people claimed by God for His own, to proclaim the triumphs of Him who has called us out of darkness into His marvelous light." This places a God-given responsibility upon the people of God to witness to the Victory of Christ, who has called us out of confusion and despair into a life of victory that makes sense. Christians are those who share this new life in Christ with the world.

Christ put it very specifically, "As the Father hath sent Me, even so send I you." The Christian Church is called to be a well-informed fellowship, building a Christian world in response to the command of God and the demands of love. We are sent into the world, into our world where we live and where we work, where decisions are made, where crises are encountered, where life finds its fulfillment or its frustration. Through Christ, and in Christ, God released Himself redemptively in the world. Through Christians, and in Christians, God still seeks to release Himself redemptively in the world. The world does not set the agenda for the Church; the Word of God, in response to the needs of the world, sets the agenda for the Church. We are summoned by God Himself, not for a surface treatment of the world, but for a depth encounter with the world. We are called not only because those to whom we go have need, but also because we have needs that can be fulfilled only in meeting the needs of others. This is under the discipline of God and in obedience to God. The Christian wants the restructuring of the world, but the work will not be done in the world unless we keep our spiritual supply lines open. We are called to share the hope of God, the love of God, the righteousness of God, to proclaim the "new age."

Let us look for a moment at the Christian family. The Christian family is necessarily different from the secular family. It has different commitments and different goals. The Christian family is claimed by God for a personal witness in the midst of the secular world. The secular world does not have to respond to this witness, but we are under obligation to give the witness. The Christian family without apology witnesses to a high level of obedience and of discipline, an ordered way of life in an indifferent, unordered world; and it does so because it is right, because it is God's will, and because it works.

There is the legitimate complaint that the church has dropped the "outsider." This lack of concern for the "outsider" is contributing to his breakdown, and his breakdown is contributing to the deterioration of the moral life of the Church. The yeast is being trodden under the foot of men because it is not yeast any longer. The Church is not making the difference in the lives of men that it is called to make, and this is not God's fault. We in the Church are not fulfilling our vocation. We are claimed by God not only to proclaim love and righteousness, but to witness to this by our actions and our attitudes, our commitment and our mission, the con-

(Continued on page 16)

Program Announced For Mission To Ministers, Preaching Lectures

The Board of Evangelism of the Western North Carolina Conference and The Institute For Homiletical Studies have announced the program for the Lectures on Preaching and the Mission to Ministers to be held at First Methodist Church in Charlotte, Jan. 8, 9 and 10, 1968.

Bishop F. Gerald Ensley of the Ohio West Area of The Methodist Church will deliver three lectures and one sermon. The ministry of Bishop Ensley uniquely qualifies him as a lecturer on preaching in that he is not only an outstanding preacher but he has also served as an instructor in homiletics, teaching at Boston University School of Theology from 1938-1944. From 1944-1952, he was the senior minister of the North Broadway Methodist Church in Columbus, Ohio.

Elected to the episcopacy in 1952, he was assigned to the Iowa area from 1952-1964, and since 1964 he has served the Ohio West Area. From 1960-1964 he gave distinguished leadership to the General Board of Christian Social Concerns as its first president. He is presently the chairman of the Commission on Ecumenical Affairs and is a member of the executive committee of the World Methodist Council. Among his many other distinctions, he is the author of several books, including *John Wesley, Evangelist*, *Paul's Letter to Local Churches*, *The Marks of Christian Education*, and *Persons Can Change*.

Dr. Alan Walker, superintendent of The Central Methodist Mission in Sydney, Australia, will deliver one lecture and two sermons. The famous mission which Dr. Walker supervises, includes eighteen institutions, some of which are three homes for children, three homes for the aged, a hostel for foreign students, and a fellowship house providing group activities for persons of all ages. Dr. Walker is a world-renowned preacher and is noted for his many ecumenical activities. He is in popular demand as a lecturer and preacher all over the globe. Among the eighteen books which he has written are these most recent volumes, *A Ringing Call to Mission*, *The Lifeline Story*, and *How Jesus Helped People*.

Dr. Pieter De Jong, Professor of Systematic Theology at The New York Theological Seminary, New York University, will be the banquet speaker at Myers Park Methodist Church on Jan. 9, at 5:30 p.m. This banquet will be the only joint meal to which all participants in the Mission to Ministers will be invited. Dr. De Jong, a native of The Netherlands is a minister of the United Church of Canada. He has written two books which have been published by Tidings, *Evangelism and Contemporary Theology* and *A Theology of Evangelistic Concern*.

Ministers of the Western North Carolina Annual Conference will soon receive a brochure giving them full information concerning The Homiletical Institute and The Mission to Ministers. Immediately

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\$3.00 per year. Subscribe now.



BISHOP MUELLER HONORED

Bishop Reuben H. Mueller (left) received the 19th annual Upper Room Citation in Harrisburg, Pa., on Sept. 8 from Dr. Wilson O. Weldon, editor of "The Upper Room" devotional publication. The award went to the Evangelical United Brethren churchman for his leadership in world Christian fellowship.

upon receiving this brochure, each minister should do two things:

1. Return the registration card without delay.
2. Make his own reservation in a Charlotte motel or hotel. Blocks of rooms will be held for a short time only. Charlotte is a convention center. Failure to make a room reservation early may result in failure to secure a room. Each minister is responsible for making his own arrangements.

The program will begin at 2 p.m. on Monday, Jan. 8, and will conclude at noon on Wednesday, Jan. 10.



Methodist News Round-up

IOWA PLANS CHURCHMANSHIP INSTITUTES

"The Methodist System" will be up for examination from September through November in Iowa.

Iowa Methodist Bishop James S. Thomas will conduct the Bishop's Churchmanship Institute in each of Iowa's fourteen districts. Each meeting will be divided into two parts, one for ministers only and the other for church leaders and the general public.

Each institute will begin at 4 p.m. with Bishop Thomas presenting a position paper on the theme to the district ministers followed by discussion. At 6 p.m. a dinner will be served for pastors and their wives. Open meetings are planned in the evening with Bishop Thomas speaking.

Claimed by God for Mission

(Continued from page 15)

cern of God in the midst of the secular world. Jesus said, "Lo, I am with you always even to the end of the age." May we do not feel his presence, because we are not going anywhere.

We are called to be the agents of a great hope in the midst of a world that is well nigh lost hope, to witness to the coming of God in history, to witness to the consummation of peace in the affairs of men, to witness to the fulfillment of life in love. We recognize that this effective witness is not within the power of man, but is with the spoken: "You cannot live on a religion that you do not live for." We take up our particular cross, and proclaim the victory of Him who has called us out of darkness into light. "The kingdom is at hand." It is always at hand. This is an urgent matter.

We live in an age where there are so many vast riches and so little meaning. We are claimed by God to share meaning. A man has only as much religion as he puts in practice; he has only as much religion as he witnesses to in the secular world. The kingdom comes not in ease and comfort but in risk and righteousness, in dynamic love and obedience. Even the beauty of simple decency needs once again to be witnessed to in the midst of our moral confusion.

Such Christianity is not realized just in the study of the New Testament, nor is it realized just in living in the secular world. Such a Christian witness is realized only in the mixture of the energy and faith of the New Testament with the life and practical problems of the secular world. Eugene Stockwell discovered this as a missionary to South America. His first assignment was not very clear. He spent much time in a room reading the New Testament, but he could not discover where to take hold of the mission. Then, he went out into the streets and into the homes of the people, getting to know their fears, their anxieties, and their hopes; and quickly that which he wrestled with in the New Testament came alive, and the Gospel and the people were united in a new and vital relationship which became his mission.

Let us now evaluate the kingdom of Christ in terms of life, and evaluate our own relationship to the kingdom. Perhaps this will require a new dedication to Christ. We cannot afford to miss the luxury of great love, of great service, and of great giving. We are claimed by God for His own to proclaim the victory of Him who brought us out of darkness into marvelous light.



There are a lot of people who never get a kind deed—if they did it.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Organist and choir director. Organ is new by Delaware Organ Company. Contact Rev. Henry B. Lewis, First Methodist Church, Siler City, North Carolina.

WANTED—Director of Religious Education or Educational Assistant. Please contact Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

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NORTH CAROLINA Christian Advocate

Volume 112

Greensboro, N. C., October 5, 1967

Number 39



Looking Into the Future

Seated on the steps of a winterized cabin at Camp Chestnut Ridge is the Rev. John H. Sutton, Jr. who has directed the camping program in the North Carolina Conference since 1963. One of the pressing needs to be met by the Crusade for Conference Camps is the erection of two more cabins like this at Chestnut Ridge.

Camping in the North Carolina Conference has come a long way since the opening of Camp Don-Lee seventeen years ago. Camp Chestnut Ridge was opened in 1959, Camp Kerr Lake

in 1960, and the first unit of Camp Rockfish became a reality in 1965. During 1966 a total of 7,463 persons participated in the camp activities, including retreats, workshops and day camps. From 1950 to 1967 the value of these camp properties increased from \$20,000 to \$650,000.

While the conference takes pride in these achievements, its eyes will be focused upon the future, where dazzling possibilities for an ever larger ministry through camping looms ahead.

CAROLINA BRIEFS *

¶ Rev. Clegg Avelt, pastor of First Methodist Church in Liberty, conducted revival services at New Salem Methodist Church, Randleman, from Sept. 17 through Sept. 22.

¶ Revival services will be held at Bethesda Methodist Church near Fairmont from Oct. 15 through Oct. 20. Rev. Jesse V. Bone of Seaboard will preach each evening, with services beginning at 8 p.m.

¶ The new Schlicker pipe organ at Queen Street Methodist Church in Kinston will be dedicated at the morning worship on Sunday, Oct. 15. Mrs. Vernon D. Offutt is the organist and director of music.

¶ Revival services will be held at Home Memorial Methodist Church from Oct. 15-19. The Rev. Rufus H. Stark, who was appointed to Home Memorial Church at Clayton in June, will preach for these services.

¶ Rev. Billy M. Carden, pastor of the Concord-Oak Grove Charge in the Durham District, has been named as one of the representatives of the N. C. Conference to attend the Church Management Institute at High Point College on Oct. 9-13.

¶ The Summerfield Methodist Church, Greensboro District, will observe Homecoming on Oct. 8 at 11 o'clock. The Rev. Henry Flowers, pastor of Oakview Methodist Church, High Point, will preach. The pastor, Ray C. Stephens, extends a cordial welcome to everyone.

¶ The annual Homecoming of Tabernacle Methodist Church, Maysville, will be held on Oct. 15. Services will begin at 11:30 with dinner on the grounds to follow. The Rev. Fred Lutz, pastor of Verona Methodist Church in the New Bern District, will preach.

¶ Rev. Orion N. Hutchinson, pastor of Ardmore Methodist Church, Winston-Salem, was an inspirational speaker at the recent Staff Training Conference of the Georgia Department of Vocational Rehabilitation. This meeting, involving 900 participants, was held at Jekyll Island, Ga.

OPPORTUNITIES

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NATIONAL ZIP CODE DIRECTORY — U.S. & Possessions. \$1.00 each, postpaid. Troop 29, Boy Scouts, 116 Church St., Smyre, Gastonia, N. C. 28052.

RELIGIOUS BOOKS PURCHASED — Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.



¶ Dr. John A. Freeman, research associate to Dr. J. B. Rhine, parapsychologist, will be the Layman's Day speaker on Oct. 8, at both the 8:45 and 11 o'clock services at St. Mark's Methodist Church in Raleigh. Dr. Rhine's work at Duke University is known throughout the academic world. Walter F. Anderson, St. Mark's lay leader, will preside.

¶ The annual Harvest Day barbecue will be held at Bethesda Methodist Church near Fairmont on Saturday, Oct. 7, beginning at 10:30. Mr. Wendell Britt is chairman of the Harvest Day program, which is sponsored by the Methodist Men's Club. The WSCS will assist in the project. Cost will be \$1.50 per plate. Everyone is invited.

¶ The Rev. Paul Carruth, pastor of Hayes Barton Methodist Church, Raleigh, will preach for the annual Homecoming Day observance at St. Paul's Methodist Church, Carolina Beach, on Oct. 8. Mr. Carruth is a former pastor of St. Paul's. A dedication service for the new Methodist Hymnals also will be held at the 11 o'clock worship service. After the service, a picnic dinner will be served.

¶ Glenwood Methodist Church, Rockingham, will observe Homecoming Day and start revival services on Oct. 8. Rev. Hoyt Cheek of Autryville, a former pastor, will be the guest minister at the morning worship service, and a picnic dinner will be served at noon. Beginning at 7:30 that night, Rev. George H. Tyson of Lake Waccamaw will preach at the revival services, which will continue through Oct. 13. Everyone is invited to both the Homecoming and revival.

¶ Worldwide Communion Sunday was observed on Oct. 1 at Ardmore Methodist Church, Winston-Salem, with an ecumenical and international service. Ministers leading the service, in addition to the ministers of Ardmore, were from five different countries on four continents and represented five denominations. Hymns from various countries were sung by the choir as communicants received the Communion elements.

¶ A fellowship supper was held on Sept. 8 at the Richfield Methodist Church, Richfield, in honor of the Pfeiffer students. Many students from the college attend services at Richfield and fill positions of leadership and responsibility in the church.

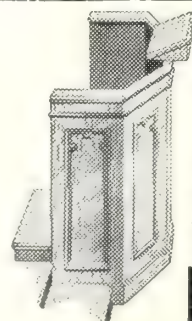
¶ The annual Homecoming at Pink Hill Methodist Church will be Oct. 8. Following the morning worship hour, there will be a picnic for all who attend. The Rev. J. L. Hood, pastor of Pink Hill, will bring the message. All former members, ministers and friends are cordially invited to attend.

¶ McMannen Methodist Church, Durham, observed Homecoming Day on Sept. 17 with the Rev. Ed Earnhardt, a former pastor, preaching at the morning worship service. On Sept. 24 the minister, Vassar W. Jones, baptized three infants and one adult and received 17 members into the church. Since July, 1963, 178 new members have joined the church.

¶ Gibson Memorial Methodist Church, Spring Hope, will have its annual Homecoming celebration on Oct. 15. The morning service will begin at 10:50 a.m., with the Rev. R. S. Brodie, a former pastor who now serves the Zebulon Methodist Church, preaching. Dinner on the grounds will be served following the service. All former members and pastors are cordially invited to be present.

¶ The Vanceboro Methodist Church will have Homecoming on Oct. 8, at 11 o'clock. Revival services will begin that night at 8 o'clock and continue through Oct. 13. The Rev. Claude Wilson, who entered the ministry from Vanceboro Church and is now serving as pastor of the New Hope-Woodland Charge, will preach the Homecoming sermon. Friends, former members and former pastors are invited to attend. The Rev. Harold Leatherman, pastor of First Methodist Church in Morehead City, will be the guest minister for the revival services. All people in the area are invited to attend.

¶ Mishop Springs Methodist Church, Whiteville, will observe its annual Homecoming on Oct. 8, with the Rev. J. T. Fisher as the guest preacher. A covered dish lunch will be served on the church lawn following the worship service. Beginning that night and continuing through Friday, Oct. 13, a revival is scheduled with Rev. William Davenport as evangelist. The pastor, the Rev. Allen Richardson, and the congregation extend an invitation to all former pastors and friends to enjoy Homecoming Day with them and also invite all interested persons to the revival services.



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Three Great Guidelines for U.S.

By WALTER F. ANDERSON

The great struggle taking place all across the world today is not for more territory, but for the mind of man. Our present wars and struggles are being waged for one purpose only and that is to advance the ideology of the particular nation.

In America we believe so strongly in our ideology of freedom, liberty, and justice for all people we are willing to assist others of like mind. Our struggle to assist others is because of our total dedication to the principle of the private free enterprise system. This system recognizes the importance of the individual.

The private free enterprise system places its faith and trust in the individual person. Our government of the people, by the people, and for the people is dedicated to this principle. Local government, state government, and national government are all built upon this premise. The strength and power of our government is inherited from the faith of its people. Destroy the faith of the people and you destroy government. Weaken the faith of the people in the private free enterprise and you weaken our economy. Communicate the faith of management to employees and to the people and you enlarge the faith of people in our system of government and business enterprise.

Man today needs a renewed mind so that he will be transformed from within.

It has been said that some men mold their environment and others are molded by it. Those who are molded by their environment have no lasting, vibrating center of attraction and no real objectives in life. Those who mold their environment have a purpose in life. It is to this I believe there are three great areas in which the private free enterprise system can enter today.

The first is embodied in the Ten Commandments.

Civilization after civilization has come and gone since the beginning of time. In each of these there was some effort on the part of some to capture the mind of man. History also reveals that in early civilizations there were great struggles for territories as well as the capture and imprisonment of people for their labor. In all of this there is a small thread of the search for the mind of man and his technical ability.

From the Creation history we learn of the dignity of man. God in His wisdom created man in His own image and breathed into his nostrils the breath of life. Thus, from the beginning, man has within him a portion of life given to him by his Creator. This the layman calls the soul of man. God called man a "living soul." With man a living soul, then it is reasonable to believe he belongs to God, his creator. Since the

Mr. Anderson, a resident of Raleigh, is a well-known layman in the North Carolina Conference.

beginning of time God has given man the mind to choose for himself his way of life.

Time and space will not permit a long discourse on the history of man. He has made many choices during his past history. Some have been good choices; some have been disastrous to him and to the people of his generation. In all of history there have been some who believed in God, who obeyed His commandments, and who have by example and precept left to their succeeding generation a faith upon which to build for the future. We owe much to those who have lived their faith in God. They have left to us a Godly heritage which we must pass on to succeeding generations.

One only has to read the biblical accounts of the early generations to understand why it was essential for God to establish guidelines. From Adam to Moses in the records of the early generations we see that progress and advancement of each of the generations came through a growing faith and obedience to God, their Creator and Preserver.

To Moses God gave His eternal commandments which have never changed during these many years. We call them the Ten Commandments. Those were needed guidelines to the people of Moses' generation and down through all the generations to the present day. From these guidelines come much of the law that guides individuals and nations.

Many of those who have given most of their adult life to law enforcement believe the failure of our generation to properly teach these commandments has greatly contributed to our high crime rate. Is this a true evaluation of why the youth of America is steeped in crime while the youth in some other nations continue to be obedient to the Commandments?

The second great idea is contained in the Sermon on the Mount.

Before the birth of the Messiah in Bethlehem there was a longing and expectation in the hearts of the Jewish people. These people, or many of these people, had religiously taught their youth to be obedient to the Ten Commandments and to all the laws of their day and generations. The prophets had spoken to the people and from generation to generation had emphasized the importance of obedience as fulfilling the will of God for His blessings to continue upon His people.

When the Messiah Jesus began His ministry, He called those whom He had chosen to follow Him and gave to them what we refer to as the "Sermon on the Mount." This outline is found in the Bible. Saint Matthew, chapters five, six, and seven. Here is a record of the first guidelines laid down for the people of the Christ's generation. A close study reveals these guidelines to be a revelation in depth of those given by God to Moses many centuries before.

The third great concept was formulated in the United States Constitution.

This is the supreme law of our land. It

establishes our form of government and gives to us our rights and liberties. This great document has become the shield of democracy under which our people govern themselves as a free people.

Just as the Ten Commandments were given to meet the needs of man, the Sermon on the Mount to interpret the Ten Commandments, so the Constitution was enacted to interpret to us both the Ten Commandments, the Sermon on the Mount, and to meet the needs of a free people.

The Constitution states in part:

"We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

These words demonstrate the genius of man's mind. A careful study of the Preamble, seven Articles, and the twenty-four Amendments establishing separate powers between the national government and state governments and dividing the powers of the national government among the executive, legislative, and judicial branches shows a clear understanding of the principles enumerated in the Ten Commandments and the Sermon on the Mount.

All of this was thoroughly debated by the delegates attending the Convention in Philadelphia in May 1787. This debate continued until this great document began to live in the hearts and minds of a free people. The people loved and respected our Constitution. This Constitution became a way of life for our people. Under this way of life our people devised for themselves a private free enterprise system with individual incentives. This system recognizes the power of individual incentives for growth in a free society. This is a part of our way of life that we must always safeguard. Here we have the individual investing himself and then safeguarding this investment by self-discipline.

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EDITORIALS

Life Being So Short

As the years slip by one becomes ever more keenly aware of how quickly they pass. The young man who luxuriates in the richness of time which he possesses becomes increasingly restive as he moves through the thirties and into the forties.

By his fiftieth birthday he has had many long thoughts about the shortness of life. He begins to consider how best to husband the years that may yet remain to him. His planning centers more and more upon making the remnants of his days pay rich dividends in self-fulfillment, in happiness, in worthy achievement.

Out of these thoughts there emerges the conviction that life is too short and too important to be wasted on trivialities or squandered on unworthy pursuits. When this resolve comes upon a man—and it can come early in life—he may be said to have arrived at a certain plateau of maturity.

Perceiving the shortness of his days here he resolves within himself, "Let us have done with lesser things." This resolve will take several directions.

One of them will be to eschew all hatred and bitterness and resentment. He will have seen how venomous, and how painful, is the bite of this snake. He will look with remorse upon the days and the years he has wasted in hostilities which only left desolate his own soul and laid waste to valued friendships.

He will say within himself, "My vindictiveness, my bitterness, has brought only loneliness and unhappiness. I do not have any more time to invest in such. Life is too short, joy is too rare, peace is too precious to squander upon hurt feelings and a wounded ego."

Then, an awareness of the shortness of life will call him back from tangents and superficialities to the main thrust of his life. For the Christian, this can mean only one thing: a return to Christ; a putting of Christ at the center of his being; a subordination of all personal ambitions to the consuming purpose of living for Him.

If the person be a preacher of the Gospel, he will bring himself again to the place where first he received the call to preach. He will receive anew the commission, and he will again the prophet's mantle upon his shoulders. His dream of ever larger pulpits and ever greater acclaim will be secondary as he sees

and hears Him call again, "Come follow me."

For the Christian layman, perhaps the years of a growing cynicism will fall away and the young dream of Christ's Kingdom will come fresh to his mind. His weariness in well-doing will be replaced with a fresh vibrance in well-doing. His service will no longer be permeated with the spirit of dead works, dully administered, but will be undergirded by the conviction that in the end only that which he does for and in and through Christ—in the home, in the church, in the community—can have real and lasting meaning.

Finally, the shortness of our remaining years will impress upon us the realization that what we are is much more important than what we do.

An idea will find voice within us which says, "Don't just do something; be somebody! Be somebody great and good and true." The fulfillment of that should be enough to keep us occupied for the next twenty years or so.

Education Must Continue

The educational arm of The Methodist Church is eloquent indication that we believe in learning as a continuing process. Every facet of the church's program and activities involves learning in more or less degree.

We dare not stop the learning process. The price of our complacency or misjudgment at this point is a slow but certain death. Such a death is all the more deadly in that it leaves the victim thinking that he is still healthy and alive. There is no smugness greater than the smugness of an ignorant man who thinks himself to be well informed. There is no foolishness which can quite match that of a hoodwinked ignoramus masquerading under a cloak of knowledgeability.

What we have said above is certainly applicable to the field of religious truth and knowledge. The church school serves an indispensable role here. Moreover, special seminars and workshops and training schools are essential to our continuously broadening the base of our knowledge and increasing the depth of our wisdom.

We are saying all of this because during the next two months, Methodists of North Carolina will be given the opportunity to share in a number of vital learning experiences. Some of them will only last one day; others, such as training schools will run as long as

five evenings. Check our "Calendar of Coming Events" on page 13 to note the details.

You will be urged to attend—"beat last year's record," "support the program," "as a church official you should go." None of these are the most important reason to attend these opportunities for continuing education. The main reason is this: you are a human being, endowed by God with a good mind. What you are and what you have is a sacred trust from God. He has given you all of the necessary ingredients to gain wisdom and knowledge. Beyond that, it's up to you!

A Great Camping Program Needs Undergirding

We have been greatly impressed with what the North Carolina Conference has been doing in the area of camping. Starting in a small way a number of years ago, the conference now has four well located, well operated, camps. Their success has been spectacular. But church camps are like church periodicals: they do not operate at a profit.

At its annual meeting in Goldsboro last June, the conference voted to launch a major campaign to raise funds essential for the maintenance and the expansion of these valuable camps. Now that campaign is upon us. A series of district or subdistrict "kick off" meetings are now taking place over the conference.

It is extremely important to the success of the campaign that the pastors and their key laymen attend these initial meetings. Otherwise the promotion of the campaign within every local church will be made much more difficult. The last page of this issue of the *ADVOCATE* gives the schedule for these "kick off" meetings.

Let's get in behind this campaign and carry it through with the same enthusiasm and dedicated generosity which has typified so much of what the conference has done in recent years!

Laymen's Day A Great Opportunity

Not all of the prophetic voices are among the clergy. Increasingly laymen are bearing a vocal witness among our congregations and within the councils of our church. Often they bring keen perceptions into the relevant issues of the day. They speak from a deep sense of conviction, and from broad acquaintanceship with the pragmatic problems within their communities.

We welcome most cordially into our North Carolina Methodist pulpits these men and women who are capable of bringing significant insight and information to all of us.

Shop Talk



SEMINAR LEADER

Dr. Foster Williams of the Methodist pastoral counseling center at Indianapolis is to be the resource leader for the mental health seminar to be held at First Methodist Church, Salisbury on Oct. 13. Ministers and their wives are to attend sessions beginning at 10 a.m. and concluding at 2:45. Members of pastoral relations committees are invited to attend an evening session from 7:30 to 9 p.m. Similar seminars will be held on Oct. 19 at First Church, Waynesville, and on Oct. 20 at Aldersgate, Shelby, with Dr. Iverson Graham, Jr. as leader. Dr. Richard K. Young and Dr. David Mace will lead the seminar to be held at Ardmore, Winston-Salem on Nov. 20.

Coltrane Sees Negro Progress In North Carolina

The economic situation of the Negro in North Carolina is improving, said David S. Coltrane in an address to the Rotary Club of Tarboro recently. He pointed out that a survey shows that 60 per cent of the workers hired by the textile industry in the Carolinas between 1964 and 1965 were non-white.

However, there is still a gap in equality of opportunity between Negro and white, stated the Methodist layman of Raleigh. "We have not only denied Negroes jobs, we have paid them poor wages. . . . We have in the past paid Negro high school graduates only 55 per cent of that which we paid white high school graduates."

Coltrane pointed that being denied opportunity in industry, the majority of well qualified Negroes have sought governmental or professional jobs. He urged business and industry to build a working relationship with Negroes based on personal contact.

Besides being head of North Carolina's Good Neighbor Council, Coltrane is chairman of the Interjurisdictional Relations Commission of the North Carolina Conference.

♦ ♦ ♦

PAUL EVANS TO BE HONORED

Mt. Olivet Church of the Davidson Charge, Thomasville District, will observe "Paul Evans Day" on Sunday, Oct. 15, at 3 p.m. Bishop Earl G. Hunt, Jr., will be the guest speaker. All friends of Mr. Evans are invited.

The North Carolina CHRISTIAN ADVOCATE is now engaged in a subscription campaign, jointly with *Together* magazine in the Western North Carolina Conference. We have sent to every pastor a supply of small brochures giving information about the ADVOCATE and copies of an order form for entering subscriptions. We also mailed to each pastor a few sample copies of this publication.

It would have been great if we could have sent to every charge enough copies for every family to have one. However, this would have meant close to 100,000 copies. The cost of this would have been \$5,000, and we just don't have that kind of money. Therefore, we just sent to each charge enough copies for the pastor and the local church agent to let people see what the ADVOCATE looks like.

Of course, the face of the ADVOCATE has been before North Carolina Methodists long enough for people to have seen it and read it! But that is beside the present point.

Here is what we are proposing. This subscription campaign is to continue throughout the month of October. If you wish to have a supply of the North Carolina CHRISTIAN ADVOCATE for wide distribution among your members we will be glad to furnish them to you at a cost of 5 cents each delivered to one address. Just let us know how many. We will have to receive your order at latest by Monday for you to get that week's issue. It would be much better to give us an additional week's notice, however.

We hope local church agents for publishing interests will not feel that we are bypassing them in this campaign. The fact is that we had names and addresses of local agents from less than half of the districts, and felt that it would be better to send all mailings to the pastor. We trust that the pastor and the publishing interests agent will work closely together in putting on an effective campaign. Our people need to be reading both *Together* magazine and the North Carolina CHRISTIAN ADVOCATE.

Logan Preaching Mission Set

The fifth Logan Preaching Mission will be held Oct. 8-12 at First Methodist Church, Rutherfordton, with Dr. Pierson Parker of the General Theological Seminary in New York City as the preacher.

Dr. Parker was born in Shanghai, China, of Methodist missionary parents. He was pastor of the North Congregational Church, Berkeley, Calif., for eight years, and in 1944 entered the ministry of the Episcopal Church.

He joined the faculty of the General Theological Seminary in 1949 as professor of literature and interpretation of the New Testament. Author of several books, he has also contributed to the *Interpreter's Bible* and *Interpreter's Bible Dictionary*.

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Colleges In W. N. C. Conference

James W. Fowler, Jr.

Progress in coordination among the colleges within the Western N. C. Conference was reported recently to Bishop Earl G. Hunt, Jr. and his cabinet.

Here are some of the areas in which forward steps are being made:

- plans to establish a unified calendar for all four colleges;

- a uniform concession of \$300 to children of ministers in tuition charges, and \$200 for ministerial students;

- priority for worthy Methodist students from the Western N. C. Conference if they definitely enroll by January 1;

- establishment of direct transfer to the three senior colleges for graduates of Breward;

- early exchange of course schedule information among the colleges and free enrollment of students across college lines for special courses.

J. C. Cowan, Jr. of Greensboro, chairman of the College Coordinating Council, reported that studies are being made in each of the colleges to project the needs of each institution during the next four years. He commended the presidents and deans for their achievements toward the coordination and unification of their calendars and schedules which make possible the interchange of students or faculty. However, Cowan pointed out, the council does not presently envision either a university or consolidated relationship for the colleges.

It is expected, Cowan continued, that each college will become especially distinctive in certain areas as liberal arts institutions. This is calculated to bring about some change in recruitment practices.

Dr. James W. Fowler, executive secretary of the College Coordinating Council, stressed the need for a unified approach to higher education in the conference beginning with local church recruitment of students and promotion of a plan for "Education Special Gifts." He explained that a pilot project is under way in the Charlotte District now, where five meetings are set in October for prospective students, parents and other interested persons to meet recruitment personnel from the colleges. Fowler emphasized that no worthy, qualified student will be denied admission for lack of funds.

A plan similar to the pilot project in Charlotte will be adapted to each of the 13 districts in the conference, Fowler explained. The first of these will be in the Greensboro District, under the leadership



The congregation of First Methodist Church, Valdese will proudly put on display on Sunday afternoon, October 8 its new parsonage. This ten-room brick Georgian Colonial home contains all of the space and facilities that should ever be needed by a parsonage family any time soon. Its 2649 square feet of floor space consists of four bedrooms, living room, dining room, family room, kitchen, dinette, study, utility room, two and one-half baths and a double car garage. In addition there is 1,293 square feet of heated floor space in the basement, including play room, storage space and bath. Construction was authorized in February, 1967, two lots for the building site having been given by Mr. and Mrs. Marion J. Corbett, and a third lot by Miss Alice Micol a member of the Waldensian Presbyterian Church. Cost of construction was \$44,000 not including furnishings of \$7,500. Officials of the church have extended a cordial invitation to the public to attend the open house ceremonies which will take place next Sunday afternoon from 3 p.m. to 5 p.m.

of Dr. J. Garland Winkler, district superintendent. Fowler, who has been in his present position about six months, expressed pleasure with the cooperation and help given the council by the colleges and churches.

The Rev. Robert H. Stamey, executive secretary of the conference Board of Education, asserted that the board and the Commission on Higher Education heartily concurred in the council's plans for a unified approach to Christian Education in the conference. Dr. Ralph Jolly, president of Greensboro College and a member of the council's executive committee, represented the college presidents.



EVANGELISM DAY HELD

This group of evangelism leaders helped plan the "Evangelism Day" service which was held at Woodington Methodist Church, near Kinston, on a recent Sunday. The Rev. H. M. McLamb, executive director of the N. C. Conference Board of Evangelism, spoke to the combined youth and adult classes on taking Christ and the church out to the people, preached an evangelistic sermon at the morning service and conducted an evangelism workshop in the afternoon.

Gastonia District Study Underway

Dr. Frederick A. Shippey, an outstanding church sociologist from Drew University, Madison, N.J., is making an in-depth study and survey of the Gastonia District. Dr. Shippey visited the district from Sept. 28 through Oct. 1 and will make several return trips to the area prior to the completion of his report six months hence.

Since there are approximately eight new church sites needed in the Gastonia District, a careful, sociological survey of the entire area is needed to determine whether to start new churches or relocate existing ones to these new areas. While the survey will deal specifically with new sites and new churches, each church in the district will do a self-study to determine whether they are truly "in mission" to their community.

Dr. Shippey, who completed a study of the Charlotte District in June, has engaged in over 3,000 city and area surveys. He uses six basic fundamental principles in locating new sites for new congregations or in the relocating of established churches. These guidelines are: a concentration of unchurched Protestant people; freedom from physical and psychological barriers, freedom from hobbling and unwholesome competition; a conspicuous, accessible site; an adequate plant, and an effective ministry.

At the end of Dr. Shippey's study of the Gastonia District, there will be a sharing of the facts and an interpretation of the findings with pastors and laymen of churches and areas involved.

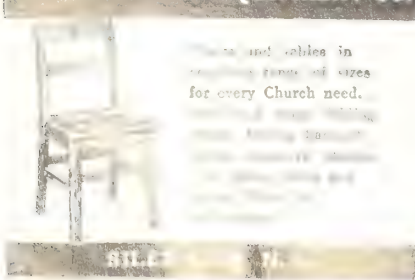
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METHODIST NEWS ROUND-UP

G. W. HOLLISTER DIES

The Rev. Dr. George W. Hollister, a Methodist missionary to China and Burma for 26 years, died Sept. 17 in Cincinnati, Ohio. He was 76.

★

BELGIAN CHAPEL HONORS MARTYRS

During the period between 1960 and 1965, 209 Roman Catholic and Protestant missionaries died in the Congo. Now a new chapel in Gentinnes, Belgium stands as a memorial to them.

Among the 209 is Burleigh Law, Methodist industrial arts missionary and pilot, who was killed by Congolese rebels in 1964 while on a flight to rescue other Methodist missionaries. Mrs. Virginia Law, his widow, who now lives in Wilmore, Ky., has written a book about her late husband entitled *Appointment Congo*.

★

SEMINAR ON VIETNAM

A national seminar aimed to help Methodist churches study and act on the moral issues of "Vietnam and United Nations Peacemaking" is scheduled for Nov. 13-17.

Several dozen conference and district leaders from across the nation are expected to join the seminar, which will begin at the Church Center for the UN in New York and then move to Washington. It is part of the six months emphasis on Vietnam that is under joint sponsorship of the church's Board of Missions and Christian Social Concerns.

★

MCOR ALLOCATES \$460,000

The Methodist Committee for Overseas Relief will allocate over \$460,000 to relief and rehabilitation projects during the next several months.

About \$233,000 will go to projects and programs administered through interdenominational relief agencies of the National Council and World Council of Churches. They will include programs in Africa, Asia, Europe, the Middle East and Latin America, and range in type from disaster and educational projects to orphan adoption and planned parenthood programs.

Methodist agencies will receive about \$55,000 from MCOR over the next three months, with the largest allocation going to India for anti-tuberculosis program; Hong Kong for social service and building program; and Korea for orphanage and community development programs, a job placement service and secretarial school.

MCOR will also provide \$50,000 for Vietnam Christian Service, the interdenominational relief agency in South Vietnam.

ALL-INDIA METHODIST LAYMEN'S RALLY COMING

About 1,000 Methodist laymen of India are expected to attend a great rally to take place in Lucknow, Oct. 10-13. Representatives from 11 Methodist annual conferences are to attend. Subjects to be discussed are church union, the Christian social witness, the mission of the Christian layman, and partnership in mission between Methodists in America and India.

The rally is being sponsored by the Central Board of Lay Activities of the Methodist Church in Southern Asia (India). To be held on the campus of Lucknow Christian College, the theme of the conference is "Christian Discipleship."

Speakers from America who are on the program are Bishop Gerald H. Kennedy who will deliver three addresses; A. Dudley Ward, Methodist Board of Social Concerns; Mrs. Porter Brown of the Board of Missions; Dr. Clare N. Pettit, Parlier, Calif. who is president of the Methodist Board of Lay Activities; and Charles A. Sayre, pastor of First Methodist Church, Haddonfield, N.J.

★

JAPAN AND KOREA MOVE CLOSER TOGETHER

The long and painful process of reconciliation between churches in Japan and Korea gained a step recently with adoption of a "document of agreement" governing future cooperation in Christian work. Top officials of three Korean churches and the United Church of Christ in Japan (the Kyodan) signed the document, which however, must still be endorsed by the properly constituted organs of each church.

"Bearing in mind the painful history of both countries," says the preamble to the document, "and in order to share deep fellowship in Christ, to cooperate in the mutual cause of mission, we (the churches) hereby enter into an agreement based on the gospel of reconciliation." The three churches in Korea involved in the agreement are the Presbyterian Church in Korea, The Methodist Church in Korea and the Presbyterian Church in the Republic of Korea.

★

STAFFS OF TWO BOARDS JOINED

At the invitation of the Methodist General Board of Evangelism, two staff members of the Evangelical United Brethren General Board of Evangelism will assume a joint staff relationship with the Methodist board staff immediately.

The Rev. Joseph H. Yeakel, who has been serving as executive secretary of the EUB board, was named executive secretary of the Division of Leadership Development of both boards.

The Rev. Rueben P. Job, assistant secretary of the EUB board, was assigned as associate editor of the Tidings literature department for both boards.

They will keep their offices for the time being at the EUB Board of Evangelism headquarters in Dayton, Ohio.

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N. C. Conference Launches \$300,000 Camp Crusade

The North Carolina Annual Conference is launching a three-year Crusade to raise \$300,000 for the development of its four Conference Camps. The Crusade was authorized by the June Annual Conference upon the recommendation of the Conference Boards of Lay Activities and Education. The four Conference camps to benefit by this Crusade are Camp Chestnut Ridge at Efland, Camp Don-Lee at Arapahoe, Camp Kerr Lake at Henderson and Camp Rockfish at Parkton.

Each of the eleven districts has been asked to direct its giving to one of these four camps as follows: Elizabeth City, Goldsboro, Greenville, New Bern and Wilmington districts to Camp Don-Lee; Burlington and Durham districts to Camp Chestnut Ridge; Raleigh and Rocky Mount districts to Camp Kerr Lake; Fayetteville and Sanford districts to Camp Rockfish.

Promotional meetings are being held in each district during September, October and early November. (See back page for schedule of meetings.) Crusade chairmen and committees are being appointed in

each local church to solicit three-year pledges from individuals, Methodist Men's Clubs, Church School Classes, and other groups. Information brochures have been prepared and a 16mm color, motion picture produced to interpret the camping ministry of the North Carolina Conference and the immediate critical needs. These resources are being used at the district meetings and will be available for local church use.

This Crusade is being conducted to meet some of the most critical needs of these camps and to provide additional facilities for the rapidly growing camping ministry. Studies of need have been made, specifications prepared and projects will be undertaken on a priority basis as funds become available. The needs of these camps have been identified as follows:

CAMP CHESTNUT RIDGE, EFLAND

Winterized Staff Lodge and Retreat Center, accommodating camp director and staff for summer camping; and 20-22 persons for year-round retreats. This eight-room building was started in 1965 but left incomplete for lack of funds.

Two Winterized Cabins, accommodating 12 persons each, needed to complete Crane Crest unit of six cabins and one lodge, enlarging year-round retreat center.

Dining-Assembly Building, seating 150 persons at tables, designed to accommodate large assemblies, conferences, workshops, etc., winterized for year-round use.

Health Center, with dispensary, two isolation wards and nurse's quarters, serving both rustic and winterized camps.

Covered Wagon-Hogan Units, needed to replace old units and to provide for additional campers.

CAMP DON-LEE, ARAPAHOE

Beach Erosion Project: to restore beach, stop river bank erosion, and save loss of additional cabins.

Two New Winterized Cabins: replacing cabins lost by river-bank erosion; winterized for year-round use.

Chlorinating System for Swimming Pool: to meet State Board of Health requirements; installed on credit.

Additions and Repairs to Staff House: addition of Camp Director's apartment, installation of heating system for year-round use, general repairs and painting.

New Beds for Existing Cabins: 62 double-decked beds with springs and mattresses, replacing used army cots purchased in 1948.

Renovation of Dining Hall-Kitchen: new kitchen floor and equipment, new toilet facilities, installation of heating system for year-round use, general repairs and painting.

Repairs to Remaining: Cabins, Fellowship Lodge, Caretaker's Dwelling, Health Center, Maintenance-Storage Building, and Pavilions.

CAMP KERR LAKE, HENDERSON

Bath House: consisting of shower-toilet facilities and dressing areas, serving both Day Use and Family Camping areas.

Multi-Purpose Shelter: large open pavilion with concrete floor, picnic tables and benches; suitable for large group or for two small groups meeting simultaneously; appropriate for worship, recreation and picnics.

Winterized Retreat Center, consisting of a Dining-Assembly Building and six cabins accommodating 72 persons, designed for use by local church, subdistrict, district, annual conference, and other groups.

Dining-Assembly Building: with dining-assembly area seating 120 persons at tables, which can be divided into three separate meeting rooms; kitchen, adequately equipped to prepare meals for large groups; lobby and restrooms; porch and observation deck; service area and loading deck.

Cabins (four needed immediately): bunk room with six double-decked beds; utility area with two showers, toilets, and lavatories; porch with ramp for wheel chairs.

Family Tent-Trailer Campsites: accommodating 30 families using their own camping rigs. Each campsite having a cooking area and table, cold water line and outside toilet nearby, with central bath house and shelter in adjoining area.

CAMP ROCKFISH, PARKTON

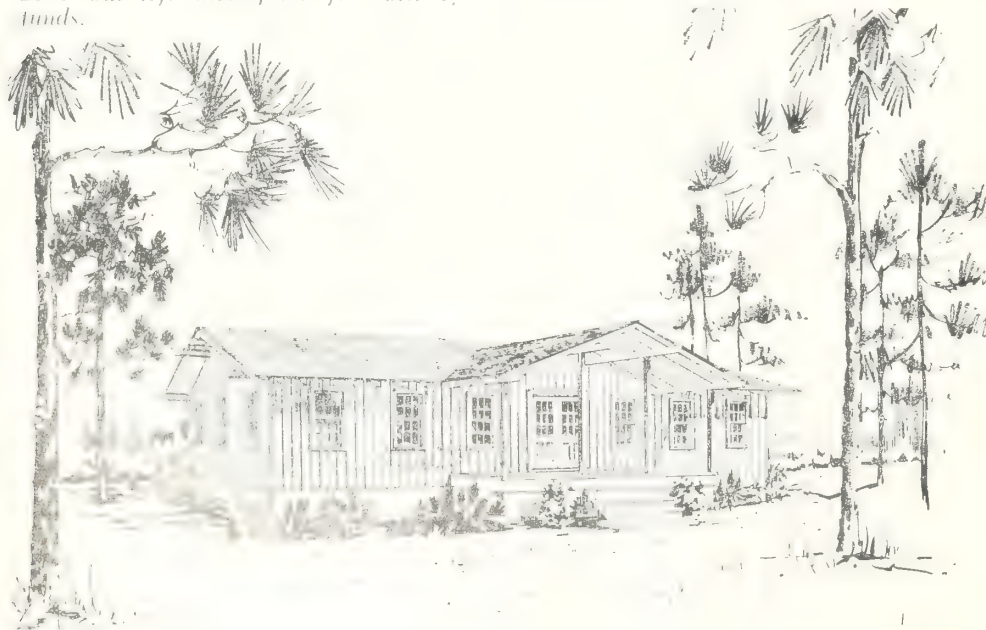
Debt Retirement: on first unit built in 1965 with accommodations for 36 campers and six cabin counselors: six cabins for six campers and their counselor; one central lodge and bath house with a dining-assembly area and a fully equipped kitchen. All buildings have central heating systems for year-round use.

Camper Cabins (two additional needed immediately), providing accommodations for 12 additional campers and their counselors; with toilet and showers; heated for year-round use.

Swimming Pool with chlorinating sys-



The staff lodge and retreat center at Camp Chestnut Ridge was started in 1965 but left incomplete for lack of funds.



This architect's sketch shows how the staff lodge and retreat center at Camp Chestnut Ridge will look upon completion. An eight-room building, it will accommodate the camp director and staff for summer camping and 20-22 persons for year-round retreats.

tem, replacing temporary swimming facilities in Lake Upchurch.

Dining-Assembly Building: dining room seating 110 persons; fully equipped kitchen; lobby and restrooms.

Staff House: with four bedrooms two full baths, small kitchen, and large lobby; accommodating summer camp staff; winterized for year-round use by retreat groups.

Health Center: with dispensary, two isolation rooms, nurse's quarters, toilet facilities—winterized for year-round use.

Bath House and Multi-Purpose Shelter, for the Day Use Area; large open pavilion; shower-toilet facilities and dressing rooms.

The Camping Ministry of the North Carolina Annual Conference, under the direction of the Conference Board of Education, has grown by leaps and bounds during the past seventeen years. Funds available through Annual Conference sources have been grossly inadequate to meet these needs. It has been necessary to secure additional funds from local churches, organizations, and individuals for capital purposes.

Camp Don-Lee was opened in 1950 with 860 Junior High boys and girls in attendance. This camp was completed and dedicated by Bishop Garber in 1957. Camp Chestnut Ridge opened with limited facilities in 1959. Camp Kerr Lake opened in 1960 for local church camping, using hogan sleeping units, and for family tent-trailer camping. In 1963 the new winterized Crane Crest Retreat Center opened at Camp Chestnut Ridge. The first unit of Camp Rockfish, winterized for year-round use, was opened in 1965. During the year 1966 these camps reached 1802 persons in organized, small-group camps of from one to four weeks' duration, and 5,661 in retreats, planning conferences, workshops, day camps, and picnics, for a grand total of 7,463. During this same period, 1950 to 1967, the estimated property value of these camps increased from \$20,000 to \$650,000.

A variety of camping opportunities are now being offered by these four camps. These include resident small group camping for Elementary IV-VI boys and girls, Junior High and Senior High youth, a one-week camp for the mentally retarded at Camp Don-Lee, and two one-week sessions for disadvantaged boys at Camp Rockfish. Organized family camps are provided at Camp Don-Lee and Family Tent-Trailer Camping is available at Camp Kerr Lake.

These camp facilities are also used for local church resident and day camping. The winterized units at Camp Chestnut Ridge, Camp Rockfish, and Camp Don-Lee are in great demand throughout the year for retreats, planning sessions, workshops, etc., by local church, district, subdistrict, student, and conference agencies.

The proposed additional camp facilities are urgently needed to accommodate the constantly increasing demand for all varieties of camping. Every Methodist in the North Carolina Annual Conference, every Methodist Men's Club, every Adult Church School Class, every MYF is called upon to participate in this Camp Crusade by making a three-year pledge.



An architect's sketch of a planned cabin at Camp Kerr Lake. Four of these cabins are needed immediately. Each cabin will contain a bunk room with six double-decked beds; utility area with two showers, toilets and lavatories; and a porch with a ramp for wheel chairs.

→
This cabin at Camp Don-Lee had to be abandoned due to beach erosion. Engineers have recommended dredging up sand fill from the river bottom to replace the lost beach, grading of the river bank and placing stone revetment along bluff area to help break up eroding action of waves, and the construction of several timber groins in the river at specified locations to stabilize the sand fill.



An aerial view of Camp Don-Lee, Arapahoe, N. C., located on the Neuse River. The cost of the first phase of the beach erosion project will be \$42,000.

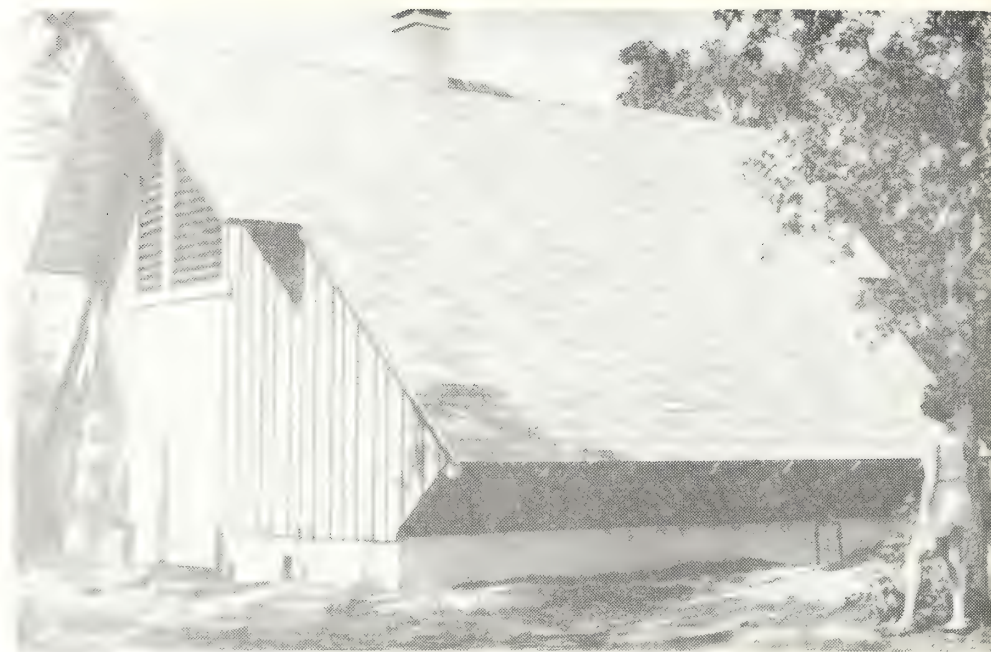
Urban Life Seminar Planned Next Week In Raleigh

An Urban Life Seminar has been scheduled by the North Carolina Conference on Oct. 10-11 at Hayes Barton Methodist Church in Raleigh. Those occupying the field will be leaders in the seminar.

Dr. Guion G. Johnson, an educator and author, will speak twice on "The Church's Response to Rapid Change." Dr. Johnson is author of several books in the field of social history. She will address the seminar on Tuesday afternoon and Wednesday morning.

Dr. Lyle E. Schaller is director of the Regional Church Planning Office, a non-denominational agency serving fourteen Protestant denominations in the Akron-Cleveland-Lorain region of Ohio. His topic on Tuesday afternoon will be "National Trends Influencing the Church." On Tuesday evening from 8:30 to 9:30 he will speak on "Three Problems of Churches in Urban America." Wednesday morning, his subject will be "The Urban Church, The Urban Pastor, and Social Changes."

The speaker for the dinner meeting to



Two campers are examining one of the cabins at Camp Rockfish. Two additional cabins are needed immediately to provide accommodations for 12 campers and their counselors.

be held on Tuesday evening from 7:00 to 8:00 will be John G. Scott. Mr. Scott is Senior Regional Planner for the Research Triangle Planning Commission. He will address the seminar participants on "North Carolina—A State of Change."

Periods for discussion will be interspersed throughout the two-day seminar but on Wednesday morning there will be a period of concentrated discussion. The participants will have a choice of one of three groups—"The Church and Community Action," "Mission and Changing Structures of the Church," and "The Church, Work and Leisure."

The Urban Life Seminar is sponsored by the Urban Life Committee of the Board of Missions and the Board of Christian Social Concerns.

Registration begins at 1:30 on Tuesday afternoon, and the seminar will close at 12:30 p.m. on Wednesday.

Youth Groups May Invite Teams

The fellowship teams of High Point College held their fall retreat at Millbrook Farm recently. During the retreat, sessions were held to train the members on how to deal with youth groups in program areas, recreation, worship, and curriculum.

"The sole function of the fellowship teams is to go out and visit youth groups," according to Larry Adams, vice-chairman.

The fellowship teams will visit any church during a weekend upon request. When requested to visit a church, a fellowship team, consisting of six members, meets and plans a program for this church keeping in contact with the church until plans are completed.

In past years, the High Point College fellowship teams have visited churches in Winston-Salem, Mt. Holly, Carrboro, and The Outer Banks.

New Zealand Pastor Visits N. C.

The Rev. and Mrs. John Grundy of Timaru, New Zealand, arrived in Gastonia on Sept. 29 and will be residing in the First Methodist Church parsonage during the month of October. The Rev. Mr. Grundy



REV. JOHN GRUNDY

dy is exchanging pulpits with the Rev. C. C. Herbert, Jr., pastor of First Church. Dr. and Mrs. Herbert left on Sept. 24 for New Zealand and will return to this country on Nov. 3.

En route to New Zealand the Herberts will visit Methodist missions in Hawaii and the Fiji Islands. On the return trip they will have an opportunity to stop over in Hong Kong, Japan and Alaska to see Methodist work there.

The Rev. Mr. Grundy is also a writer, radio preacher and civic leader. He and Mrs. Grundy have four children, who are staying with relatives in New Zealand while their parents are in Gastonia.

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Family Nursing Program Brings Health And Hope In Hong Kong

By BONNIE BYLER

The hospital called Daniel at the bank as he finished his work for the day, asking him to make plans for his mother to leave the hospital. The voice said:

"We have done all we can for her at this time. She needs care, but not hospital care. We need the beds here for critically ill patients."

Daniel called his friends for advice, among them Joan Cleland, a Methodist missionary nurse from Columbus, Ohio.

"How can we care for Mother at home since her stroke?" he asked. "I have two younger brothers who go to school, and my sisters work in factories. I need to keep my job at the bank."

Joan had a few ready answers for Daniel. She was sharply aware that the lack of hospital space in Hong Kong leads to family problems of caring for the convalescent in the home.

She had just studied these problems with Ida (Mrs. Paul Martinson, a Lutheran missionary in planning for a new "In-Service Training Program" to equip nurses to deal with family health nursing. They are currently training four nurses to help them in this work.

Edith Tang and Jessie Esang will work with Joan Cleland in the Methodists' Yang Social Service Center in Kowloon, while Shirley Kwan and Winnie Chen will work with the Christian Family Service Center in Kwun Tong, where Mrs. Martinson has worked as a nursing consultant.

Joan said: "I feel so good about this program, working with the Christian Family Service Center, because 'two heads are better than one.' We can plan more efficiently and effectively for our own work at Yang Social Service Center.

"Our program has not yet been tried in Hong Kong, that of hospital and home nursing coordination; it allows more hospital beds for acute patients. Many of our cases are stroke patients such as Daniel's mother. The family is so afraid to handle them. Our nurses explain to the family the



These seven young women are taking part in the family nursing program recently initiated in Hong Kong. Left to right: Marjorie Chuck, trained in Shanghai and England, Shirley Kwan, trained in England; Winnie Chen, trained in England; Jessie Tsang, trained in Hong Kong; Ida Marie Martinson, trained in Minnesota; Joan Cleland, trained in Ohio; Edith Tang, trained in Taiwan and Australia.

patients' needs and how to care for them. Stroke patients become discouraged with the tedious recovery period, and need to fit back into family life where they can often begin to feel useful, even feel necessary."

Mrs. Martinson added: "When the patients' physical therapy program begins, the social case-worker plans details of time and travel with the family health nurse and the family. In some cases, the social service center bears not only the cost of a taxi, but will employ someone to accompany the patient to the hospital physical therapy department. The Christian Family Service Center has also had to struggle with T.B. drug-resistant patients —T.B. being the worst health problem in Hong Kong."

Mrs. Marjorie Chuck, who worked previously with the Methodist medical program in Hong Kong, came from her home in Taiwan to help lead the training classes. She studied public health nursing in London and Nanking, China, after her initial training at the Margaret Williamson Hospital in Shanghai.

Miss Liv Weber Aslaksen has participated in the training many afternoons in spite of a full language study schedule. She came to work with the Methodist Church of Hong Kong from her home in Norway.

The Methodist Board of Missions arranged the provision of excellent teaching aids in cleanliness, disease, cancer, public health nursing, etc.

The training begins an era of teaching and healing that will reach thousands each year, as government hospitals will refer four new cases daily to the Yang Social Service Center and as the Christian Family Service Center continues to work with its large family caseload. The nurses teach

the family members of every patient the rudiments of home care.

Doris Caldwell, director of the Christian Family Service Center, affirms: "We have come to believe that public health nursing is an integral part of any social work service dealing with family problems. Our case-workers and nurses work together closely to help solve these problems."

In front of a resettlement estate teeming with curious children a friend delivered Daniel's mother to her home. Two daughters sat on either side of her frail frame for support. Someone brought a chair. Her family and pastor William Tung carried her to her room, knowing the nurse would come.

The mother has found new hope as she plans for weekly trips for physical therapy. But the greatest happiness comes in "mothering" the family again.

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Woman's Activities



N. C. CONFERENCE

Mrs. H. W. DOUB

EXECUTIVE COMMITTEE MEETS

The Executive Committee of the North Carolina Conference Woman's Society of Christian Service met on Sept. 25 at The Heart of Wilson Motel, Wilson, for a luncheon meeting. Mrs. Sam A. Dunn, president, called the meeting to order.

The opening devotional was given by Mrs. R. L. Bame, secretary of Spiritual Life Cultivation. Later on in her report, Mrs. Bame emphasized the "Call to Prayer and Self-Denial" week, the last of October.

Mrs. H. R. Odom of Gibson was welcomed as the newly elected secretary of Campus Ministry. Mrs. Odom comes to the Executive Committee so well qualified to serve in this office as she served four years as secretary of Missionary Personnel and has been a teacher and counselor for young people a number of years.

Mrs. Edgar Fisher, for Missionary Personnel, announced the Christian Vocations Conference to be held at Scarritt on Oct. 20-22. The two delegates to go from the N. C. Conference are, Marcie Hadley of Greenville, a sophomore at Greensboro College, and Susan Abernethy from Burlington, a sophomore at Duke University. Both of these young ladies are preparing for some type of full-time Christian Service. A wonderful program will be carried out for this Scarritt house party.

In her report as secretary of Christian Social Relations, Mrs. D. K. Fry told of the five United Nations Workshops to be held in North Carolina the week of Sept. 25-29. She gave out programs of the one to be held at Hayes Barton Methodist Church, Raleigh, on Friday, the 29th. All were urged to attend. A preview of this workshop was given in this paper a few weeks ago.

Mrs. Dunn reported that she attended the Executive Committee meeting of the Wesleyan Service Guild held in Raleigh on Sept. 23. She said the Wilmington District had secured a new chairman and that all eleven districts were now running smoothly. The Guild Scholarship of \$600 for this year will go to a Korean girl, a student presently at Duke University.

Mrs. John W. Crawford reported a splendid School of Christian Mission held at Methodist College in August. The dates for this school for next August are: Weekend, 3-4; the Week-of-Study, 5-9.

For Membership Cultivation, Mrs. Leatherman announced that packets for all new members will be given out, in which the goals and purpose of the Society will be fully explained. She urged that all women show more enthusiasm in our witness, thus compelling others to join, until all women of our churches are members.

Mrs. T. B. Upchurch stated that the office of Supply Work will continue and the September *Methodist Woman* will carry a full explanation of this.

Mrs. J. E. Davis was congratulated on the Annual Report which she edits and compiles for the Conference. It is indeed a splendid edition and one all of us rely on.

The chairman of Projects, Mrs. Cecil Pate, presented a new Church and Community Worker, Mrs. Edna Swaim Williams, who will serve in the Southern Pines area. Edna was a U.S.-2 worker for two years in Anson County. She was recently married to Mr. Bill Williams of Southern Pines and will serve seven churches in that area. Her address is 105 N. May St., Southern Pines.

Mrs. J. R. Bryant reported a most successful sale of Program Materials at the school in Fayetteville. She urged all women to be sure to help their local societies learn about these needs.

The following new district presidents were welcomed, Mrs. Cecil D. Scott, Durham; Mrs. Beulah Gaylord, Elizabeth City; Mrs. Ivon Welborn, Fayetteville; Mrs. E. C. Thompson, Goldsboro; Mrs. J. C. Reynolds, Rocky Mount and Mrs. Nelson Gibson, Sanford. Mrs. W. B. Gibbs, Burlington, was absent. These and the other presidents reported well planned subdistrict meetings and many other ideas for promotion they hope to carry out. All announced the dates for their district meetings. These will appear later.

The meeting adjourned to meet again in Wilson in January.

*This Report was dedicated to the chairman of the Committee on Nominations and former Conference treasurer, Mrs. L. C. Vereen. Congratulations, Joyce, on receiving this well deserved honor.

W. N. C. CONFERENCE

Mrs. JOHN C. WRIGHT

THE DISTRICTS MAKE NEWS

The fall weeks are busy weeks for all the districts in the Western North Carolina Conference. The Woman's Society in each of the thirteen districts has cooperated in planning Coaching Conferences. The local societies are launching the programs, "Search For Identity," and dates and plans for mission studies are being arranged.

This is the way it is meant to be—and everything depends upon the local woman!

Albemarle District—Mrs. Ernest Page of Wadesboro was elected district secretary of Missionary Education and Service of the

Woman's Society of the Albemarle District at a recent meeting. She was formerly an active member of the Executive Committee of the Charlotte District Woman's Society.

The Albemarle Fall Coaching Conference was held in Wadesboro on Sept. 25. Those taking part on the program included the Rev. Mel Harbin, Mrs. Jack Carr, Mrs. W. H. Rooker, Mrs. James Clark, Mrs. A. O. Sartain and other district leaders.

Marion District—The officers of the Marion District Woman's Society have prepared a map of the churches in the districts to be used as an aid in locating and contacting local societies and churches where there is no organized society. The map was distributed at the recent meeting of the District Executive Committee by Mrs. Kimball Miller, district president.

Mrs. Sidney R. Snider of Bostic, district vice-president, told of having conducted worship programs, "A Self-Study Before God," in seven local societies in recent weeks.

Mrs. Joe Benson of Cliffside, district secretary of Christian Social Relations, described the current status of the State Legislative Program sponsored by the North Carolina Council of Women's Organizations.

Mrs. John Causey of Rutherford College was elected to the district's Committee on Nominations. Mrs. John B. Laughlin of Marion was chosen as district secretary of Spiritual Life Cultivation. Mrs. Sidney Snider was selected as chairman of the District Program Committee.

Gastonia District—Mrs. Henry Collins, Jr. of Lincolnton told of a splendid increase in mission study among the women of the Gastonia District at a meeting of the District Executive Committee held recently. She said that there were 500 more persons enrolled in study classes of the district during the past year and that there were 14 more classes held than in previous years.

Mrs. Charles W. Gunter of Gastonia was elected as district recording secretary and as chairman of Public Relations. Mrs. Gunter has served in district offices prior to this and is a very loyal member of the Woman's Society at First Methodist Church, Gastonia.

Mrs. Paul Porter, district secretary of Membership Cultivation, told of the progress of the district's visitation program in local societies.

Mrs. Ted Hosick, district president, was in charge of the meeting.

Waynesville District—Mrs. Raymond K. Butler of Waynesville, district president, has prepared very helpful material for all local presidents in her district. She sent to each president three leaflets in preparation for the district executive meeting, "Guidelines for Local Presidents," "The Local President's Workshop," and a list of resource materials.

Plans for a District Day on Campus at Western North Carolina University at Cullowhee on Oct. 19 were made at the meeting. Mrs. Joe Hicks of Cullowhee, district secretary for Campus Ministry, is in charge of the program. Every Campus Ministry representative in the district is invited to attend.

Statesville District—Mrs. Roy Jarman of Conover was elected secretary of Membership Cultivation of the Statesville District Woman's Society at a meeting of the

Executive Committee last month. She was formerly chairman of Subdistrict 2. Mrs. Charles D. Murray was chosen to serve in the latter office.

Mrs. W. T. Tatum of Olin, district treasurer, announced that during the past year the women of the Statesville District had sent \$25,085 to the Conference treasurer for missions, and that \$700 had been spent in the work of the district.

Mrs. Carroll Wooten of Statesville, chairman of the Committee on Nominations, presented a devotional message on the importance of "being quiet and listening to God."

Mrs. Garland Stafford, district president, announced the calendar of activities in the district for the coming weeks.

Salisbury, First Methodist Church — Mrs. C. G. Norton of Hendersonville, pastor of the Fruitland and Edneyville Methodist churches, spoke at the meeting of the Woman's Society of First Methodist Church, Salisbury, in September.

Mrs. Norton told of her work as a woman minister, saying, "Women are being called into an increasingly larger number of roles today." She urged the women to concentrate on helping young people decide to choose careers in the religious field in today's world.

Mrs. Robert Milton, program chairman for the society, was leader of the day's agenda. Mrs. Robert Cook, Jr. presented a meditation. Mrs. Lon Miller, president, conducted the business session.



RECENT BRIDE

Miss Judith Carol Bason became the bride of Rev. Denny Claude Wise in a recent ceremony at the Broadway Methodist Church, with the father of the groom, Rev. W. D. Wise, officiating. The bride is the daughter of Mr. and Mrs. Paul M. Bason of Graham. The groom is the son of Rev. Mr. and Mrs. Wise of Broadway. He expects to complete work for the Master of Divinity degree next spring at Duke University Divinity School. The bride is a graduate of UNC-G and is employed by the Regional Education Laboratories in Durham. The couple are at home at 3309c Mordecia St., University Apts., Durham.

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Oct. 10 : Executive Committee, Council on World Service & Finance, Tucson, Ariz.
- Oct. 10-11: Annual Meeting, Interboard Comm. on Christian Vocations, Evanston, Ill.
- Oct. 10-14: National Ecumenical Consultation on Youth Evangelism, Nashville, Tenn.
- Oct. 11-12: Annual Meeting, Council on World Service and Finance, Tucson, Ariz.
- Oct. 23-26: Fellowship of Town and Country Workers in the Southeast, Hinton Rural Life Center, Hayesville
- Oct. 23-28: UN-Washington Study Tour for Ministers, N. C. Council of Churches
- Oct. 30-Nov. 1: Christian Convocation and N. C. Pastors' School, Duke Uni., Durham

NORTH CAROLINA CONFERENCE

- Oct. 8-12: Sanford Area Christian Workers' School
- Oct. 9-13: Church Management Institute for Ministers, High Point College
- Oct. 9-13: Regional Advanced Seminar for Youth Lab Leaders, Camp Glisson, Ga.
- Oct. 10-11: Annual Finch Lectures, High Point College, Harry Golden, Speaker
- Oct. 10-11: Urban Life Seminar, Hayes Barton Church, Raleigh
- Oct. 14 : Cabinet Meeting
- Oct. 16 : New Bern District Camp Crusade, Jacksonville, Trinity Church, 7 p.m.
- Oct. 18 : Board of Hospitals and Homes, The Good Shepherd Home, Lake Waccamaw, 10 a.m.
- Oct. 18 : Methodist Foundation, Inc., Methodist Building, Raleigh
- Oct. 18 : New Bern District Camp Crusade, Morehead City, First Church, 7 p.m.
- Oct. 19 : New Bern District Camp Crusade, New Bern, Centenary Church, 7 p.m.
- Oct. 22-26: New Bern Area Christian Workers' School, Centenary Church, New Bern
- Oct. 22-26: Raleigh Area Christian Workers' School
- Oct. 23 : Greenville District Camp Crusade, Greenville, St. James Church, 7 p.m.
- Oct. 23 : Elizabeth City District Camp Crusade, Elizabeth City, 7 p.m.
- Oct. 24 : Sanford District Camp Crusade, Troy, Trinity Church, 7 p.m.
- Oct. 25 : Burlington District Camp Crusade, Burlington, Davis Street Church, 7 p.m.
- Oct. 25 : Sanford District Camp Crusade, Sanford, Jonesboro Heights Church, 7 p.m.
- Oct. 25 : N. C. Wesleyan College Founders Day Convocation, Semi-Annual Board of Trustees Meeting

WESTERN NORTH CAROLINA CONFERENCE

- Oct. 8-12: Christian Workers' Schools, Denton, Hendersonville
- Oct. 9 : Clinic in Preaching, Salisbury, First Church, 10:00 a.m. to 2 p.m.
Districts: Thomasville, Salisbury, Albemarle, Charlotte, High Point
- Oct. 9 : Regional Seminar on Evangelism, Waynesville, First Church. Asheville, Waynesville Districts
- Oct. 9-13: Church Management Institute, High Point College
- Oct. 10 : Asheville Area Seminar on Social Concerns, Asheville, Central Church, 10
- Oct. 10 : Regional Seminar on Evangelism, Hickory, First Church
Districts: Marion, Statesville, North Wilkesboro, Gastonia
- Oct. 11 : Charlotte Area Seminar on Social Concerns, Hawthorne Lane, 2
- Oct. 12 : Winston-Salem Area Seminar on Social Concerns, Winston-Salem, Ardmore Church, 2 p.m.
- Oct. 13 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Salisbury, First Church, 10 a.m.-2:45 p.m.
- Oct. 13 : Seminar for Local Church Committees on Pastoral Relations of above Districts, Salisbury, First Church, 7:30 p.m.
- Oct. 15-19: Christian Workers Schools—Morganton, Burke County, Asheboro
- Oct. 16 : Clinic in Preaching, Salisbury, First Church, 10 a.m. to 2 p.m.
Districts: Thomasville, Salisbury, Albemarle, Charlotte, High Point
- Oct. 17-19: Seventh Orientation Tour of Conference Institutions
- Oct. 18 : Deaconess Board Meeting, Winston-Salem, Bethlehem Center, 12 Noon
- Oct. 19 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Waynesville, First Church, 10 a.m.-2:45 p.m.
- Oct. 19 : Seminar for Local Church Committees on Pastoral Relations, Waynesville, First Church, 7:30 p.m.
- Oct. 20 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Shelby, Aldersgate Church, 10 a.m.-2:45 p.m.
- Oct. 20 : Seminar for Local Church Committees on Pastoral Relations, Shelby, Aldersgate Church, 7:30 p.m.
- Oct. 22-26: Christian Workers Schools—Mt. Airy, Mooresville, Marion, Elkin, Statesville
- Oct. 23 : Clinic in Preaching, Salisbury, First Church, 10 a.m. to 2 p.m.
Districts: Thomasville, Salisbury, Charlotte, Albemarle, High Point
- Oct. 23 : Board of Trustees, Institute for Homiletical Studies, Salisbury, First Church, 10 a.m.-1 p.m.
- Oct. 25 : Second Annual Public Relations Seminar, Commission on Methodist Information, Charlotte, First Church
- Oct. 25 : Gastonia District Mission Rally, Gastonia, First Church, 6:30 p.m.
- Oct. 26 : Charlotte District Mission Rally, Charlotte, Dilworth Church, 6:30 p.m.

Girls and Boys:

The third gift that God has given you is one that you may not think about very often. It is the gift of memory. It serves you as no other gift does. You cannot see it but you use it many times each day. No matter the size or number of things that are stored in your brain, it is never full. There is always room for more.

Whatever you have *safely* stored there will be there always. You may recall it today, or next year, or many years later. It may be a lovely thing you once saw, or a song or lesson that you learned, or a special story that you heard. It will be yours forever. It will never be lost.

Someone has said that something lovely stored in your mind is far more valuable a treasure than coins saved in a bank. This is very true. Think of the money coins you are saving in your bank. You will use them for something very special. Think, too, of the other kinds of coins you are saving in another kind of bank. It is your bank of memories. These are treasures that are yours forever.

AUNT CAY

LITTLE JOE AND THE GINGERBREAD MAN

At the end of Main Street there was a bake shop. It was so close to the street that little boys could stop and look longingly inside. In the bakeshop window were displayed the good things which the jolly fat baker man made. There were raisin cookies, juicy pies, big cakes with thick pink icing, and little cakes with nut meats on top. There was gingerbread, and plain bread, rolls and buns; indeed almost everything that was ever made in a bake shop found its way sooner or later into that shop window, put there by the jolly fat baker man himself.

When little Joe went past the bakeshop one morning, he stopped, as he always did, and flattened his nose against the glass. There was one thing inside that window that little Joe wanted especially. It was a little gingerbread man. Joe had been watching him for days. He had seen him there since Christmas-time, and little Joe was sure that he had been forgotten. The reason he was sure was that the gingerbread man was all the way back in the corner of the shop window. He had slid down in front of the sign which said: "Fresh Bread Today, 20 Cents." And because

there was fresh bread every day for the same price the sign seldom changed. And because the baker man was so fat he could not reach the corner very well, the gingerbread man stayed too. Little Joe had seen the jolly fat baker man reach as far as he could to straighten the sign. That was how he knew the gingerbread man was forgotten.

"If I had a penny, I would ask the baker man for him," thought little Joe, who had always wanted a gingerbread man. But he seldom had a penny.

This morning Joe noticed something wrong with the gingerbread man. Instead of four pink buttons on his brown coat, there were only three. Yet there had been four yesterday.

The next day when little Joe went past, there were only two pink buttons and only one white eye. Something was happening to that gingerbread man before he could ever get his penny. Little Joe came up to the window very quietly the next day; and then he knew what was the matter.

There, nibbling away at the gingerbread man's feet was a tiny gray mouse, who scampered away when he saw Joe stop to look inside. That mouse had eaten the pink buttons and the white eye! He would eat the whole gingerbread man!

"Why, he will eat all the baker man's pies, too, and bread and cakes!" And forgetting all about the gingerbread man, and the penny he did not have, little Joe hurried into the bakeshop—which smelled all spicy. Oh how good it did smell! But he did not even stop to sniff; he walked straight up to the counter and said:

"Mr. Baker Man, there's a mouse eating your window—I mean there's a gingerbread man eating a penny—I mean there's a mouse eating a gingerbread man in your window." At last he had it straight.

"Eh? What's that?" asked the baker man.

"There! In your window! I saw him! And he may eat all the pies and cakes and things! I thought you might want to know."

"Of course," said the baker man. "But what did you say about a gingerbread man? I sold the last one at Christmas."

"No, no," and little Joe showed the baker man where the gingerbread man lay. They could just see the nibbled end of one foot. But by standing on the high stool, little Joe could reach him, and soon he was out of the window and

in the baker man's hands. Poor gingerbread man, with only one eye, and one foot, and only one pink button on his brown coat!

"Here! You take him. He's not a very good gingerbread man now. I must hurry and stop up the hole where the mouse gets in before he eats anything good. I'm certainly glad you told me, little Joe." Before he knew it, little Joe and the gingerbread man were gone.

But the very next day the jolly baker man was waiting for little Joe to go past. He called him into his shop. Then he pointed to the counter where stood the biggest gingerbread man little Joe had ever dreamed of. He had a pink icing hat, and five pink buttons on his brown coat; he had two good eyes, and two good feet; and he had a fat raisin for a mouth.

"It's for you, little Joe," laughed the jolly baker man, "because you saved my cakes and pies from the little gray mouse."

Adapted

THE DISCIPLES

Another of Jesus' disciples was named Thomas. His name means "twin." He was a brave man and offered to go with Jesus to a place where his enemies were seeking to kill him. He always wanted to be sure about things. Once he asked Jesus about the way to live and Jesus replied, "I am the way." Another time when Thomas was told that Jesus was alive after his death, he said he would not believe it unless he saw Jesus himself. People have called him a doubter because of this but he just wanted to be sure.

There was another Simon among the disciples. He is called Simon, the Zealot. Simon was a common name in Jesus' day. The word Zealot means that he belong to a group, like a club, who wanted the Jews to organize an army and fight the Romans. It is important to think that Jesus called a fighter to be one of his followers. Simon had to learn that to do loving things for others is better than to kill them.

BIBLE WORD GAME

Matthew 18:21-35 tells what Jesus taught about forgiveness. Here are ten words found in these verses. Can you fill in the blanks?

1. Master; . . . O . . . D
2. Frequently; O . . . N
3. Fellowman; . . . OTHER
4. Pardon; . . . O . . . GIVE
5. Realm; KI . . . OM
6. Was in debt O . . . ED
7. Exchanged for money; . . . OLD
8. "His . . . servant F . . . L . . . OW
9. Jail; P . . . ON
10. Belonging to you; YO

ANSWERS FOR LAST WEEK

Jeremiah; Methuseiah; John; Jonah Goliath; Moses; Solomon.

Sunday School Lesson

FOR OCTOBER 15

(International Lesson Series)

The Lord of History

Background Scripture: Amos 1 and 2; 9:7-8

Amos came upon the scene in Israel at a time when it was generally believed that each tribe or nation had its own special god. These gods worked and fought only for their special groups. The worshippers of Jehovah looked upon Him mainly as belonging to them, and as not being related to or concerned about other people.

It must, therefore, have been quite obnoxious to many when Amos came along proclaiming that the Lord God, the God of hosts, was not their special possession; that he was the God of all peoples, and the Lord of history, the King of every nation.

This was a great breakthrough in the interpretation of God and his relation of humankind. The idea was a necessary prelude to the Christian world mission in which Paul and others proclaimed salvation for Jews and Gentiles alike. We would note here, in passing, the recurrent tendency of peoples and nations to revert to the old "tribal god" concept of deity. We say "my God" or "our God." Sometimes in the process — often perhaps unconsciously — we begin to limit the presence and ministries of God to our own particular class or nation.

We tend to feel that God is the God of the "good people" but not of the "bad people." We slip into the assumption that God is more concerned about the life of an American G.I. in Vietnam than He is about the life of "a poor, miserable native." Furthermore, we tend to assume that because Communists deny the fact of God that He is therefore not the God of the Communists. We certainly should deplore the fact that many people deny the existence and the relevance of God. But their denial does not rule God out of existence, nor does their indifference remove the loving concern of God for all peoples everywhere.

Amos opened the way for the idea that God is universal. His rule is everywhere. He is the Lord of history who created all, in and through Whom all things have existence and meaning.

There are three important factors involved in the concept of God which Amos emphasized to his age and to us. The first is the concept that God is universal. He created all things and beings that have existence. He is present among all peoples everywhere. He is concerned with the

affairs of all, and He deals with all without respect of persons.

The second concept is the proclamation of God as the Lord of history. None are excluded from His judgments, but all people everywhere are held accountable for their actions and attitudes. There are no privileged classes or nations or races which can break God's laws with impunity.

A third idea growing out of the second is the concept that our own personal history is intricately linked up with the general history of mankind. The larger tapestry of history is woven by all of us together. The threads of our lives become a part of the larger garment.

In this sense, we help make history and share in accountability for the direction history takes. If this is true, then the question of our personal influence, of our words and deeds, becomes most relevant. Then the mark of every man counts in the total vote. In the issues of our day, how are you casting your vote? What kind of history are you helping to formulate? Is your life helping to bring in the Kingdom of Christ or does your life contribute to a history of chaos and godlessness?

If we accept the idea that God is the Lord of history, then we must assume that the existence of such a nation as the United States is of great concern to God. As we study the origin and early history of this nation, we can believe that God was trying to do something in this world through America. He brought to these shores a varied and diverse people from many nations. Most of them were people who had little prospects of finding fulfillment in the land of their origin; otherwise they would not have left. Mainly they brought with them a deep faith in God and a conviction that all men were equal before Him and should be equal before the law; that each should be given a fair chance to make the most possible of his life. They built these concepts into the foundations of this nation. They did so with a strong feeling that God was looking over their shoulder and approving.

In the order of things which they established, they gave great latitude to the spiritual values of life, and gave an open way for the churches to carry forward their mission. They recognized that "man shall not live by bread alone."

Thus, church and state, each serving in its own estate, have combined to make, under God's sovereignty, a great nation. Why? Have we come into greatness and power for selfish and self-serving ends, or does God have larger uses for us? Has God enabled us to achieve undreamed of riches and unprecedented prosperity solely for our own enjoyment? Or does God wish us to lead the way for a world bogged down in poverty and ignorance and disease?

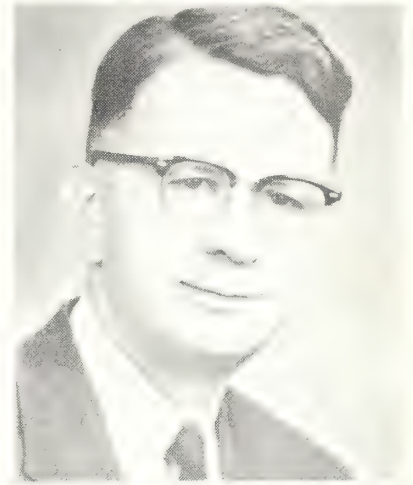
If God is the Father of all mankind, if He is the Lord of history, then surely He has a special mission for this nation to fulfill in the tortured years of this generation. If we have made Him the Lord of our personal history, then we will see and accept the role that He would have us as individuals to play in the drama of life.

J.C.S.

Social Concerns Seminars Slated

Three regional seminars on Christian Social Concerns are scheduled for the Western North Carolina Conference on Tuesday, Wednesday and Thursday of next week. At each of the seminars Dr. Carl Soule of New York City will be a featured speaker.

Dr. Soule is currently the executive secretary for the Division of Peace and World Order of the Board of Christian Social



DR. CARL SOULE

Concerns of The Methodist Church. He will address the seminars in the afternoon on "The U.N.—As Strong As We Wish It." The topic for his evening address will be "The World Community and the Vietnam War."

Each of the three seminars will have the same program format. The afternoon program will begin at 2:00 o'clock with a devotional. Following this, Dr. J. Clay Madison, pastor of West Market Street Methodist Church in Greensboro, and Mr. Richard C. Erwin, an attorney from Winston-Salem, will discuss "An Inclusive Church." Dr. Soule will speak at 3:45, followed by a presentation at 5:00 p.m. of "Alcohol—A Short Cut to Happiness" by Rev. P. Wesley Aitken, chaplain and director of Clinical Pastoral Education at Duke University Medical Center.

Dinner will be provided at 6:15 at the host church for those who have made advance reservations. After a devotional at 7:30, Dr. Soule will speak on the Vietnam war. Adjournment is set for 8:45 p.m.

The seminar for the Asheville, Marion and Waynesville districts will be on Oct. 10 at Central Methodist Church, Asheville. Hawthorne Lane Methodist Church, Charlotte, will be the site on Oct. 11 of the seminar for the Charlotte, Albemarle, Gastonia, Salisbury and Statesville districts. On Oct. 12 the seminar for the Winston-Salem, Greensboro, High Point, North Wilkesboro and Thomasville districts will be held at Ardmore Methodist Church, Winston-Salem.

The seminars are sponsored by the Board of Christian Social Concerns. District superintendents, pastors, chairmen and members of local church Commissions on Christian Social Concerns, district and local church secretaries of Christian Social Relations of the WSCS, and all other interested persons are invited to attend.

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North Carolina Conference

To Conduct

\$300,000 Crusade for Conference Camps

For Emergency Needs and Development of Four Conference Camps:

CAMP CHESTNUT RIDGE, Efland, N. C.

CAMP DON-LEE, Arapahoe, N. C.

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AUTHORIZED BY 1967 ANNUAL CONFERENCE

Sponsored By
Conference Boards of Education and Lay Activities

Three Year Pledges to Be Secured from Individuals, Methodist Men's Clubs, Church School Classes, MYF and Other Groups in Each Local Church.

DISTRICT PROMOTIONAL MEETINGS

To Be Followed by Campaign in Each Local Church, Led by a Crusade Chairman and Committee.

SCHEDULE

<i>Date</i>	<i>District</i>	<i>Place</i>	<i>Hour</i>
OCTOBER 16	NEW BERN	TRINITY CHURCH, JACKSONVILLE	7:00 p.m.
OCTOBER 18	NEW BERN	FIRST CHURCH, MOREHEAD CITY	7:00 p.m.
OCTOBER 19	NEW BERN	CENTENARY CHURCH, NEW BERN	7:00 p.m.
OCTOBER 23	GREENVILLE	ST. JAMES CHURCH, GREENVILLE	7:00 p.m.
OCTOBER 23	ELIZABETH CITY	ELIZABETH CITY	7:00 p.m.
OCTOBER 24	SANFORD	TRINITY CHURCH, TROY	7:00 p.m.
OCTOBER 25	SANFORD	JONESBORO HEIGHTS CHURCH, SANFORD	7:00 p.m.
OCTOBER 25	BURLINGTON	DAVIS STREET CHURCH, BURLINGTON	7:00 p.m.
OCTOBER 26	SANFORD	THE REBEL RESTAURANT, ROCKINGHAM	7:00 p.m.
OCTOBER 26	WILMINGTON	SUNSET PARK CHURCH, WILMINGTON	7:00 p.m.
OCTOBER 26	RALEIGH	NORLINA CHURCH, NORLINA	7:30 p.m.
OCTOBER 30	RALEIGH	LOUISBURG CHURCH, LOUISBURG	7:30 p.m.
NOVEMBER 1	RALEIGH	FIRST CHURCH, HENDERSON	7:30 p.m.
NOVEMBER 1	DURHAM	CIVIC CENTER, DURHAM	7:00 p.m.
NOVEMBER 2	RALEIGH	FAIRMONT CHURCH, RALEIGH	7:30 p.m.

Promotional Meetings Have Already Been Held in the *Fayetteville, Goldsboro, and Rocky Mount Districts.*

All meetings scheduled for 7:00 p.m. are dinner meetings. Those scheduled for 7:30 p.m. will not involve a meal. Reservations for the dinner meetings should be made through your pastor.

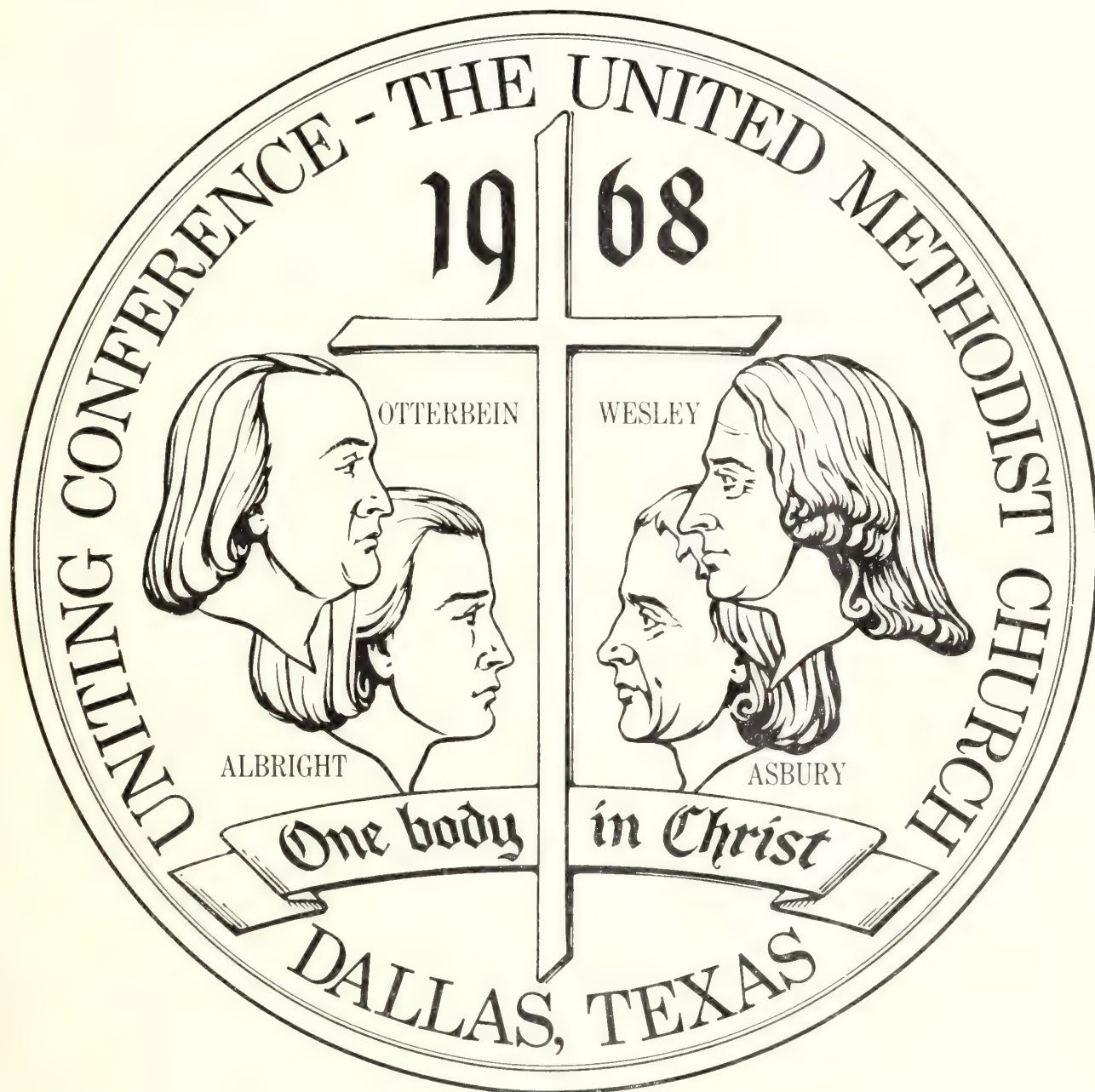
Feature Motion Picture in color, "Camping and Christian Living," depicting camping in the North Carolina Conference, available for showing in local churches after October 16. Order from TRAFICO, 215 Methodist Building, 1807 Glenwood Ave., Raleigh, N. C. (Cost \$1.00.)

NORTH CAROLINA christian advocate

Volume 112

Greensboro, N. C., October 12, 1967

Number 40



Uniting Conference Seal

This Official Medallion for the Uniting Conference of The Methodist Church and The Evangelical United Brethren Church will be used on many materials in connection with the conference and on the badges of conference delegates and officials.

The Uniting Conference, bringing together the two denominations into the new United Methodist Church, will be held in Dallas, Texas, April 21-May 4, 1968.

The seal shows two of the spiritual fathers of each denomination on either side of the cross with the ribbon at its base bearing the words, "One body in Christ."

On the E. U. B. side, are Philip William Otterbein (1726-1813) and Jacob Albright (1759-1808). Methodists are John Wesley (1703-1791) and Francis Asbury (1745-1816).

* CAROLINA BRIEFS *

¶ The Middlesex Methodist Church has scheduled a revival for the week of Oct. 22-27. The Rev. Will Creech, pastor of the church, will preach at these services.

¶ The annual Houston Preaching Mission will be held Oct. 22-26 at Central Methodist Church, Concord, with Dr. Ernest Gordon, dean of Princeton University Chapel, as the speaker.

¶ Goshen Methodist Church, Goldsboro District, will be having a revival from Oct. 14 through Oct. 20. Dr. J. E. Garlington of First Methodist Church, Clinton, will be the visiting minister. Services will be held each evening at 7:30 p.m., and all friends of Goshen Church are invited to attend.

¶ Homecoming will be observed at the Enfield Methodist Church on Sunday, Oct. 15. The Rev. B. D. Critcher, a former pastor, will preach at the 11 o'clock service. A picnic lunch will be served following the service. All former pastors, members and friends are invited.

¶ Cordova Methodist Church, Sanford District, will observe Homecoming on Oct. 22, with the pastor, the Rev. Henry A. Bizzell, Jr., preaching at the morning worship service. Dinner on the grounds will follow. Former pastors, friends and former members are invited to attend.

¶ Walter F. Anderson of Raleigh will speak at St. Mark Methodist Church, Kinston, from Oct. 22 through Oct. 25. Mr. Anderson, who was designated Layman of the Year at the N. C. Annual Conference, is a member of the General Board of Evangelism.

¶ The LaGrange Methodist Church, LaGrange, will observe annual Homecoming on Oct. 15. Sunday school will be at 9:45 and the worship service at 11. Lunch will be served following the worship service. Former pastors, members and friends are invited.

¶ Homecoming at the Beech Grove Methodist Church in the New Bern District will be Sunday, Oct. 15. Rev. H. Langill Watson, of Chapel Hill will preach the Homecoming sermon. Mr. William D. Sugg will have charge of the services. Dinner will be served on the church lawn.

¶ Homecoming will be held at McGee Methodist Church on the Clinton Charge on Sunday, Oct. 15. The Rev. A. L. Thompson, a former pastor of McGee Church, will bring the morning message at 11. Dinner on the grounds will be served following the service. All former members, pastors and friends are invited to be present.

¶ Homecoming will be observed at Mt. Zion Methodist Church, Elm City on Sunday, Oct. 15. The worship service will be at 10:30 a.m. with the Rev. Jimmy Sutton, a former pastor, preaching. A picnic dinner will be served on the grounds following the service. All former church members, pastors and friends are invited.



¶ Dr. Wilson O. Weldon, editor of *The Upper Room*, will preach in a special evangelistic series at Trinity Methodist Church, Troy, from Oct. 15 through Oct. 19. Services will begin at the 11 o'clock worship hour on Sunday and continue nightly at 7:45 through Thursday evening. The pastor, the Rev. A. D. Byrd, Jr., has issued a special invitation to the public to attend these services.

¶ The Rev. Clarence Warren, pastor of the Reiglewood Charge, Wilmington District, will be the evangelist in revival services at Cordova Methodist Church, Sanford District, from Oct. 29 through Nov. 3. Services will be held at 10 a.m. and 7 p.m. each day. The public is invited to attend.

¶ The fall revival at Hickory Grove Methodist Church, Greensboro, will begin on Oct. 18 and continue through Oct. 22. The Rev. J. S. Higgins, pastor of First Methodist Church in Draper, will preach, and Mr. Sam Allred, well-known song evangelist, will be in charge of the music. Rev. William H. Key and the Hickory Grove congregation invite all interested persons to attend. Services will begin at 7 p.m.

¶ Homecoming at Broad Street Methodist Church, Mooresville, will be held on Sunday, Oct. 15. Dr. Wilson Nesbitt of Duke University will preach at the morning worship service. A picnic lunch will be served in the Fellowship Hall at 12:30. Former pastors, former members and friends are cordially invited for the occasion. Dr. Nesbitt, a former pastor of Broad Street, is director of Rural Church Work for the Duke Endowment.

¶ Bishop Paul N. Garber, resident bishop of the Raleigh Area, will dedicate the new Fellowship Hall at the Norman Methodist Church, Norman, on Sunday, Oct. 15 at 11 a.m. Also participating in the service will be the Rev. V. E. Queen of the Sanford District, the Rev. William Lowdermilk and the Rev. S. G. Dodson, Jr., pastor of the church. Dinner will be served in the Fellowship Hall following the morning worship and dedication services.

Preachers who would like to apply for assignment as ushers and pages during the Uniting Conference in Dallas should apply through the Rev. Gordon B. Casad, 1215 Turner Street, Dallas, Texas 75208. Dates for the conference are April 21 to May 4, 1968.

¶ Mike Blackwood of Greensboro, a recent graduate of Pfeiffer College and director of Lifeline of the Youth for Christ, will serve as director of the Senior Hi MYF at Bethel Methodist Church, Greensboro. Miss Eleanor Futch of Lakeland, Fla., a senior at Pfeiffer College, will direct the Junior Hi Group.

¶ Revival services will be held in Jar Memorial Methodist Church, Greenville, Oct. 15-20. Dr. Joyce V. Early, pastor, will preach each night at 7:30. He will also give the devotions over WNCT-TV each morning at 7:45. The Rev. W. W. Bishop, pastor of Ayden Methodist Church, will lead the congregational singing. The public is invited.

¶ The Duke Divinity School Class of 19 will have its Fifteenth Anniversary Fellowship union on Oct. 30 at 5:15 p.m. This dinner meeting will be held in the faculty dining room of the Student Union Building, Duke University. Dr. Ray Petry, professor of Church History, will speak. Class members should send their reservations to the Duke Alumni Office. Wives and husbands are cordially invited also.

¶ The Wake Forest-Youngsville Charge will dedicate its parsonage on Oct. 29 following the eleven o'clock worship service at Wake Forest Methodist Church. Bishop Paul Garber will preach at this service and preside at the dedication. The Rev. E. Russell Stott, pastor, and the congregation invite all the pastors who previously served at Wake Forest-Youngsville Charge for their dedication activities, including dinner at the Community Building after the dedication and open house.

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► Issues and Opinions ◀

Christian Principles In Vietnam

By JACK CRUM

After the Japanese were defeated in World War II the Vietnamese declared themselves a new independent nation. But France, with one billion dollars in aid from the United States, attempted to regain control of her former colony. In 1954 the Vietminh under Ho Chi Minh (the Vietnamese "George Washington") with help from Communist China defeated the French at Dien Bien Phu. Under an international agreement called the Geneva Accords a cease-fire was arranged. The country was divided into two temporary military zones, and the people were allowed to move from one zone to another. The introduction of any new military force was forbidden, and the arrangements for an election to re-unite the country in 1956 were provided. All delegations approved these international Accords except South Vietnam and the United States.

In 1955 we sent the first 300 advisors to the southern zone of Vietnam. In 1956 we cooperated with the military dictatorship to thwart the planned elections because we knew, as President Eisenhower said, that 80 per cent of the people would vote for Ho Chi Minh. In 1957 we escalated to 692 advisors. This did not solve anything.

In 1962 we escalated to 10,000. Secretary McNamara was "tremendously encouraged." But this did not solve anything. In 1963 we escalated to 16,500. General Maxwell Taylor predicted that the "major part of the United States military task can be completed by the end of 1965." He was wrong. This did not solve anything.

In 1964 President Johnson said, "This increased terrorism requires increased response." The President was proclaiming the "eye for an eye" law which was repudiated by Jesus, that violence requires violence. We escalated to 21,500, but this did not solve anything. In 1965 President Johnson said, "We will not be defeated." We escalated to nearly 200,000 and had casualties of over 1,300, but this did not solve anything. In June of 1966 we made our first air raids on the Hanoi-Haiphong area; and President Johnson told Luci, "Your daddy may have started World War III." We escalated to 400,000 and had over 5,000 killed, but this did not solve anything.

In 1967 our force goes to 525,000. Already nearly 6,000 Americans have been killed, 60 to 80 times the number killed in the riots. Now one soldier is killed for every South Vietnamese soldier killed, and Americans are having to take over the pacification of villages as well as the general fighting. But, with 12,269 Americans killed since 1961 and with a greatly increasing number of American boys killed each day because of the escalation, no

Mr. Crum, a minister in the N. C. Conference, is director of Christian Social Action of the North Carolina Council of Churches.

solution is in sight. ((All figures are from the Associated Press, August 6, 1967).)

We are now paying two billion dollars a month for Vietnam. In one week Vietnam is costing us in tax dollars almost three times what all the riots cost. Senator Mike Mansfield says the entire annual U. S. contribution to the United Nations comes to 80 hours of war expenditures in Vietnam.

I myself believe that the principles of Jesus in dealing with enemies are sounder than the principles of violence. "Love, do good, bless, and pray," Jesus said. These Christian principles have not been tried seriously in Vietnam. In applying them I believe the United States should:

First, announce a unilateral cease-fire-unless-fired-upon including a stop in the bombing and request U Thant to arrange for negotiations.

Second, announce that we are willing to negotiate with all our enemies including the National Liberation Front,

Third, announce that we are willing to abide by the results of a free and internationally supervised election,

Fourth, announce that we will guarantee amnesty for all political and military prisoners with no reprisals against participants in the current hostilities if the other side will do the same,

Fifth, announce that we will be willing to withdraw our military forces from Vietnam either after a free election or after an international supervisory force has replaced our troops, and

Sixth, announce, as President Johnson has already done, that we are willing to provide substantial assistance through international channels for the reconstruction of North and South Vietnam.

★

Our Church School Curriculum

The study book in the new series, Foundation Studies in Christian Faith, is a good book to be used as selected reading for the classes that use the International Lesson Series. I believe the classes that use Foundation Studies in Christian Faith would profit by using the study book as selected readings to the International Lesson Series. Combining the study book with the International Lesson Series would give a better curriculum than using the study book with its companion book of selected readings. It would also give some unity to the study material of all classes.

It does not take much time to read the Study Book. To read the Study Book that will be issued every three months for the next two years will not be too much to expect of an adult, especially an adult teacher.

There is something of the old and the new in the International Lesson Series and in the new curriculum. There is good in both. I see no need of sacrificing one for the other. I believe members of all adult classes should partake of the good of both courses.

W. REID HARRIS

Hickory



SUPPLY PASTORS' SCHOOL

A group of pastors attend class during the Oklahoma Indian Mission Supply Pastors' School. Since 1953, this three-week school has offered the required Course of Study and a one-week refresher course. This is the only school of its kind among Indians for the training of ministers. It is one of the largest contributing factors to the success and tremendous growth of the Mission. Sixty-seven pastors serve the 119 churches whose membership represents 32 tribes.

Women Protest Vietnam Policies

NEW YORK — The national Methodist women's organization has protested the violation of human rights in Vietnam and the diversion of funds from human rights problems in the United States to the war.

Meeting in New York Sept. 21-25, the Woman's Division of the Methodist Board of Missions, also defended the right of dissent, pledged efforts to obtain open housing legislation in local communities, protested the storage of nuclear warheads in Canada and other countries, and supported proposed legislation prohibiting banks from being lottery agents.

In another action, the Woman's Division moved to step up its activity in the field of ecumenical concern in the United States and overseas.

OPPORTUNITIES

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WANTED—Director of Religious Education or Educational Assistant. Please contact Rev. Harold F. Leatherman, First Methodist Church, Morehead City, N. C.

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EDITORIALS



THE TROUBLE WITH COUNTRY PEOPLE

Those who live in small towns and the open country are not pulling their share of the world's trouble and tragedy. They get up too early in the morning and go to bed just about time city folks really begin to live it up.

Country people have hopelessly outdated ideas: such as believing in simple honesty, and a man's word being as good as his bond; such as that its better to earn a dollar by hard work than to steal and get a fortune; such as that the best way to train children is to set before them a good example.

Country people are too complacent, too self-contained, too contented with their lot. In this convulsive age, with its style of cynicism and its mood of protestation, what right do country people have to be patient with their hardships and quietly courageous about their troubles? They are an offense in a society which needs a highball to get through the day and which works itself into a frenzy over a malfunctioning stop light.

The trouble with country people is that they have never really learned to worry. Their Bible-belt frame of thinking has instilled into them an almost insurmountable sense of trustful dependence upon Almighty God. Moreover, they believe that the destiny of all people is in God's hands, and that these are good and safe hands. As a result they cannot be scourged or frightened or excited into precipitous action. They refuse to be regimented and they reject the appeal to join pressure groups.

Country people will actually show more concern about the rainfall over their county than about the possibility of nuclear fallout over the whole world. Instead of running around "raising trouble" they are fooling around raising corn. Instead of giving the police a hard time, they are down the road having fun at an ice cream supper.

What can you do with folk like that? We are a people who make our trips by jet aeroplane and by the drug LSD. We get our kicks from knocking any idea or practice which predates World War II.

These country people throw the rest of us off stride. In a world in which everybody is supposed to be miserable and malcontented, they insist upon being happy. The situation is made all the worse by the fact that a large segment of them are living within President Johnson's national emergency.

They don't even have the discontent to realize that they are bad off!

Remember that old saying that "you can take the boy out of the country, but you can't take the country out of the boy?" Well, maybe this just isn't so. Maybe you *can* take the country out of the boy. And it might just be the case that herein lies the main trouble with a lot of us city slickers.

WORLD ORDER SUNDAY

Having served as a pastor of congregations for thirty years, we recognize that it is impossible to observe all special Sundays and other days that are designated by various good causes. However, we would remind you of two or three which ought not to be passed over.

One is World Order Sunday, October 22, with United Nations Day coming on Tuesday, October 24. The increasing interrelatedness of our world ought to convince all of us that a system of worldwide law and order has come to be a necessity. Peace, harmony and justice demand it, and the urgency of it becomes all the more apparent with each passing year. The United Nations has been staggering along doing a creditable job under almost insurmountable handicaps. Perhaps some of its built-in inequities need to be eliminated, and its structures strengthened. Certainly if it is to carry an increasing load of responsibility for keeping the peace and solving international problems, it must be given the power, including an effective police force, to do the job.

If we had had a strong enough United Nations twenty years ago, perhaps we would not be trying to play the impossible and frustrating role which we today have come to assume in Vietnam.

REFORMATION DAY

Tuesday, October 31 marks the 450th Anniversary of the Protestant Reformation which is considered to have begun when Martin Luther posted his ninety-five theses on the door of the Church of All Saints at Wittenberg. Observance of the event will be extended throughout the year. Lutheran denominations across the world have formed a General Committee for this special 450th anniversary observance.

All Christendom is indebted to Martin Luther, and in a true sense he, like all great church leaders (whatever their specific church relationship), belongs to all of us. We will expand upon this in future issues.

FATHER GROPPI ON VIOLENCE

A Roman Catholic priest who has been ministering to the Negro community of Milwaukee, Wisconsin, has expressed his conviction that the Negro "has a right" to use violence if non-violent efforts fail to achieve his ends. Father James Groppi, who is reported to have made the assertion to reporters in Washington, has been leading demonstrations for open housing in Milwaukee.

He is further quoted as saying, "If these (non-violent) strategies and tactics fail, how can you tell the Negro not to resort to violence? He has a right to it."

While we respect the courage and the convictions of Father Groppi, we believe that his position is entirely wrong and is perniciously dangerous. Groppi probably wields great influence among Negro people in this country. In making this kind of statement he has hurt the very cause which he espouses, and has thrown out an invitation to disaster.

After a summer of riots and violence, it should be obvious that the Negro's future does not lie in this direction. Violence will never achieve what cannot be accomplished by perseverance in peaceful petition. Men of good will, both Negro and white, must work together in an atmosphere of mutual respect and patient search for the right and just answers to our problems of human relationship.

Reversion to violence is an admission of defeat in this search. It is a denial of the Christ-perspective. When the Negro has used it, he has always hurt himself worse than anyone else. Therefore, it is an exercise in futility and increased frustration. Our Negro brethren have enough problems — as we all have — without bad advice from good friends.

Something To Think About

The church will not be in mission until we hear again the word of our Lord as he sent his own struggling little band out two by two, and told them even to leave behind some of the things they already had. . . . We want to be in mission with air conditioned buildings on our backs, and wonder why we can't move very fast. . . . Any church which stands simply to maintain the status quo is a caricature of a church. And any church which strives simply to change everything because it is old is also a caricature. . . . There is nothing in our faith which frees us from the necessity of constant decision, because the nature of the Christian religion is to be on the one hand conservative and on the other hand revolutionary—and both at the same time. . . . The church is in mission when it is serving people in need—not when it is getting the people it needs.

JAMES D. GLASSE
Vanderbilt Divinity School

Methodists in Action

THEY FOUND THE PEOPLE

Remember the picture we carried in the early spring of a group of 100 ministers and laymen making a church survey in a suburban area of Hickory?

Since that time great progress has been made, and on Oct. 1 St. John's Methodist Church was formally organized with 31 charter members. It is located on Kool Park Road in a rapidly growing area.

The Rev. Thomas R. Sigmon was appointed pastor of St. John's at the Western North Carolina Annual Conference in June. The members have been meeting since Aug. 6 in the temporary mobile "home" shown above. The Statesville District Mission Society has been coordinator for the project, providing the temporary parsonage and the mobile unit as a place for worship.

James Sherrill of Hickory has been named as architect for the new church. Members plan to be meeting in the first unit by the spring of 1968. Charter membership will remain open through Easter Sunday.



The Rev. Cecil G. Hefner (left), Statesville District superintendent, shakes hands with the Rev. Thomas R. Sigmon, pastor of the church, after St. John's Methodist Church in Hickory was formally organized on Oct. 1. The 31 charter members of the church and other persons who were present for the service are shown in front of the mobile unit where the church is presently meeting.

'Manufactured' Votes In Vietnam Charged

WASHINGTON, D. C.—Charges that at least ten per cent of the votes in South Vietnam's recent presidential election were "manufactured" were voiced here by an observer for Methodist and other religious and peace agencies.

Prof. David Wurfel, of the department of political science at the University of Missouri, told a press conference and other groups Sept. 20 that the general attitude of the Vietnamese is that the fraud was even more widespread.

He said he had proof of various fraudulent practices, though not of the extent. His ten per cent estimate included only votes recorded "where no voters existed," and not the vote-buying and pressures, which he had expected. Noting that he had observed four elections in the nearby Philippines, Wurfel said he had not anticipated 100 per cent honesty and was not trying to make comparisons with U.S. elections, but was "surprised at the manufactured vote." Wurfel spent several weeks of late summer in Vietnam under sponsorship of the Methodist Division of Peace and World Order and SANE, in cooperation with the Friends Committee on National Legislation and the Unitarian-Universalist Association.

Dr. Read To Preach On Radio

Dr. David H. C. Read, minister of Madison Avenue Presbyterian Church, New York City, will deliver a series of 26 weekly talks on NBC's "National Radio Pulpit" this fall and winter. The series began on Sunday, Oct. 1, and is being produced in cooperation with the National Council of Churches.

Dr. Read will be the Convocation Preacher for the Christian Convocation and N.C. Pastors' School at Duke University on Oct. 30-Nov. 1.

Rev. S. J. Starnes Receives Surprise

When the Rev. S. J. Starnes went back to the covered picnic area of Shiloh Church after the Sunday morning service on Oct. 1 he found himself in the midst of a surprise birthday party for himself. Leaders of the Woman's Society had contacted him earlier in the week to say that they were planning a fellowship meal for the entire church for Sunday noon, after the church service.

During the morning service Starnes was pleasantly surprised to see two of his daughters and their families in the congregation, and also some preacher friends including Dr. and Mrs. A. P. Brantley. But not being of a suspicious nature, he still did not discern the possibility of plottings behind his back.

The surprise was sprung on him in a magnificent way, as he was presented with a birthday cake baked by one of the many skilled cooks of the community. The cake was in the form of an open Bible with a cross placed upon it. He was also the recipient of two elegant suit cases; one was a gift from his children, and the other was from the members of Shiloh Church, of which he has been pastor since his retirement from the editorship of the North Carolina CHRISTIAN ADVOCATE a year and a half ago.

The gift of traveling equipment was no casual selection. Starnes is to leave for Germany on Oct. 19, where he will visit his son, Chaplain William B. Starnes, and his family. He expects to be in Europe for a month or longer. Chaplain Starnes is on active duty with the 3rd Armored Division, and has been in Europe for more than a year. He is a member of the North Carolina Conference.

♦ ♦ ♦

Nothing so strong as gentleness, nothing is so gentle as real strength.

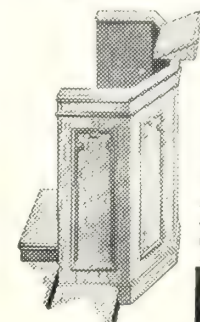
Study Of Piedmont Area Planned

Dr. Robert L. Wilson of New York City will conduct a church survey of five districts in the Golden Triangle area of the Western North Carolina Conference from Oct. 16-20.

Dr. Wilson has been executive secretary of the Department of Research and Survey for the National Division of the Board of Missions since 1958. He holds the Ph.D. in sociology of religion from Northwestern University. He has just completed a survey of the Virginia Conference and has recently been engaged in a study of the Central Jurisdiction for the Board of Missions.

The schedule of his visits to the five districts is as follows: Monday, Oct. 16, Winston-Salem and area; Tuesday, Oct. 17, Greensboro area; Wednesday, Oct. 18, Salisbury area; Thursday, Oct. 19, Thomasville area, and Friday, Oct. 20, the High Point area.

The survey will deal with new sites for future Methodist churches and the relocation and mergers of certain established churches. It will also include an in-depth study of local churches finding themselves in trouble because of declining membership and changing communities; inner city situations, and churches presently in the Central Jurisdiction.



Page

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Among Our Colleges

METHODIST ENROLLS RECORD NUMBER OF STUDENTS

Final figures compiled at the close of enrollment show a record number of 1,069 students at Methodist College, Fayetteville, during the 1967-68 first semester.

From 64 North Carolina counties, there are 797 students attending. Out-of-state students number 249 from 17 different states.

A division of figures by religious preference show Methodists in the majority with 506 members; Baptists are second in numbers with 190.

Now in its eighth year of operation, Methodist College had a total of 944 students for this same period last year.

KNOTT IN NASHVILLE

Dr. Garland Knott, Methodist College Chaplain, attended last week a consultation session for writers of curriculum materials for youth at the Methodist Board of Education in Nashville, Tenn.

Topic of the meeting was the new curriculum series for youth on the study of "Paul and the Christian Life," which begins in the fall of 1968.

Dr. Knott will write the teacher's book for the study.

PFEIFFER INITIATES AIM

Beginning with next year, students at Pfeiffer College will find themselves a part of a new and exciting approach to education. The system of giving out grades is to be done away with, and in its place will be an "incentive" measuring plan which would recognize quantity as well as quality of academic work done.

The new plan, which has been given the name "AIM" (for academic-incentive-motivation) will bring more seminar and tutorial type study, in which library work assignments and individual research is stressed. More flexibility in class meeting schedules will replace the rigid 50-minute period program.

The traditional course requirements in such areas as history, English, mathematics



PROPOSED CABINS AT CAMP DON-LEE

A Camp Crusade is now underway in the North Carolina Conference to raise \$300,000 for the four conference camps. One of the projects planned for Camp Don-Lee is a new cabin unit containing four cabins. These cabins are to be grouped by twos around a cookout area as shown in the sketch above. Winterized for year-round use, they can be utilized by local churches, districts and the conference for meetings and retreats. The Elizabeth City, Goldsboro, Greenville, New Bern and Wilmington districts have been asked to direct their giving to Camp Don-Lee. Promotional meetings for the above-named districts are scheduled as follows: Oct. 16, Trinity Church, Jacksonville; Oct. 18, First Church, Morehead City; Oct. 19, Centenary Church, New Bern; Oct. 23, St. James Church, Greenville; Oct. 23, Elizabeth City and Oct. 26, Sunset Park, Wilmington.

and languages will be limited. There will be only one specific course required of all students: applied logic. However, each student would be required to pick a particular area of study in which to achieve a high level of competence. Then, he would have to do study in-depth in a second area not related to the first.

"The AIM program," said Dr. J. Lem Stokes II, president of Pfeiffer, "avoids the four-year 'lock-step' movement of all students toward graduation. Highly motivated, intellectually alert students could complete their college course in two and a half years. The average student will still require approximately four years, while those who need or desire to move at a slower pace may do so without embarrassment."

college build a walkway over Montlieu Avenue connecting the science building with the rest of the campus and easing a traffic problem.



Dr. Arthur D. Wenger, president of Atlantic Christian College at Wilson, was the featured speaker for Parents' Day at Louisburg College yesterday. Some 450 parents of students gathered for this annual event, which included meeting the faculty on an individual basis and a parent-faculty tea.

DEVELOPMENT CONFERENCE

More than 100 Golden Decade development conference members met at High Point College on Oct. 2 to appraise the first phase of the college's ten-year development program and decide where it should go next.

The overall impression of the committee members seemed to be that the first phase of the Golden Decade was successful and that the second phase should begin in the fall or spring of 1968-69.

After the initial opening session, members of the conference divided into committees. Various suggestions were brought forth by the different committees, including the need of a new student center, the need of a Board of Visitors, and the need to raise faculty salaries. Another suggestion which came out of the meeting was that the

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Rev. Joseph E. Caldwell Passes

The body of Joseph Edmund Caldwell as laid to rest in the cemetery of Green Lake Methodist Church near Rockingham 2:30 p.m. on Wednesday, Oct. 4. He died on Monday, at the age of 49 after brief but painful illness.

His wife, in a recent letter to friends in Monroe, N. C., where Joe once served as associate pastor of Central Methodist Church, wrote: "The past three months have been most difficult for us all in every way, especially emotionally. We can't begin to give you a complete description of Joe's serious illness nor details of how we may have missed his early symptoms. . . or now, we are grateful for each day and accept the fact that the future is unknown and unpredictable."

A native of Hickory, where he was a member of First Methodist Church, Joseph Caldwell attended Lenoir Rhyne College and from there went on to Duke Divinity School. He was president of the student body at both institutions. His first assignment after admission into the Western North Carolina Conference in 1942 was to the Central Methodist Church, Monroe, where during war-time he assisted the Rev. Joe Embrust in an effective ministry which included service to a large number of military personnel.

In 1944 the Rev. Mr. Caldwell went to Duncan Memorial Church, Charlotte, where he was pastor for seven fruitful years. Hereafter for awhile his appointment was "Student, Garrett Biblical Institute," where he carried out advanced study in the area of pastoral counseling. During this time he



REV. JOSEPH E. CALDWELL

was also student pastor of the Methodist Church at Steward, Illinois. Thereafter for several years he served as chaplain at Boys' Industrial School, Topeka, Kansas, and in 1964 he went to Grady Memorial Hospital, Atlanta, Ga., as director of counseling. His effectiveness and influence steadily expanded in Atlanta and at the time of his passing he was Director of Pastoral Counseling for the Georgia Association for Pastoral Care, and was involved in teaching responsibilities at Emory University. In addition to his wife, June, a daughter, Rev. and Mrs. F. B. Brandenburg of the North Carolina Conference, he is survived by a son, Carroll.



PRESENTED SCOUTING AWARDS

The God and Country Award was presented to two Farmville Scouts on Sunday, Sept. 24. Preacher for the Homecoming occasion at the Farmville Methodist Church was former pastor, Rev. B. B. Slaughter of Durham. Directing the award presentation ceremony was Dr. B. B. Warren, an Assistant Scoutmaster of the local Troop 25. The two boys in the center who received the award were Gordy Wegwart and Perry Harpe. The boys on either end who received the same award over a year ago are Wolly Smith and Dawson Andrews. Standing with them are their parents who are (from left to right): Dr. and Mrs. A. W. Smith, Jr., Rev. and Mrs. Wayne G. Wegwart, Mr. and Mrs. Jennis Harper, Mr. and Mrs. J. D. Andrews.

Methodist News Round-up

LITERATURE-THEOLOGY CONFERENCE PLANNED

The first national Conference on Literature and Theology will be held at Emory University, Nov. 16-18.

The meeting will bring together scholars in the newly emerging fields of literature and theology. One of the principal purposes is to provide an opportunity for those working in the new field to get acquainted and to learn about developments at schools across the country.



CANNON GIVEN AWARD

Old St. George's Methodist Church in Philadelphia, Pa., held its ninth annual awards banquet on Oct. 10 and presented the St. George's Award to the Rev. Dr. William R. Cannon, dean of Emory University's Candler School of Theology, to the Rev. Dr. F. E. Maser, former pastor of the church, and posthumously to Astronaut Edward H. White, II. Mrs. White received her husband's award.

Old St. George's is believed to be the world's oldest Methodist church building in continuous use.



BISHOP JOINS HOUSING MARCH

Methodist Bishop R. T. Alton of Madison, Wisc., joined the Rev. James E. Groppi in leading a march in Milwaukee on Sept. 23 for a fair-housing ordinance.

About 550 persons participated in the four-hour march in the predominantly Polish south side, including clergymen of various faiths. The marchers included a number of Methodist pastors and lay men and women from Wisconsin and surrounding states.

"I have been personally involved in support of the marches since their beginning and now I'm going to express that sup-

port in physical as well as spiritual form," Bishop Alton said in discussing his participation.



FAMILY LIFE CONFERENCE SET

Chicago, Ill., will again be the meeting place for a nation-wide Methodist family life conference.

The General Committee on Family Life has set Oct. 9-11, 1970, as the time for the sixth National Conference on Family Life. The meeting will be held in the Conrad Hilton Hotel.

Bishop Earl G. Hunt, Jr., of the Charlotte Area, is chairman of the committee.



MSM Council Urges End To War

The state council of the Methodist Student Movement of North Carolina has passed a resolution urging the immediate termination of the war in Vietnam. The action was taken at a council meeting held on Sept. 30 at Piney Lake, near Greensboro.

Douglas Tanner, a Duke University senior pre-ministerial student from Rutherfordton, is president of MSM and presided at the meeting. The Rev. W. M. Wells of Greensboro, is state director of the Methodist Campus Ministry.

The full text of the resolution follows:

"We, the State Council of the Methodist Student Movement of North Carolina, holding that the wanton destruction of human life, the estrangement of great masses of Vietnamese people from their homes, and the wasteful expenditure of funds desperately needed for constructive programs at home and abroad, are not in accordance with the principles of Christian conscience, believe that the Vietnamese war should be terminated immediately. Therefore, we call upon our President, his Cabinet, and Congress to utilize all practical means available (including cessation of bombing of the North) toward this end."

Spring Hill: An Old Church With

Sometimes a church will go along for almost a hundred years living a quiet existence just keeping time to the tempo of the years. Then something is triggered. Some new ingredient is added to the mixture of its life, and it takes on a surprising and enormous vitality. Spring Hill Methodist Church, between Lillington and Sanford, is an illustration of what we mean.

Founded in 1867, it began its life in a typical one-room frame building as a part of the Cape Fear Charge. Other churches on the charge were Lillington, Parker's Grove, St. Andrew's, and Pleasant Plains. By 1885 the congregation had outgrown its first structure and a larger building was erected. Progress thereafter seemed to be a matter of moving along with the current of change. In 1900 the first heater was installed, making it unnecessary any longer to cancel services on cold winter Sundays.

In 1918 Spring Hill became part of the newly formed Mamers Charge. It shared the services of a pastor with Mt. Ariel and Cool Springs churches. Two years later Woodside Church came into existence and was added to the charge. Under the pastorate of E. B. Bell, in 1925, a choir was organized and the church purchased its first piano. Bell is said to have come "with a hammer in one hand and playing the piano with the other."

The first Duke University School graduate, in the person of C. W. Robbins, came in 1932. Dr. Robbins, now president of

Louisburg College, conducted the first vacation church school. He was followed by J. V. Early who is still remembered for his fine evangelistic emphasis. In 1940 a fifth church, Union Methodist was organized and added to the charge.

Perhaps 1953 is the year when the church, now almost a hundred years old and the mother of four other congregations, really began to bestir itself. Under the pastorate of a former missionary to Japan, J. D. Stott, the church moved toward erection of a new building, and the services of Tom Collins of the Conference Board of Missions, were called upon. Dr. Collins, who is now president of North Carolina Wesleyan College, advised with the pastor and congregation in the planning stages. On Oct. 12, 1957, with Tom House as pastor, groundbreaking ceremonies took place, and the next week construction got under way.

By this time the congregation seemed well versed in making important decisions without trepidation. In early 1958 the Official Board approved a proposal that the church become a station, and this step was taken that very year. At that time the Mamers Charge had more than a thousand members among its five congregations. Spring Hill's first two pastors, as a station, were L. R. Frierson and Jack Benfield.

It was a great day in the life of the church when the new sanctuary and educational building was formally opened in November, 1959. Full and excellent facilities, including air conditioning, costing \$200,000 had been erected by a congregation of less than 450 members, part of the funds being secured by a Conference Board of Mission loan to be repaid over fifteen years. However, within seven years the note was paid in full and on Oct. 22, 1966 Bishop Paul N. Garber led the congregation in the dedication of the new church plant.

Momentum was up. The church had tasted of the delicious fruit of achievement and liked it. On the same day that the new church plant was dedicated the congrega-

tion broke ground for a new parsonage. The tempo of progressive thought and achievement seemed to increase every passing month. On last April a house was held in the new home of the pastor and his family. This residence valued at \$50,000 and termed "one of the finest parsonages in the North Carolina Conference."

While the parsonage was still under construction, the Official Board adopted another project of some magnitude including paving of driveways and parking including gutters and sidewalks. The cost of this is anticipated to be upward of \$8,000.

The pastor, McGee Creech says, "This is not the end. We are dreaming and planning for other projects. One project we include the building of a belltower."

What is behind this tremendous upsurge in creative activity? A great increase in population in the vicinity of the church? Apparently not. A very substantial increase in membership? No. In 1958 the membership was 442. In May, 1967 it was 501. What?

We had the chance to visit the church last May, preach from its pulpit, talk to some of its people and visit with the Creeches in their lovely new parsonage home. By our observation it was not a single circumstance that lies behind the church's remarkable recent history, but a combination of things.

First, there was the careful pastoral leadership over many years leading to acceptance of Christian discipleship and of the obligations of stewardship. Then, the solution of the community, where the members of the church lived in harmony and worked together with unusual oneness of purpose. The decision in 1953 to build a new church was carefully and painstakingly followed up, the people being educated and conditioned with care and consideration at every stage.

Next, the church's resolve to become a station in 1958, moving from a five-pastor circuit, was a courageous and significant forward step. It meant an almost 100 per cent increase in pastor's salary and the sharp advances in financial obligations. All of this at a time when the church was in a major building program. But the church did it.

Then, the church's growing vision of practice in the field of stewardship, was a great factor in its recent rapid growth. With all that it has been doing for Spring Hill Methodist Church has shown a commensurate concern for the needs of the larger, connectional church. When it became a station in 1958, it was giving \$846. The amount paid last year was \$2,682. That is an increase of over 200 per cent within ten years. For the current year, the district superintendent had asked the church to consider an increase of 30



The old and the new. Shown above (top left) is the frame building constructed in 1885 which served the congregation until the \$200,000 church plant depicted below was completed in 1959.

Young Ideas



Happiness is written all over the faces of these members of the Youth Choir. Children and young people share richly in a full program of activities.

The church responded by voting to make the increase \$600.

Such vision didn't come about suddenly. Fifteen years ago pastor J. D. Stott convinced the church to adopt a unified budget and he encouraged the use of offering envelopes. The well-planted seeds of Christian stewardship were nurtured over the years. When the present pastor, McGee Creech, came in 1963 he led the congregation in planning and conducting the first Every Member Canvas. Results could be seen immediately. The budget was over subscribed. The church was then able to pay not only its required building fund payment each month but twice or even four times the amount.

An illustration of how this program of systematic and sacrificial giving has affected the church is seen in the case of Mrs. Maggie Mason. Her story reminds one of Jesus and the widow's mite. Almost blind and residing in a rest home, she was in the congregation when members were filling out their pledge cards. Her only source of income was her monthly social security check. She asked another member to fill out her card for her, due to her sight impairment. Concerning her social security check she remarked, "This is all I have and I want to give a tithe."

The person to whom the remark was made asked permission to speak to the congregation about what Mrs. Mason was doing, and said, "I had already filled out my pledge card but I want you to know I have torn it up and will make a new pledge. I am ashamed of my first pledge. Thank God, Mrs. Mason has shown me that I can do more for my Lord and His Church." Needless to say, this was the highlight of that particular meeting as all who were present got a fresh view of what Christian stewardship means.

Eleven years ago the total value of the

church's property was \$9,000. Today it is upward of \$260,000. Yet, there have been no "angels," no wealthy givers. The largest single gift that any individual has ever made was \$2,150. Yet when the \$200,000 church was dedicated there were 33 families who had given \$1,000 or more. The work has gone forward because many people have been willing to do their part.

Another factor which has made for vigor, has been the recognition given to the youth of the church, and the careful nurture of the children. The present pastor and his wife have led in a strenuous program of activities for children and youth which is reflected in the active participation of these groups in the life of the church. This seems equally true of young adults who have been drawn into the leadership and life of the congregation.

Still another reason for the vigor of this church would seem to be the willingness of its members to devote time to church programs and activities. Fifteen years ago the church started having an all-day Harvest Sale. It has been held ever since on the second Saturday in October of each year. It comes this year on October 14. Features of the day include an auction sale of items donated by the church members and friends, serving of barbecue and chicken salad lunches, a cake booth, an apron and quilt sale booth, a toy booth and one for items donated by the children of the church. The MYF supports the project, and provides a booth and a drink stand.

A special feature of the Harvest Sale is the "Name Quilt." This quilt has embroidered upon it the name of church members and friends of the church who in turn contribute \$5.00 to the Building Fund. The 1966 quilt contained 337 names and represented donations of \$1,685. The quilt itself was then sold for \$100.

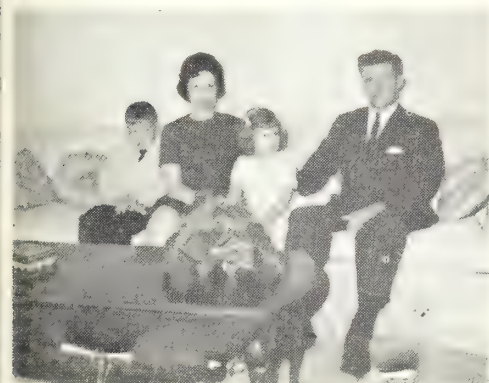
This is a happy church. How could it be otherwise? Where people are happy with God and with each other it shows in the expressions on their faces, in the friendly spirit they manifest, in their willingness to give of their time and money and service.

The significance of the Spring Hill Church story lies in the fact that this congregation is not unique or distinctively different from hundreds of other Methodist churches in rural America. Some of these other churches, in their place and circumstances, may well be fulfilling their mission with equal vision and dedication. Where this is true, their achievements need to be recognized, so that seeing their good works all of us may praise God and take fresh courage from their example. Spring Hill Methodist Church certainly stands high among those Methodist congregations in North Carolina that are living up to the great traditions of Methodism and to the lofty mission to which Christ has called His Church.

JCS



This quilt bears embroidered upon it the names of 337 persons, who contributed \$5.00 apiece to the Building Fund for the privilege. It was sold at the Harvest Sale for \$100.



The McGee Creech family are shown in the living room of the spacious and comfortable parsonage. The energetic young pastor's slim appearance belies the fact that Mrs. Creech is an excellent cook as well as an attractive mistress of the parsonage.

The Rev. J. L. A. Bumgarner, a retired member of the Western North Carolina Conference, died on Oct. 2 at Wesley Nursing Center in Charlotte. He was a resident of the Methodist Home there.

Born at Millers Creek in Wilkes County on June 30, 1878, he attended a boarding school at Moravian Falls in order to further his education. He went on from there and attended educational institutions in east Tennessee, gaining his college degree at the University of Chattanooga. At the time, he and a brother were the first residents of the county to get a college education.

He entered the Methodist ministry in 1901, joining the Blue Ridge Conference of The Methodist Episcopal Church. He served pastorates at Walkertown and Clyde among others, and served two terms as a district superintendent (presiding elder).

Feeling very keenly the educational needs of his home county, in 1922 he located and taught school in Wilkes County for approximately twenty years, during which time he also continued to preach and to hold some pastoral responsibilities.

Brother Bumgarner took the retired relationship in 1946, but continued as a retired supply pastor until his eightieth year. Six years ago he entered The Methodist Home in Charlotte. He suffered a stroke on Sept. 1, and was in the Wesley Nursing Center when his great heart failed and he slipped away on Monday, Oct. 2.

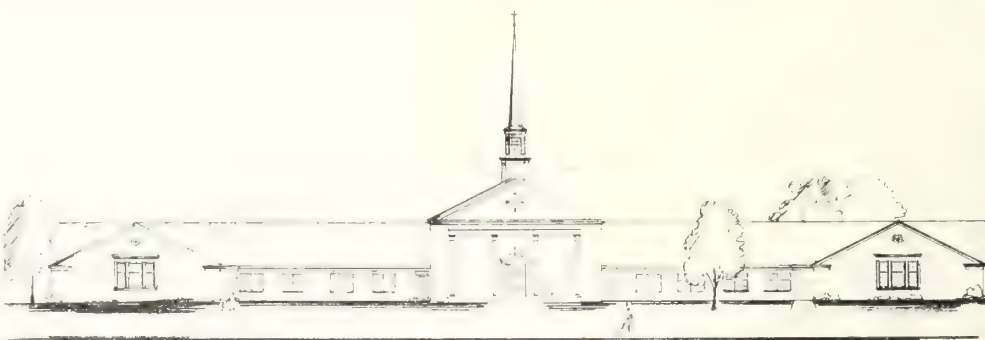
Funeral services were held at Millers Creek Methodist Church amidst the familiar surroundings in which he grew up and among the people whom he had loved and served so well. The pastor of the church, the Rev. G. Keith Howell, officiated assisted by the Rev. Jack Caudill and the Rev. Ted Hoffmann, chaplain of the Methodist Home. Brother Caudill, pastor of Memorial Methodist Church in Charlotte is a native of Millers Creek, and grew up under the influence of the Rev. Mr. Bumgarner, whom he looked upon as his spiritual father.

In terms of true greatness, Brother Bumgarner possessed the genuine ingredients. Someone who knew him well over many years said of him, "The first time I met him I thought he was a saint and in all these years I have never changed my impression."

He is survived by two sons, the Rev.



The congregation of Tabernacle Methodist Church, Greensboro, had a Ground-breaking service on Sept. 17 for the first unit of a proposed four-unit complex. Taking part in the service were, left to right, J. Davis Horney, Sr., chairman of the building committee; Larry Sink, missionary to Algeria; Mrs. Alton R. Lambert; Dr. Garland Winkler, Greensboro district superintendent; Miss Ethel Fields; the Rev. W. H. Dyar, pastor, L. A. Pugh, Mrs. Paul Henson, R. Lyn Horney, T. Worth Trogon and Charles A. Isley.



This is the architect's sketch of the four-unit plant to be built by Tabernacle Church. The first unit, which is now being started, is to be a fellowship hall with a seating capacity of four hundred, a twenty by thirty kitchen area and five classrooms. The overall cost of this first unit is \$138,774. The sanctuary will be the last of the units to be erected. Cecil M. Fields, chairman of the Building Finance Committee, has led the congregation through the first phase of the fund-raising. Rev. R. P. Gibbs of the WNC Conference Field Service of the Board of Missions has directed the fund drive.

G. W. Bumgarner, pastor of Lebanon Methodist Church in High Point, and Dr. John R. Bumgarner of Greensboro; two daughters, Mrs. J. Allie Hayes of North Wilkesboro and Mrs. J. W. Tysinger of Central, S. C.

N. C. Conference Plans Stewardship Rally

"Renewal Through Stewardship" is to be the theme of a conference-wide rally scheduled to take place at Memorial Auditorium, Raleigh on Nov. 6. Bishop Paul N. Garber, episcopal head of the Raleigh Area, is to preside. The giant rally will begin at 10 a.m. and conclude by 1 p.m.

according to announcement by the Rev. James H. Bailey, Weldon, chairman of the North Carolina Conference Commission on Promotion and Cultivation.

The Rev. Dr. J. Roy Smith, pastor of Mount Olivet Methodist Church, Arlington, Va., is to be one of the speakers. Also on the program will be the Rev. Dr. G. Don Gilmore of Fort Mitchell, Ky., who recently occupied the pulpit of Dr. Wallace Hamilton at St. Petersburg, Fla. for a four-week period. Gilmore has been active in the church renewal movement and carries out a weekly television ministry in Cincinnati. The Rev. Bob Gibbons, well known soloist and choir director, will also participate.

REV. J. L. A. BUMGARNER

College Day Scheduled Oct. 29

Oct. 29 has been designated as College Day in the North Carolina Conference, with churches being asked to emphasize the importance of Christian Higher Education and the work of Methodist institutions in higher learning in North Carolina.

For the past few weeks, and throughout the month of October, intensified activities in the office of the Director of the Association of Methodist Colleges of the North Carolina Conference will focus on preparing and mailing materials to every minister in the conference to assist him in presenting the College Capital Funds Crusade by Oct. 31, 1968. The Rev. James A. Auman, Director of the Association of Methodist Colleges, completed in each of the eleven districts on Sept. 29 a series of small group meetings that were designed to inform ministers of the proposed plans for completing the Crusade this year.

Briefly the plan is this—that all churches whose members have already completed payment of college quotas and those who have yet achieved this goal, will lift up the North Carolina Methodist colleges during the month of October and on College Day, Oct. 29, receive an offering and pledges for the Crusade. These pledges are to be completed by May 31, 1968. Special inserts for church bulletins have been prepared as well as special combination offering and pledge card envelopes. These are being distributed from the Association of Methodist



MEN'S CLUB ORGANIZED

The Richfield and New Mount Tabor Methodist churches, Albemarle District, recently organized a charge-wide Methodist Men's Club. The churches are located near Pfeiffer College, and several pre-ministerial students are members of the churches as well as the Men's Club. The members voted to assist Korean Methodists in building a church as their first year's project. They have also organized a prayer chain among their membership. Pictured from left to right: first row, Hal Rogers, Jay Rowland, Howard Watson (president of the club and lay leader), Norman Rogers, Mert Steelman, and Britt Hadley, second row, A. B. Weaver (pastor), Spurgeon Brooks, Charles B. Stevens, Harold Blalock, and Max Holshouser; third row, Landon Mullis, Clyde "Bud" Goodman, Jimmy Frick, Henry Holshouser, Curtis Goodman; fourth row, J. W. Rogers, Casey Purser, Wayne Fraley.



Clarice Carter (left) is busy these days filling orders for materials to be used on College Day, Oct. 29. The Rev. James A. Auman is on the right.

ist Colleges office in the Methodist Building in Raleigh.

Reviewing the accomplishments of the North Carolina Conference and its support of the higher education emphasis, the Rev. Mr. Auman pointed out that approximately 30,000 people have made and paid their pledges in the original \$5,000,000 Crusade. The effort now is devoted to the need for finishing the job and raising the final \$1,000,000 by the time annual conference meets at Methodist College on June 4, 1968. Benefitting from the financial campaign of the North Carolina Conference are the three colleges within its bounds—Louisburg, Methodist at Fayetteville and Wesleyan at Rocky Mount—as well as Greensboro and High Point colleges, the Duke University Divinity School and Wesley Foundation.

Chaplains Need Devotional Aids

A "bottomless pit" of need for devotional literature among chaplains for use in the field was reported by the Rev. Dr. John R. McLaughlin, general secretary of the Methodist Commission on Chaplains, at a recent commission meeting.

The commission, meeting in Washington, D.C., on Sept. 28 also was told that 100 copies of the communion ritual, laminated in plastic to withstand jungle conditions, are being sent to every Methodist chaplain in Southeast Asia. Because paper soon disintegrates in Vietnam humidity, the plastic coated copies were developed by the Methodist Publishing House at the request of the commission.

The laminating may soon be extended to other orders of service and similar much used items, said McLaughlin. The commission is using special funds for chaplains literature, provided by the commission, the Council on World Service and Finance and other church boards. While this is not for Vietnam alone, more than 10 per cent of the church's active duty chaplains are now stationed there.

A continued increase in the number of chaplains on duty was reported. Those in the military gained from 540 to 568 over the past year, while the institutional remained at 174, for a total of 742.

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Woman's Activities



W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

27TH ANNUAL REPORT NOW READY

The minutes of the 27th Annual Meeting of the Woman's Society of Christian Service of the Western North Carolina Conference came from the printer on Oct. 1 and was immediately mailed to all parts of the Conference by Mrs. Arthur Williams of Greensboro, recording secretary.

There is a wealth of material within this book and it is beautifully arranged so that every member may see just what was included on the program of the Woman's Society and Wesleyan Service Guild.

The Woman's Society dedicated its report to two deaconesses at Pfeiffer College, Miss Mary Floyd and Miss Mary Bethea, for their outstanding service in the field of teaching in Campus Ministry.

The Wesleyan Service Guild dedicated its part of the Annual Report to four officers, Mrs. E. D. Chandler of Asheville, who will complete eight years as Conference treasurer in June, 1968; Mrs. Elizabeth Wentz of Morven, WSC chairman of Spiritual Life Cultivation; Mrs. B. H. Groce of High Point, who served four years as Guild chairman of Missionary Education and Service; and Miss Lois Weaver of Greensboro, who was for four years, chairman of Christian Social Relations for the Guild.

The covers of the new Annual Report are especially attractive, for they carry out the theme of the last Annual Meeting, using the same colors of blue and white, and the same idea of steps toward Christian Unity, from the local congregation to the Church Universal.

The first copies of the Annual Report were distributed to the members of the Conference Committee on Program in session at Statesville on Sept. 29. Copies were mailed to every Conference officer, to district presidents, who will send a report to each society and guild in the Conference.

SPECIAL REQUEST FOR OLD HYMNALS

Many Methodist churches are now using and enjoying the new Methodist Hymnals. A special request has come from a missionary in the Philippines that the old hymnals would be of great value in the chapel of her mission station.

Miss Elaine Belzer of Eveland School and College in San Mateo, Isabela, Philippines writes: "By this time many of your churches have already begun to use the new Methodist Hymnal. I wonder what you have done with your old hymnals. Are they piled up in a closet somewhere to gather dust? Will their music be left unsung except by the dust and insects that may

gather in the closet with them? Wouldn't you like to give them a new commencement—a new opportunity of service among the people called Methodist? Eveland needs hymnals for use in our weekly chapel service. Many of our churches have English services but they have no hymnals. Perhaps you can hear your old hymnals saying, 'Here am I, send me so that the praise of Christ may sound'."

She concludes her letter by saying, "This is indeed a time of commencement—of ending and beginning—at Eveland and in the Northern Philippine Conference. For the Christians, every day, every moment is a new beginning in the joy and love of Him who is saying to us, 'Behold, I make all things new'."

Eveland is the largest Methodist High School in the Philippines. Eveland Memorial College is an outgrowth of the Christian Workers School and new classroom buildings are now under construction.

Hymnals may be sent to Miss F. Elaine Belzer, San Mateo, Isabela, Philippines.

THREE LETTER WOMEN

Another name has been added to the list of Three Letter Women in the Western North Carolina Conference Woman's Society—it is Mrs. W. H. Taylor of Murphy, subdistrict chairman of the Waynesville District Woman's Society.

The lists of Three Letter Women is a growing roster of women who are trying to demonstrate their feelings of responsibility in good citizenship. A *Three Letter Woman* is one who has written letters to her Senator and two Congressmen of the United States Congress about the United Nations—and has received answers from these officials. This is a project of the department of Christian Social Relations in having women register their opinion.

LIT LIT CHRISTMAS CARDS

Samples of Christmas cards available through the World Literacy and Christian Literature have been sent to many key people in the WNC Conference.

These are especially beautiful this year. One is "A Blue Madonna," from a painting by Frank Wesley, a Christian artist of India, to assist with the work of Lit Lit. The other is "The Persian Magi," from a pastel painting by Agha Behzad, Persian miniature artist. The scene depicts the three wise men bring gifts to the Christ-child.

These cards may be ordered from World Literacy and Christian Literature, P. O. Box 180, New York, N.Y. 10010. The price is 10 cents per card in boxes of 25. "Every box sold helps teach an illiterate person," is the slogan.

N. C. CONFERENCE

MRS. H. W. DOUB

FAYETTEVILLE DISTRICT

Spiritual Life Retreat

Seventy-six women of the Fayetteville District gathered at Camp Rockfish, Sept. 21, for a day's retreat. The theme "God Us Thy Peace and Love" seemed to carry to life in the quiet, relaxed atmosphere of Mother Nature's surroundings.

Mrs. R. L. Bame, conference secretary of Spiritual Life Cultivation, guided thoughts of the group into the special topic "Christ—Within Us?" Mrs. Bame helped us to realize that to live and grow as Christians, Christ must be within each of us. Also, she presented some of the stumbling blocks we find as mentioned in the book *The Secret of Radiant Life* by W. E. Sangster. Following the sharing of these thoughts, a group discussion brought out the responsibilities we have as Christian women.

After a covered dish luncheon Mrs. Bame summed up the challenge of "Christ Through Us" which set the stage for a closing communion service. Rev. Grainger Eubank, district superintendent of the Fayetteville District, administered the sacraments to the women in groups of twelve as they sat around a table reminiscent of the Last Supper the Lord had with his disciples.

Each woman left feeling most humbled, a renewed commitment of her life to Christ and realizing that this one day of His Peace and Love could help make the coming days more joyful.

Fayetteville Executive Committee

The Executive Committee of the Fayetteville District Woman's Society of Christian Service met Sept. 28 at Hay Street Methodist Church in Fayetteville. A meeting was called to order by Mrs. J. Welborn, the president. Mrs. C. H. Cade, secretary of Spiritual Life Cultivation, presided over the meditation. Each officer gave a report of her activities and plans for the coming year. Special emphasis was given to subdistrict meetings which will be held during October as follows:

Oct. 15, Robeson Subdistrict, St. Paul's; Oct. 22, Harnett Subdistrict, Spring Hill; Oct. 26, Cumberland, Hoke Subdistrict, St. Andrews, Fayetteville. The theme for these meetings will be "People and Possibilities."

The committee voted to give \$25.00 to the District Missions secretary to contribute toward the Churchwide Mission Study this year. It was requested that this money might help to pay for film strips and other visual aids which would be available to all churches in the district.

Plans were made to let the vice president and the treasurer tell the societies of the district about plans to send the district president and a local woman as delegates from the district to the Southeastern Jurisdictional Meeting in Birmingham, Ala., next February.

A luncheon was served in the church fellowship hall following the meeting.

MRS. C. H. CADE
Recording Secretary

(N. C. Conference continues next page)

ROCKY MOUNT DISTRICT

The Executive Committee of the Rocky Mount District Woman's Society of Christian Service met Sept. 28 at the Enfield home of Mrs. Sam A. Dunn, conference president. Mrs. J. C. Reynolds, president, led the meeting to order, expressed appreciation to Mrs. Dunn, welcomed everyone to the meeting and introduced new members of the committee. All members were present, including district superintendent, Rev. J. W. Page and Mrs. J. W. Benson, chairman of the committee on Nominations, reported the resignation of Mrs. R. G. Powers as secretary of Missionary Personnel; and moved Mrs. Allen C. Lee of Roanoke Rapids elected to fill this office. The motion carried. Other new members are: Mrs. Lulah High, treasurer; Mrs. Cary Hunter Banks, secretary of Campus Ministry; Mrs. Charles Snipes, secretary of Christian Social Relations; Mrs. P. T. Fugate, secretary of Membership Cultivation; Mrs. J. G. Lupat, secretary of Program Materials; Mrs. Frances King, Halifax subdistrict leader. Mrs. Emily Bullock, secretary of Wesleyan Service Guild, reported one new Guild member.

Mrs. J. W. Benson, Mrs. J. M. Eaker and Mrs. Cary Hunter Banks were appointed to select a local woman for the district to send to the Southeastern Jurisdictional meeting in Birmingham, Ala., to be held Feb. 21-23. Mrs. Reynolds, by virtue of her office, will also attend this jurisdictional meeting. All expenses will be paid by the district.

Mrs. Beulah High invited the Executive Committee to meet in her home in Wilson on Feb. 8, 1968.

Mrs. Reynolds closed the meeting with thoughts from the Eighth Psalm, "Though I be unworthy, we are not worthless. What is His mission for you?"

MRS. BILL ADLER
Chm. Public Relations

ELIZABETH CITY DISTRICT

Secretaries of Christian Social Relations: It is a rare privilege that we have to be alert and concerned in this vital area of work in our Woman's Society of Christian Service. I am truly grateful and pray that as we share activities a new dimension to Christian Social Relations will become alive in every local society and church in our district.

Please study and consider prayerfully the Recommendations for Christian Social Relations which were mailed to you early in July; our special page in *The Methodist Woman*; 1967-68 Catalog (Service Center, 20 Reading Road, Cincinnati, Ohio 45237), and the Guide Sheet.

Subdistrict meetings will be held as follows. Plan to attend yours and meet me there so that we may learn together:

Oct. 12, Outerbanks-Fairhaven, Rodanthe
Oct. 19, Cur-Cam-Trinity, South Mills;
Oct. 17, Pasquotank-Riverside, Elizabeth City.

Your report to me will be expected on or before Nov. 1 and I shall be real happy to receive yours from you and your local society.

EVELYN M. GIBBS

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the *ADVOCATE* immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Oct. 23-26: Fellowship of Town and Country Workers in the Southeast, Hinton Rural Life Center, Hayesville
- Oct. 23-28: UN-Washington Study Tour for Ministers, N. C. Council of Churches
- Oct. 30-Nov. 1: Christian Convocation and N. C. Pastors' School, Duke Uni., Durham
- Nov. 1-2: Annual Meeting, Commission on Deaconess Work, New York City
- Nov. 6-11: Methodist Conference on Christian Education, Statler Hilton Hotel, Dallas, Texas
- Nov. 14-17: Council of Bishops of The Methodist Church, Miami Beach, Fla.

NORTH CAROLINA CONFERENCE

- Oct. 14 : Cabinet Meeting
- Oct. 16 : New Bern District Camp Crusade, Jacksonville, Trinity Church, 7 p.m.
- Oct. 18 : Board of Hospitals and Homes, The Good Shepherd Home, Lake Waccamaw, 10 a.m.
- Oct. 18 : Methodist Foundation, Inc., Methodist Building, Raleigh
- Oct. 18 : New Bern District Camp Crusade, Morehead City, First Church, 7 p.m.
- Oct. 19 : New Bern District Camp Crusade, New Bern, Centenary Church, 7 p.m.
- Oct. 22-26: New Bern Area Christian Workers' School, Centenary Church, New Bern
- Oct. 22-26: Raleigh Area Christian Workers' School
- Oct. 23 : Greenville District Camp Crusade, Greenville, St. James Church, 7 p.m.
- Oct. 23 : Elizabeth City District Camp Crusade, Elizabeth City, 7 p.m.
- Oct. 24 : Sanford District Camp Crusade, Troy, Trinity Church, 7 p.m.
- Oct. 25 : Burlington District Camp Crusade, Burlington, Davis Street Church, 7 p.m.
- Oct. 25 : Sanford District Camp Crusade, Sanford, Jonesboro Heights Church, 7 p.m.
- Oct. 25 : N. C. Wesleyan College Founders Day Convocation, Semi-Annual Board of Trustees Meeting
- Oct. 26 : Sanford District Camp Crusade, Rockingham, Rebel Restaurant, 7 p.m.
- Oct. 26 : Wilmington District Camp Crusade, Sunset Park Church, Wilmington, 7 p.m.
- Oct. 26 : Raleigh District Camp Crusade, Norlina Church, Norlina, 7:30 p.m.
- Oct. 30 : Raleigh District Camp Crusade, Louisburg Church, Louisburg, 7:30 p.m.
- Nov. 1 : Raleigh District Camp Crusade, First Church, Henderson, 7:30 p.m.
- Nov. 1 : Durham District Camp Crusade, Civic Center, Durham, 7 p.m.
- Nov. 1 : Methodist College Founders Day and Board of Trustees Meeting
- Nov. 2 : Raleigh District Camp Crusade, Fairmont Church, Raleigh, 7:30 p.m.
- Nov. 5-9: Snow Hill Christian Workers' School, Farmville

WESTERN NORTH CAROLINA CONFERENCE

- Oct. 13 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Salisbury, First Church, 10 a.m.-2:45 p.m.
- Oct. 13 : Seminar for Local Church Committees on Pastoral Relations of above Districts, Salisbury, First Church, 7:30 p.m.
- Oct. 15-19: Christian Workers Schools—Morganton, Burke County, Asheboro
- Oct. 16 : Clinic in Preaching, Salisbury, First Church, 10 a.m. to 2 p.m.
- Oct. 16 : Districts, Thomasville, Salisbury, Albemarle, Charlotte, High Point
- Oct. 17-19: Seventh Orientation Tour of Conference Institutions
- Oct. 18 : Deaconess Board Meeting, Winston-Salem, Bethlehem Center, 12 Noon
- Oct. 19 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Waynesville, First Church, 10 a.m.-2:45 p.m.
- Oct. 19 : Seminar for Local Church Committees on Pastoral Relations, Waynesville, First Church, 7:30 p.m.
- Oct. 20 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Shelby, Aldersgate Church, 10 a.m.-2:45 p.m.
- Oct. 20 : Seminar for Local Church Committees on Pastoral Relations, Shelby, Aldersgate Church, 7:30 p.m.
- Oct. 22-26: Christian Workers Schools—Mt. Airy, Mooresville, Marion, Elkin, Statesville
- Oct. 23 : Clinic in Preaching, Salisbury, First Church, 10 a.m. to 2 p.m.
- Oct. 23 : Districts: Thomasville, Salisbury, Charlotte, Albemarle, High Point
- Oct. 23 : Board of Trustees, Institute for Homiletical Studies, Salisbury, First Church, 10 a.m.-1 p.m.
- Oct. 25 : Second Annual Public Relations Seminar, Commission on Methodist Information, Charlotte, First Church
- Oct. 25 : Gastonia District Mission Rally, Gastonia, First Church, 6:30 p.m.
- Oct. 26 : Charlotte District Mission Rally, Charlotte, Dilworth Church, 6:30 p.m.
- Nov. 1 : High Point District Mission Rally, High Point, First Church, 6:30 p.m.
- Nov. 2 : Asheville District Mission Rally, Asheville, Central Church, 7:30 p.m.
- Nov. 3 : Waynesville District Mission Rally, Bryson City Methodist Church, 6:30 p.m.
- Nov. 5 : North Wilkesboro District Mission Rally, N. Wilkesboro, First Church, 7:30 p.m.
- Nov. 5-9: Christian Workers' School, Albemarle
- Nov. 5-10: Christian Workers' School, Shelby, Lawndale
- Nov. 6 : Clinic in Preaching, Salisbury, First Church, 10 a.m.-2 p.m.
- Nov. 6 : Statesville District Mission Rally, Hickory, First Church, 7:30 p.m.



MRS. CATHERINE VICK

py. His wife was happy, too. The little girl was glad. She had been able to help the people who had been good to her.

—Adapted

THE DISCIPLES

Today we shall learn the names of the last two of Jesus' disciples. They were Thaddaeus and Judas Iscariot. Thaddaeus is known by two other names, Lebbaeus and Judas. It was he who asked Jesus why he showed the disciples he was the Son of God and did not show the world. Jesus told these words. "If a man loves me, he will keep my word and the Father will love him." This man was faithful to the disciples after the death of Jesus. Judas Iscariot was the son of Simon and the only disciple that Jesus chose from Galilee. He was the treasurer of the group and took care of the money they had. At a supper given for him, he was disturbed because a woman poured an expensive perfume on Jesus. He thought it should have been for the poor and the money given to the poor. He must have misunderstood Jesus' plan for he betrayed him. He was sorry afterward and tried to return the money he had been paid. When the leader would not accept it, he hung himself. Can you name all of the disciples and remember something special about each one?

ADD A LETTER

Below are three letters arranged in form two different words. See if you can make 16 different words by adding the same eight letters of the alphabet to each of them.

...are	...ear
...are	...ear
...are	...ear
...are	...ear
...are	...ear
...are	...ear
...are	...ear
...are	...ear

RIDDLES

What three words which read the same backward and forward did Adam use when he introduced himself to Eve? "Madam, I'm Adam."

The first part of an odd number removed and it becomes even. What number is it? (S) even.

How can you make fifteen bushels of corn from one bushel? By popping it.

ANSWERS FOR LAST WEEK

Good; often; brother; forgive; kingdom; owed; sold; fellow; prison; y

Dear Girls and Boys:

Do you ever wonder to yourself, "Why did I do such a thing?" or "Why did I say that to Beth? I didn't really mean it." Sometimes words pop out of our mouths. Sometimes we speak or act quickly without thinking. Because these things happen to us we aren't really being ourselves, and we hurt other people.

What do we mean by saying we aren't really ourselves? How can we not be ourselves? Sometimes we say things to impress people, to make someone think we are smarter than we are or to make them think we can do something better than we really can. It is like putting on a mask. We want people to think we are different than we really are. We may want a friend to think we can swim especially well, or get good grades in school, or we even live in a nicer home than we do, or have better things than others have.

And yet, there is nothing wrong with us the way we are. Most people would rather know what we are really like, what we can really do well, what our real home is like. It is more important to have a home where we can take our friends than to have a beautiful home. It is more important to have a home where we love each other than to have a lot of fine clothes and many things.

We need to let others know us just as we are, without a mask. People want us to be whatever we are—funny, sad, thoughtful, silly, quick, slow, creative—just as long as it is the real us they know.

God has made each of us different from anyone else. He has given us the freedom to discover who we are and to develop into our real selves. It isn't always easy. It takes lots of time and effort, some thinking and growing to decide what kind of persons we want to become. Then it is up to us to work at becoming that kind of a person.

AUNT CAY

THE LITTLE MAID

The Little Maid's country was at war. She lived far away from her own home. She lived with Naaman, a captain in the army. The Little Maid helped Naaman's wife. Perhaps she was frightened when she first went to live in this faraway country, but she was not afraid very long. Naaman and his wife were very kind to her. Everyone

loved Naaman. The king loved him. His soldiers loved him, so did his wife and the little serving maid.

After a time the war stopped and there was peace. The little girl may have wondered how things were in her old home. She may have been lonesome, but she was also busy and her master and mistress were kind to her.

Everything in Naaman's house was grand. There were golden dishes from which to eat. There were fine silk hangings on the wall. Naaman's wife had beautiful dresses. She had chains and bracelets of gold and silver. Naaman, too, had fine things to wear. But Naaman and his wife were not happy. The little girl wondered why.

"Why are you so sad?" she said one day to Naaman's wife. "Why do you cry? Can I help?"

"No, child, you cannot help," answered Naaman's wife. "Nobody can. My husband is very sick. He can never be well. He has leprosy."

Now the little girl knew that Naaman was very sick indeed. She wished she might do something to help.

"If I could only think of a way," she said to herself. She thought and thought, and then one day she had an idea.

"I know where my master can get help," she said to Naaman's wife. "In my country there is a good man, a teacher, who can help him to be well. Please tell my master to go to see Elisha."

One of Naaman's servants overheard what the little girl said. He went at once to tell the king. Now the king was sorry about Naaman, too. "Do go to see this good man, Elisha," he said.

At last Naaman said, "I will go." His chariot and horses were brought to the door. Naaman said good-bye to his wife and friends. Then he rode away in his chariot.

Everybody in Naaman's great house waited for his return. Every day his wife watched for the chariot to come over the hill. The little girl waited. Would Elisha help Naaman? Would he come home happy and well?

At last one day Naaman's wife saw a cloud of dust, far down the road. She watched it. It was a chariot. It was Naaman's chariot! The white horses drew the chariot up to the door. Naaman got out. His wife ran to meet him. He was well! She knew by the way he walked. She knew by the smile on his face. The little maid stood beside the door. She knew that Naaman was hap-

Sunday School Lesson

FOR OCTOBER 22

(International Lesson Series)

God Demands Righteous Relationships

Background Scripture: Amos 3 through 6

Lesson Scripture: Amos 5:12-15; 6:1, 4-8

The lesson for this Sunday centers around the idea of relationships and the obligations which are involved therein. Anyone who is at all familiar with the Bible realizes that this concept is deeply implanted throughout the Scriptures. God and man are never thought of except in relation to each other. Nor is man interpreted outside of his relationship to other men.

The biblical interpretation of creation portrays man as formed in the image of God his creator, with the capacity for communion with Him. Moreover God as Father enters into a compact with man, his son, in which the Father offers certain graces and benefits and in return expects certain commitments. In other words, God enters into a covenant relationship with His children. "I will be your God, and you shall be my people." (Lev. 26:12)

In large measure, the Bible is the story of how this covenant relationship has worked out. It tells of the ways in which individuals and groups in Israel and in the early church have found, lost, and recovered this relationship.

Also, the Bible leaves no doubt as to who is the senior partner in this relationship: it is God the Father. The son's part in the relationship is to seek to understand and to carry out the desires of the Father. If one may object that this is a one-sided covenant, in a way it is. Because although man is invited to come close to God, he can never really be God. Although he has the capacity to think some of God's thoughts, and the goodness to do some of God's deeds, yet his thoughts and deeds are tinged and tainted; they are intermixed with darkness; their virtue is clouded; their purity is adulterated. About time a man begins to stand tall, and to reach a high pinnacle of virtue, suddenly he finds himself down flat upon his face in some mudhole. All of this is not true of God.

God asks for, pleads for, and ultimately demands of man conformity to his will. The point of tension and the reason for separation between God and man is always at this point. It is not over some minor technicality, some small variant. God puts up with a great deal from man. He is patient with our ignorance, with our dumbness, with our clumsiness. But when we reject His Lordship and stubbornly go our own way, then there is a separation; there is a break in the relationship.

Sin has frequently, and most accurately been described as anything which separates us from God. Whatever the specific act or



SHILOH HAS GROUND-BREAKING

The Rev. W. J. Freeman turns the first shovelful of earth during recent ground-breaking services at Shiloh Methodist Church on the Town Creek Charge, Wilmington District. Rev. Mr. Freeman, a retired member of the N. C. Conference, served this charge on two occasions during his active ministry and is now living in the Shiloh community. Others assisting in the ceremony are, from left, Rev. T. R. McKay, present pastor, and members of the Building Committee: Mrs. W. J. Freeman, Mrs. Viola Shaw and Miss Dorothy Watson. The first phase of the building program will add five new class rooms, rest rooms and a kitchen to the present building. A new sanctuary is planned for the second stage of the program.

attitude may be, if its end result is that our relationship with God is broken, then it is sin. Any genuine reconciliation with God inevitably carries with it the promise to do His will. Any forward movement into a closer relationship with Him comes about as we reaffirm the words Christ spoke while at prayer in the Garden of Gethsemane: "Not my will but thine be done."

But while there is a sternness about God's insistence that our part in the covenant be conformity to His will, there is also a tenderness in the relationship. God says "Do as I wish. Bring yourself into conformity with my thoughts and attitudes and purposes, and we shall be one. I will come to you and abide with you. I will lavish upon you my tender love and my bountiful graces."

One asks, how can God be so stern, so unbending, so insistent upon the condition of obedience, and at the same time be so tender and gracious and compassionate? The answer would seem to be that God's insistence, His firmness at the point of obedience is essential to the continuance and growth of His Kingdom. God is not capricious nor cruel. He demands nothing that is not essential for fulfillment of His purposes. But He must have conformity at this point.

Thus it is not so much that God heaps judgment upon man for his sin, but that man, through his own decision, brings judgment upon himself. By disobedience, he breaks the relationship with God, and the essential judgment which comes upon him is separation from our heavenly Father.

Let us move on now from consideration of the relationship between a man and God to that between a man and his brother. The two types of relationship are inter-

twined. This is because God is the Father of all mankind, and He loves all without favoritism. If this is true, then it must surely be God's will that we, too, should deal with one another justly and mercifully.

When instead we treat each other cruelly; when we hurt one another; when we are unjust and selfish, then God is obviously displeased. Even as He Himself never so deals with anyone, He does not wish that we should so deal with one another. It should be very clear to us that at this point God is altogether consistent and fair.

When in the Genesis story God asked of Cain where was his brother, He was asking a most relevant question. Cain's answer "Am I my brother's keeper?" was not an answer but an alibi.

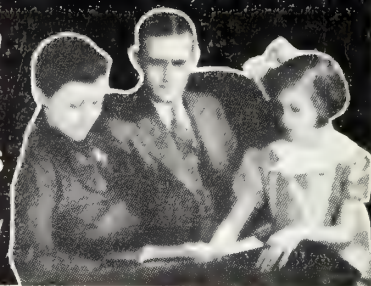
Today we are desperately involved in problems of human relationship. Most usually the plea is made to be kind for humanity's sake. Most frequently the pitch for compassion, for justice for all, for aid to the needy is made on humanitarian grounds. This is good, but it is not enough. The most fundamental reason of all for treating our fellowman with kindness and justice is for God's sake. Because God's love for us and our responding love for Him is bound up with His love and concern for our brothers and sisters as well as for us. Thus, when we enter into a covenant with God, to do His will, we by very definition agree to treat all men with loving concern and true justice and gracious mercy.

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EDITED BY REV. F. C. THOMPSON, D.D., Ph.D.

READ WHAT OTHERS SAY:

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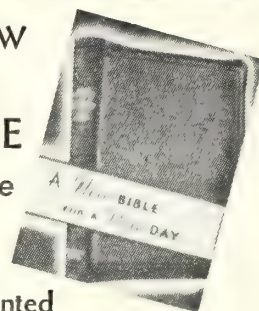
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NORTH CAROLINA Christian Advocate

Volume 112

Greensboro, N. C., October 19, 1967

Number 41



(Advocate photo, taken at Greensboro Coliseum, July 30, 1967)

U Thant Speaking. Is Anybody Listening?

The Charter expresses the determination of the peoples of the United Nations "to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained." It also proclaims that the purposes of the United Nations are "to maintain international peace and security." To this end all Member States have bound themselves to "refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations."

These are not mere words. They are, as I said, solemn undertakings. Too often, however, they are forgotten or conveniently overlooked. The attempt is then made to blame the ills of this world, and they are indeed many, on the Charter of the United Nations.

It is not the Charter that has failed the international community. It is the international community that has failed the Charter; that has failed to live up to its responsibilities under the Charter.

U THANT, *Secretary-General of the United Nations*

ISSUES AND OPINIONS

¶ Eddie Mac Locklear was the lay speaker on Layman's Day at First Methodist Church, Pembroke, where he is a member. He teaches at Pembroke High School.

¶ The Brevard Methodist Church is planning a Lay Witness Mission on the weekend of Nov. 10-12. The church issues an invitation to all people of the community to participate in this event.

¶ Dr. John R. Church of Winston-Salem, will hold charge-wide revival services at the Flat Rock Methodist Church from Oct. 29 through Nov. 5. Services will begin at 7:30 each evening.

¶ Rev. F. R. Lowry visited in his home town of Pembroke on Oct. 8 and attended church services at First Methodist Church. He gives a good report of the Methodist Retirement Home in Durham where he now lives.

¶ Homecoming will be observed at the Lucama Methodist Church on Sunday, Oct. 22. Rev. J. K. Bostick, pastor of the First Methodist Church, Mt. Olive, will preach at the morning service. All friends of the church are invited to attend.

¶ Homecoming will be held at Sims Methodist Church on Sunday, Oct. 29. The morning speaker will be the Rev. Charles E. Page, pastor of the Stokesdale Methodist Church. He is a native of Sims. All friends of the church are invited to attend.

¶ The Beulah Methodist Church of the Concord-Mary's Grove Charge, Gastonia District, has scheduled a revival for the week of Oct. 22-27. The Rev. H. Gwyn Clayton, pastor of the church, will preach at these services.

¶ Homecoming services will be held at Saint Andrews Methodist Church, Fayetteville, on Oct. 22. The Rev. Odell Walker of Lillington, a former pastor, will preach at the 11 o'clock worship service. Dinner will be served on the grounds. The Rev. Mr. Walker will also hold revival services at St. Andrews beginning Sunday evening and continuing through Friday, Oct. 27, at 7:30. All former members, friends and pastors are cordially invited to attend.

¶ Joyner Memorial Methodist Church, Greensboro, will have its fall revival from Oct. 22 through Oct. 25. Services will begin at 11 a.m. on Sunday and continue each night at 7:30. The visiting minister will be the Rev. G. E. White of Westview Methodist Church, Hickory. There will be special singing with Gorrell Rumley as song leader.

¶ The Rev. Richard D. Shinkle, pastor of the Beech Grove Charge in the New Bern District, has returned home to recuperate after two weeks' treatment in the Craven County Memorial Hospital in New Bern. The Rev. Mr. Shinkle suffered a stroke in his sleep but now is reported to be much improved. His pulpits are being filled by members and by laymen of the New Bern District. His doctors believe he will be able to resume part of his ministerial duties next month.

¶ The Methodist churches of Wake County will have a Christian Workers' School beginning on Sunday evening, Oct. 22, and continuing through Oct. 26. All sessions will be at Edenton Street Methodist Church, Raleigh. Instructors are John M. Meares of the First Methodist Church, Cary; Rev. J. Conrad Glass, director of Youth Ministries for the N. C. Conference; Dr. Mary Alice Jones of Nashville, Tenn., and the Rev. Sam McMillan, minister of, St. Matthew's Methodist Church, Fayetteville.

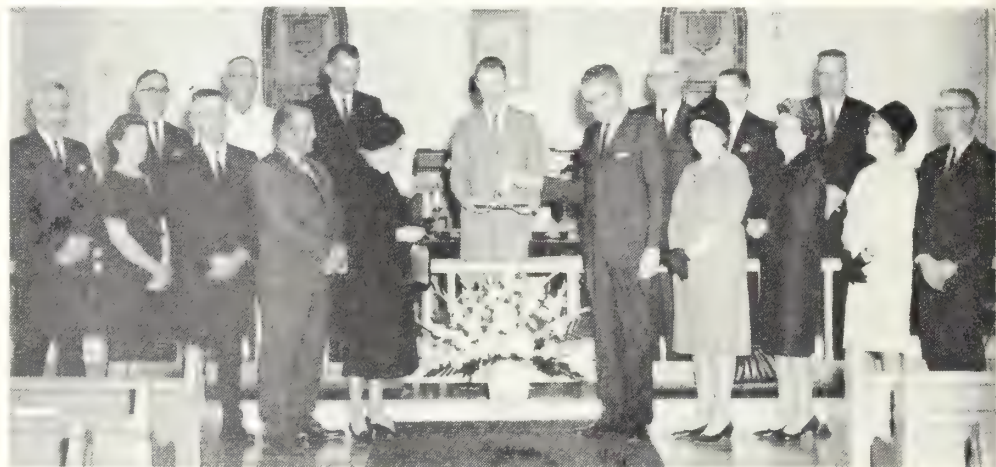
Within the last month we have added a department to The North Carolina CHRISTIAN ADVOCATE under the caption "Issues and Opinions." We are hopeful that many of our readers will contribute their ideas and opinions to this section. The ADVOCATE, we feel, should afford an opportunity for people with differing viewpoints to express themselves on issues of the day. Their contributions should be of limited length, and we must reserve the right to condense material if necessary.

We hope that our readers will avail themselves of this opportunity. Any opinions on issues which are relevant and in language which is non-libelous will be gladly used within our space limitations.

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N. C. CHRISTIAN ADVOCATE-TOGETHER SUBSCRIPTION CAMPAIGN CONTINUES

We are looking to our pastors and local church agents in the Western North Carolina Conference to carry forward a really effective campaign during this month of October. If you wish additional copies of the folder about the ADVOCATE, at no charge, please just let us know how many. Also, we shall be glad to furnish you with copies of the current issue of the ADVOCATE for a charge of 5 cents per copy.



Participating in the mortgage burning ceremony at Corinth Methodist Church were, left to right: first row: Sam Queen, Mrs. Walter Baker, John Massengill, James Ashby, Mrs. C. G. Johnson, Nathan Upchurch, Mrs. Henry Martin, Mrs. Thad Sutton, Mrs. Clifford Massengill, and Edward Sutton; second row: Thad Sutton, Coy C. Baker, Fred Smith, Rev. P. D. Midgett, Henry Martin, Bobby Coe, and Walter Baker.

Corinth Church Burns Mortgage

On Sunday, Oct. 1, during Homecoming services, some 200 members and friends of Corinth Methodist Church gathered together to burn the mortgage held against their new church building. The match was set to the mortgage by Mrs. C. G. Johnson who, at 83, is the oldest member of the congregation. Following the service a picnic dinner was enjoyed by all.

Corinth Methodist Church, in the Goldsboro District, was organized in 1881, and the first building was erected on land given by Mr. Willie A. Smith. The congregation worshipped in this building until it was destroyed by fire in 1912. Soon another building was constructed and served as a meeting place until replaced by the present brick structure in 1963. The first worship service in the new sanctuary was held on the first Sunday in January, 1964.

NORTH CAROLINA CHRISTIAN ADVOCATE

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James C. Stokes—Editor and Manager

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► Issues and Opinions ◀

Letter Should Move With Member

By LLOYD G. HUNSUCKER

I suppose every Methodist minister has a first time experience in the normal run of his parish ministry that stands out as prominent as the Empire State Building. Recently I underwent one of these experiences. I received a couple into my church who had brought their letters of church membership with them from a Methodist church in Michigan. This was the easiest membership transfer that I have ever had the pleasure of experiencing. May I have many more.

Maybe this method is not "kosher" for the Methodist system, but it surely set me to thinking. How much easier it would be to keep Membership Rolls up to date if we would adopt the practice of sending a member's letter of membership with him as he leaves to establish a new home in another city. This means that when a minister is notified that a member is moving to another city, he would place in his hand his church letter and encourage him to find a Methodist church in his new community and become affiliated with it as soon as possible. Members who are truly concerned with their church membership and are active Christians, as the ones I received from Michigan, will search out a church right away. Others may, let's face it, let their membership go by default and maybe this is as it should be. They may not be interested enough in the Church to make any effort to make their membership active and meaningful.

Is such a member vital to the church? Does he contribute to the ongoing thrust of the church or does he just contribute to the total membership status of The Methodist Church? Should we keep him on our rolls for the next generation to worry about? This isn't a bizarre example either. Maybe he is looking for an out and doesn't know what direction to take or is afraid of embarrassment. If his sympathy isn't with the church why let him hang on without any commitment? Wouldn't this giving of church letters into the hands of transient members help the individual relate to what the church really means to him? Elton Trueblood states it very well in his book *The Incendiary Fellowship*—"We are to become concerned to a Committed Christianity and not to a vague religiosity."

Sometime ago I went over my church rolls and made a survey. We Methodists are unequalled in this area. Some of the results of the survey were: Most every family that I received into the church by transfer of church letter, who made an effort to find a church, were active members, while those that I had to court for church membership were just more names on the church roll. This was not true one hundred per cent of the time but it runs to a very high percentage. Why should a Methodist minister spend a great portion of his time courting

supposedly Methodist Christians to his church when he could spend his time so much more judiciously elsewhere?

Some of our readers are going to say, "You haven't assimilated your members properly and this is why they are not active members. The fault is with you. When you assimilate properly you will not have this problem." This may be true, and I am the first to admit it, but I find it extremely difficult to assimilate members, transferred in, who have never had any semblance of an experience with Jesus Christ. Let's face it again. Our church rolls are literally filled with such people. They are good people of high moral standards but who do not know the living Lord and do not have The Church at heart and couldn't care less.

If a church member means business, he will get involved right away. If not, he needs to be "out in the open" so that he can be detected and then ministered to as a candidate for conversion. I believe that giving of church letters to outgoing members would be an excellent method of solving our multiple membership problems. By the way, I have just gone over the Discipline in reference to church membership, especially paragraph 127, 1-6. This proposed method still seems practical to me. Abraham Lincoln is correct again, "Realism is the only feasible starting point for advance." Why can't we be realistic and as someone has said, "Let's start weighing our sheep instead of counting them."

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Dark Side Of Picture

As a lifelong Methodist I would like to comment upon some of our successes and failures as a denomination. At present we are near the top in membership among Protestant churches. We have made great

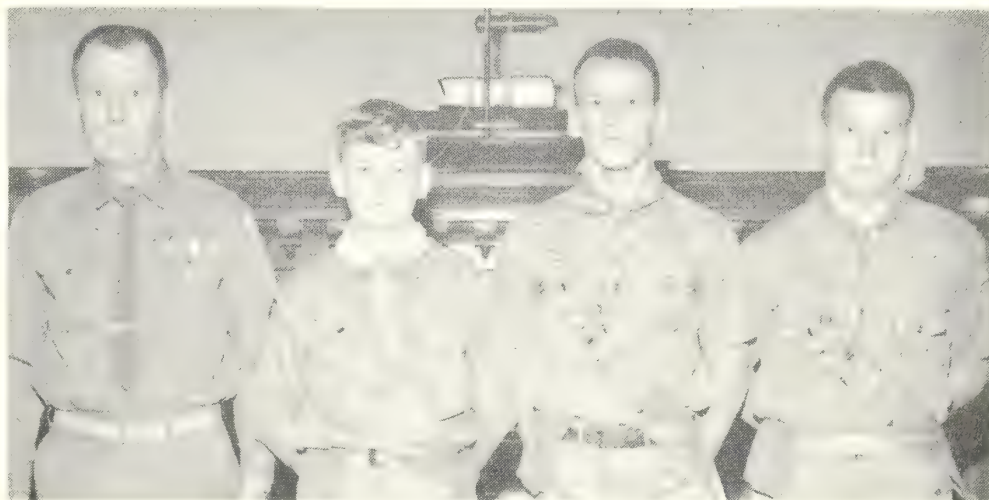
progress in establishment of educational institutions and other institutions such as homes for the aged, etc. We have sent missionaries to all parts of the earth and thus helped lead many to Christ. Of these accomplishments we are justly proud.

However, there is also a dark side to the picture. How much progress have we made spiritually? We sing "I love Thy Church, Oh God" yet about fifty per cent of us stay away from church on Sunday. Statistics show that we are near the bottom in the list of the per capita financial contributions made annually to God's work by the different denominations. That should cause us to bow our heads in shame. We have been accused of stressing money to the neglect of moral and spiritual improvement. That may be true in some cases, but regardless of that only a small percentage of us practice the Bible teaching of tithing. Is it not true that when a person's heart is converted his pocketbook will be too?

In former years we had revivals that lasted two weeks or longer. Folks would get happy and shout God's praise. Personal workers would talk to sinners and often persuade them to go to the altar for prayer. We had mid-week prayer meetings at which personal testimonies would be made. There was a real spirit of fellowship and Christian love prevalent. Now we have revivals that last a few days and no prayer meetings and only one preaching service on Sunday at some churches. We have grown cold and formal. Of course we have some excellent preachers but do we hear enough preaching on repentance, the new birth, love and other basic essentials of a Christian life? Is not true that we have let too much worldliness creep into our churches? Our membership has grown in quantity but has it grown in quality? Are our pastors too lax in their membership requirements? We have altogether too many inactive members. Let's try to find a remedy and apply it.

JAMES S. MORGAN

Hickory, N. C.



SCOUTS RECEIVE EAGLE AWARDS

Three youth from Rocky Ridge Methodist Church, Concord, recently received their Eagle Awards. Shown, left to right, are Gerald Hagler, Scoutmaster, Craven Mabrey, Bill Hagler, and Craig Hagler III. Two of the young men, Bill Hagler and Craig Hagler III will receive the God and Country Award during the morning worship service Sunday, October 29.

The Rev. Mr. Hunsucker is pastor of Wesley Memorial Methodist Church in Statesville.

EDITORIALS



GOD AMONG THE POWER STRUCTURES

Modern society has become a cluster of high rise power structures. Each has its own particular axe to grind. Each has its hard core of diehard adherents.

Some of these structures of influence may be nothing more than Madison Avenue public relations agencies trying to win friends for toothpaste or automobiles. Others are out to overturn the political balance of power, or to enhance the image of an aspirant for national public office.

There are structures of power and influence run by crackpots or by people with warped minds filled with hate. Some structures have a worldwide apparatus, such as seems to be the case with international Communism. Some operate entirely behind the scenes, such as the infamous Mafia. Some are structured by idealists and visionaries. Others frankly say, "You can have the visions; we'll take the votes or the money"—as the case may be.

Everybody is being tugged at continuously by some organization or other. He is asked for his body or his mind or his soul.

The Church itself is involved in this picture. It has its own structures and organizations. One would be most naive to assume that the Church is not concerned with power and influence. Not only so, but most people would take the attitude at this point that the Church has just as much right to wield influence and seek to motivate people as any other organization. Most people in America today, in other words, have come to place the Church in the same general category as the Democratic Party, General Motors Corporation or the Anti-Defamation League.

Moreover, it is patently evident that the Church uses most of the tried and tested means for influencing people. It relies upon the same promotion techniques. It goes about influencing the public and publicizing its projects in much the same way as is used by some aggressive corporation, or an alert political party.

Now, we have no quarrel with the Church's involvement in the business of influencing people. After all, it has been in this business longer than any organization now in existence. Influencing people is a part of its mission, its very reason for existence.

But we do have a quarrel—a lover's quarrel, let us say—over what the Church sometimes influences people to,

and for what purpose. We cannot forget that when Jesus Christ was confronted with the power structure of His day, he declared that His kingdom was of a different sort; (John 18:36) that it was not of this world. Furthermore, He urged His disciples to stay where they were in Jerusalem until they were "clothed with power from on high." (Luke 24:49) The Acts of the Apostles, as a sort of introduction to the amazing story of the earliest church, stresses the importance of this: "you shall receive power when the Holy Spirit has come upon you." (Acts 1:8). The very next chapter opens with the story of what happened to them on the day of Pentecost when "they were all filled with the Holy Spirit."

There are, of course, numerous theological implications involved in the above. However, we are here concerned merely to point up the fact that there is a power structure other than that of this world. This power is structured through the Holy Spirit, or through the immanent, present God. It is based upon an entirely different approach from the secular, worldly power structure. Jesus came into direct conflict with the secular power structures of his day. When confronted with their awesome forces, He deliberately refused to identify himself with them. Instead he stated, "my kingdom (power structure) is not of this world." He then proceeded to bring upon the human scene a massive display of power such as the world had never known before. He was carried by its power through the sufferings of the cross and through death itself. Through this power, He continues to live and to profoundly influence the affairs of mankind.

The Church in every age has tended to flirt with the earthly structures of power. Being itself set in the world, it cannot avoid affiliation with and relatedness to the world's power structure. But the crucial question is whether its use of the world's power structure is casual and marginal, or whether such use becomes its central policy, its major technique. When the latter happens, then the power structure of the Holy Spirit becomes secondary or even non-existent, and the vital, vibrant influence of God dies out.

Let the Church never forget that its great strength is spirit-power. When Christians have been clear channels for the operation of the Holy Spirit, they have moved across the world with a clarity of purpose and a degree of strength which has produced spectacular victories for the kingdom of God. This

is not the experience of the Church to day. A secularized Church, needing to live and operate in the world, has tended in recent times to become much more worldly in perspective and in deed than the situation called for. In its eagerness to be very, very human, it has brought into its structures and method those basic faults and flaws which have always characterized the endeavors of man-without-God.

The world cries out for a recrudescence of the power of God present and manifest through men. The Church of Jesus Christ has down through the ages been the vehicle through which that power has been mediated to a needy world. If the power of God is not a telling influence in human affairs today it is not God's fault. The power of God is real and available. The trouble is that we are not adapted and conditioned for its use.

The Church must give up any dream of becoming one among the mere human power structures of our world. It must accept anew its unique vocation to be the power structure of God. Through repentance for its idolatry and its pride, and through a return to earnest prayer it must seek for a revitalized experience of God.

HOME STRETCH CHALLENGE

The North Carolina Conference four million dollars down the road to adequate support for its colleges. It has one million dollars to go, and COLLEGE DAY, SUNDAY, OCTOBER 2 is the day to put this over with a flourish of trumpets!

In ten years Methodist College, Fayetteville and North Carolina Wesleyan Rocky Mount have come from absolute zero to thriving institutions, and Louisville College has been upgraded into an outstanding two-year college. Student enrollment has increased from 250 to 2,429. Having given \$4 million, the conference owns, in these colleges, properties valued at nearly \$15 million.

However, this remaining million dollars, which has been pledged and is now payable in full, is greatly needed by these fine institutions and by Wesleyan Foundations. It will take every Methodist church, doing its dead level best to put this over. Churches which have paid their pledge in full are asked to "chip in" over and above their commitment. The justification for this request is that we need the heroic example of great and dedicated leading churches, which will do their share and then go far beyond.

Bishop Garber has led our conference in a far-sighted program for Christian Higher Education. May it be that our response to his leadership will be in the form of a mighty effort on the part of our churches, which owe him so much—a million dollars worth of effort!

Asheville District Parsonage Located on Historic Site

By LOUISE WRIGHT

On Sunday, Oct. 22, the Rev. and Mrs. Harold Groce of Asheville will entertain at open house at the new district parsonage at 36 Elk Mountain Scenic Highway.

All of the Methodists of the Asheville District have been invited to call between the hours of 2 p.m. and 5 p.m. to greet the District Superintendent and his wife and to see the recently purchased parsonage which is located on one of the most historic spots in the Western North Carolina Conference, the site on which Bishop Francis Asbury preached on his twelve trips to the Buncombe section in the early 1800s.

This date of Oct. 22 is the exact date on which Bishop Asbury stood on a huge boulder and preached in the year 1809, 158 years ago. An historic marker stands on the corner of the district property, placed there by the Western North Carolina Conference in 1946. It has these words inscribed on it: "On this site stood the original home of Daniel Killian, headquarters and preaching place of Francis Asbury, pioneer Bishop of American Methodism. Saturday brought us to Killian's, eight times within nine years have I crossed these Alps."—Asbury Journal, October 22, 1809."

Roy Cagle of Asheville, foremost authority on Asbury in the Asheville area, loves to describe this historic time. He lives on property adjacent to the district parsonage, his property includes the big rock boulder on which Asbury stood as he preached to the Methodists of the area, and back of his house is the spring from which Asbury drank when he stayed at the Killian cabin.

The old oak tree under which Asbury stood was struck by lightning in 1937, said Mr. Cagle, but he saved much of the wood in the tree and had a dozen plaques made, with inscriptions on them: "The Asbury Oak and Killian Home, landmarks identified with Bishop Francis Asbury, pioneer Methodist minister in Western North Carolina, cir. 1775." Cagle also had a number of gavels made from the oak and gave them to friends who valued the historic memento of early Methodism.

Cagle points to another entry in the Asbury Journal, telling of camp meetings when about 2,000 people would come to hear the famous preacher. Some of these were near the Buncombe County Court House, some at Leicester, some near Killian's. From these meetings, Asbury Memorial Methodist Church was organized and it has the distinction of being the oldest Methodist church in the Asheville area. It is generally thought that Central Methodist Church, Asheville, had its beginning in one of these meetings, said Mr. Cagle, though there is no direct reference to this in Asbury's Journal.

Mr. and Mrs. Roy Cagle will be two of the people in the receiving line to greet guests at the open house. Mr. and Mrs. Carl Hyatt of Asheville and Mr. and Mrs. Philip Sales of West Asheville will also greet guests.

Mrs. E. D. Chandler of Asheville, who was in charge of the redecoration project for the parsonage, is making arrangements for the open house observance.

Methodists in Action



The Methodist and Baptist churches co-sponsored the Princeton Youth Witness Mission on Sept. 22-24. Among those assisting in the Mission were, left to right: Rev. R. F. Bundy, pastor of the Princeton Methodist Church; Rev. Horace Ricks, Baptist pastor. Betty Ann Freeman, Baptist youth leader; Ed Holt, president of the Methodist Youth Fellowship, and Johnny Lee, Baptist youth leader.

YOUTH MISSION CHANGES LIVES

Parents can't believe it, neither can the young people themselves.

The high school principal says, "The atmosphere of the high school has changed." The lunch room dietician of the 350-student school agrees. "Kids never came in here like this before."

What has caused this change in the community of Princeton? A visitation of God's Spirit through the medium of a Youth Witness Mission, according to the minister of Princeton Methodist Church, Rev. Robert F. Bundy.

On the weekend of Sept. 22-24, youth from four denominations and thirteen cities and towns across the state, ranging from high school sophomore through college and university rank, gathered in Princeton for the first Youth Witness Mission. Dr. Jim Rhodes and Jack Miller of West Jefferson served as coordinators for the Mission, but the youth took charge once the welcome and introductions were over. The Methodist and Baptist churches in Princeton were co-sponsors of the Mission.

On Friday evening 100 young people gathered at the Methodist church for a banquet. Afterwards group singing and the sharing of personal witness for Christ by the team members completed the service.

Saturday began with a team meeting. Later in the morning the youth scattered through the community for "Coke groups" and informal discussion. At noon they gathered at the Baptist Church for a box lunch followed by a sharing session.

Saturday evening 85 returned to the Methodist Church for group singing, discussing and sharing. But these plans never developed. Hardly had the singing stopped when the youth began to move to the sanctuary to pray. Mr. Bundy writes glowingly of what happened next.

"There followed a demonstration of the Spirit's power. Under this certain influence, youth prayed and found Christ in a new

and personal relationship. Youth prayed for and with other youth, some even went after friends who did not come to the service. The testimonies following the altar service were thrilling, and all felt that God had given an unusual visitation. But, more was in store.

"On Sunday morning the team divided, half conducting services in the Baptist Church, half in the Methodist Church. Again the presence of God moved in upon both services and the congregations were stirred as youth and adults came in tears seeking Christ."

The visiting Youth Witness Mission team went home on Sunday afternoon but the effect of their presence will long be felt in Princeton.

A youth prayer group has been organized and, after four meetings, attendance is averaging 70. Four groups of young people are to participate in Lay Witness Missions over the next four weeks and others are assuming leadership in local church activities.

Three young men who participated in the Mission have indicated their intent to enter the ministry. This fact has added significance since they will be in the first full-time Christian workers to come out of the two sponsoring churches, which have been established for a combined total of 200 years.

As an additional result, The Methodist Men have agreed to sponsor a minimum scholarship of \$100 per year to any student(s) entering college in preparation for a vocation in the field of religious ministry.

Mr. Bundy summarized the reaction of the church and community.

"We are filled with excitement, overwhelmed by the visitation of God's Spirit, thankful that it happened to us, and desirous to make His 'Good News' known. Princeton Youth Witness Mission will long remain in the lives of those who have been touched by it."

Lord's Acre-Lord's Hour Program Enlarged

By JOHN L. BORCHERT

Asheville, N.C.—The "Lord's Acre—Lord's Hour" plan, an international, interdenominational organized effort to teach mankind effective use of the ancient concept of stewardship, is offering its program as a catalyst to help fuse mankind into a world brotherhood.

The program, begun in 1950 on farmland in North Carolina, and since spread to industry and office, is being redesigned to enlarge attention from local to worldwide needs.

The Rev. Jack Waldrep, pastor of Fanning's Chapel Methodist Church at Horse Shoe, N. C., is also director of the organization which has Asheville headquarters. This week he announced results of a year-long study into the program, which is sponsored by James G. K. McClure Educational and Development Fund, Inc., of Asheville.

First, the basic idea of the "Lord's Acre—Lord's Hour" program will continue to be emphasized through assistance given by the Rev. Mr. Waldrep and his assistants. This is the giving to God a portion of a farm crop, pay check or craft to meet certain needs of a religious organization, such as a church.

But here the idea is enlarged from the congregation to the world.

Rural churches in the U.S. which once used the plan to bring hard cash where none existed for needs of the congregation—principally through the growing of crops and the raising of livestock—are now caught up in the affluent society of America and many have lost interest in the program as an aid to the membership.

"We are encouraging these and other rural congregations to return to the program for several reasons," the Rev. Mr. Waldrep said. "The money the churches gain from the sales of produce and livestock, for example, can be sent to those in other areas, particularly overseas, who have the same needs we once had."

"We think of stewardship, not as God trying to raise money or 'get His part,' but as God through the church giving man a

chance to really learn how to live and use his talents and the material gifts of God in the wisest way," he said. "God could get along without our talents or money, but we cannot learn without God giving us a part—a chance."

"The 'Lord's Acre—Lord's Hour' program," he continued, "should encourage people to take their religion with them to the field. Here they can pause for a prayer of thanksgiving. It should make a difference in the way they do their work."

The emphasis on the city dweller and the industrial worker is seen in the combining of the formerly separate projects into the unified "Lord's Acre—Lord's Hour" program. The employee, also dazzled by the glitter of today's fast-paced living, is giving less of his income to religious work. Now, the worker is to be encouraged to give a portion of his wage, or of his craftwork, to God's programs in the world which are bringing help to a suffering mankind.

"The worker," the Rev. Mr. Waldrep said, "could pause briefly at the beginning of the hour's work he will dedicate to God, and offer a prayer. This sometimes will make him feel more at worship than he might in his church on Sunday morning."

"We do like to emphasize these first fruits of the labor for each individual," the Rev. Mr. Waldrep said. "This is when the best work should be done, and this can lead to better work throughout the day and week."

He told about a superintendent in Gulfport, Miss., who said, "I wish all of my workers would dedicate that first hour each Monday to God. Those who do seem to get off to a better start and things run so much smoother."

The Rev. Mr. Waldrep said that under the new thrust of the "Lord's Acre—Lord's Hour" program, "we want to emphasize that the money-making should not be used so much as a crutch—as it was in the depression days—but should come as an experience of doing something for God, and becoming conscious of this holy service in everyday work. You might call it your church homework."

"This would enable the farmer, the industrial worker, the secretary and the storekeeper to take their religion to work with them each day, serving as a living witness of Christ to their friends," he said, "and feeling a closer kinship to those being aided by the sweat of one's labor."

The Rev. Mr. Waldrep said the program is progressing overseas, particularly in Africa, South America and parts of Asia. Affluent Europe hasn't taken to the program on any large scale. The "Lord's Acre—Lord's Hour" organization keeps movies, film strips and literature on stewardship in movement on the various continents through the help of volunteer workers and missionaries.

The Rev. Mr. Waldrep said the rural folks could make the annual fall sales period of their stewardship products a great religious festival.

"We will try to start here in North Caro-

lina, the birthplace of our program, what we are developing in about 15 other states where the program is used," he said.

"In this we come together for two days, usually a Saturday and Sunday," the Rev. Mr. Waldrep said. "About eight to 30 congregations are involved. On Saturday morning there is a parade in the town with people carrying and displaying the fruits of the farm and a person's labor. Floats appear in the parade and music often is provided by a high school band or through the use of records."

"The parade," he continued, "moves to a pasture or a football field where individual churches have booths to sell products and offer refreshment. There is a brief worship service here, with hymns, as the products to be sold are dedicated to God."

"In the afternoon," the minister said, "an auctioneer auctions unsold products. On Sunday night the people come together in a nearby church and bring the money they have earned and place it in the altar in thanksgiving to God."

"People working together for God, whether in the field or factory or office, forget race, creeds and prejudices," the Rev. Mr. Waldrep said. "This has been our experience in the 'Lord's Acre—Lord's Hour' program and we feel it is needed today more than ever by all peoples."

Rep. Whitener To Speak At Rutherford College Reunion

Congressman Basil L. Whitener of Gastonia and Washington, D.C. will be the keynote speaker for the second annual homecoming for now defunct Rutherford College, scheduled for Sunday, Oct. 29 at Rutherford College, N. C.

Alumni and friends of the former Methodist junior college in 1966 initiated the first homecoming reunion in Abernethy Memorial Methodist Church, Rutherford College, which will again be the site for the all-day program, starting at 10 p.m. with church school, then morning worship, picnic lunch, and a business session, ending at 3 p.m.

The Congressman, a Methodist who has performed overseas mission work and other tasks for his church, will be the speaker for the 11 a.m. worship service.

The Rev. Rollin P. Gibbs of Statesville is president of the revived alumni organization for the school, which was merged with Weaver College of Weaverville after 1933 to form the present Brevard College at Brevard.

Program chairman for the event will be the Rev. Ralph Jacks, pastor of the host church, and Vernon McNeely.

Rutherford College, during the first third of the 20th century, was the undergraduate training grounds for many clergymen who now serve Methodist congregations in western North Carolina.

Those attending the homecoming will receive a report on the Rutherford College Memorial Scholarship Fund, originated at the 1966 meeting to aid Brevard College students. Incorporators of the scholarship fund are the Rev. Mr. Gibbs, Mr. Whitener and Gordon L. Goodson of Lincolnton, N.C.

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IN MEMORIAM

MR. ARCHIE I. NEWMAN

We, the members of McGee's Methodist Church, Clinton Circuit, Clinton, North Carolina wish to pay tribute to the memory of one of our most beloved and cherished members, Mr. Archie I. Newman, who passed away in 1966.

He was one of the most active members of our church. He gladly spent himself serving the Lord and His work.

We are greatly privileged for knowing him, who by his daily living, enriched the lives of those who knew him.

He served as song leader for our Sunday School and church for many years.

He and Mrs. Newman were most instrumental in helping to get a parsonage for our circuit, they donated the lot for the parsonage.

We extend to his family our deepest and heartfelt sympathy.

As a token of our respect and affection for him, we are recording a copy of this memorial in the minutes of our church, sending a copy to the family and a copy to the North Carolina Christian Advocate for publication.

Respectfully,
R. F. Butler, Supt.
Corbett B. Jackson, Asst. Supt.
McGee Sunday School

Bank Policy Protest Mapped

The Methodist Board of Missions voted at its executive committee meeting in New York Sept. 27-28 to remove an investment portfolio totaling \$10,000,000 from the First National City Bank in New York, if this bank participates in a renewed loan to the apartheid government of South Africa.

The board said this action would be a first step in protest of the bank's continued participation in a consortium of ten banks now loaning money to the government of South Africa.

Climaxing a two-year consideration of the question of the repository of its funds, the board instructed its National Division to "withdraw its investment portfolio from the First National City Bank and place it with a custodian not related to the consortium, if this bank renews its share of the loan. We understand that this loan of about \$40,000,000 is up for review early in October." The board instructed its president, Bishop Roy H. Short, Louisville, Ky., to send a telegram to the presidents of all ten banks in the consortium, urging them not to renew their loan to the government of South Africa.

In other actions, the board voted to invest ten per cent of its capital funds in ghetto areas, granted \$100,000 to three projects aimed at opposing apartheid in South Africa, protested the violation of human rights in the Vietnam war and defended the right of dissent, supported legislation now in Congress that would restrict banks from participating as lottery agents, urged the United States government to make a contribution to the United Nations Trust Fund for South Africa which aids persons charged under apartheid laws, and made several financial grants to ecumenical causes, including \$18,000 to Project Equality, a national interfaith program based in Chicago, Ill., and started by the National Catholic Conference for Interracial Justice.



N. C. Wesleyan's newest addition was ready for use by the 670 students when classes began Sept. 18. The library is carpeted throughout, has open stacks with space for 62,738 volumes and will accomodate 278 readers.

Wesleyan Completes New Library

N. C. Wesleyan at Rocky Mount began its eighth year with 670 students, slightly more than last year despite limited housing space for only 514 resident students. They come from 19 states and five foreign countries.

During the summer the library was moved into its new \$500,000 building, the 13th building to be completed on the 200-acre campus just north of Rocky Mount. Space formerly occupied by the library has been converted into additional classrooms, theatre and language laboratories and faculty offices. A new psychology laboratory has also been installed.

A major in Spanish, the 12th subject major offered, was added this year. A Chemistry and Physics Department was organized last spring and a Psychology Department this fall. These were formed to meet the increased administrative demands caused by expansion of course offerings and teaching faculty. Dr. Jack W. Moore, academic dean, promises further growth in all areas for the enrichment of the curriculum.

An evening program consisting of six college-level courses also has been added for the convenience of area citizens as well as resident students.

A number of additions and changes has been made in the faculty. A low ratio of less than 15 students to each faculty member will be maintained. This year's faculty consists of 47 full-time and three part-time teaching members.

Floyd D. Sawyer, formerly chief accountant at Duke University, was recently

named comptroller, succeeding W. Jasper Smith who had served in that capacity since the founding of the college in 1956.

Dr. Thomas A. Collins, in his President's Report at last May's annual meeting of the trustees, noted that N. C. Wesleyan attained accreditation by the Southern Association of Colleges and Schools at the earliest eligible time. He said that while this highlighted other accomplishments which made it the college's most successful year, the prospects for 1967-68 looked even brighter.

N. C. Wesleyan, along with Greensboro and Methodist colleges, will again compete in the Dixie Intercollegiate Athletic Conference, fielding teams in soccer, cross country, bowling, tennis, basketball and wrestling. As a fully accredited institution, Wesleyan has been elected to membership in the National Association of Intercollegiate Athletics.

N. C. Wesleyan will be one of the colleges to benefit from the offering and pledges made to the College Capital Funds Crusade on Oct. 29 by churches in the North Carolina Conference. This fifth Sunday in October has been designated as College Day, and a \$1,000,000 goal has been set.

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The U.N., The U.S. and The Church

By CARL SOULE

When we think about the United Nations in 1967 we think first of all about its wonderful humanitarian programs. Even though the UN is not officially a Christian or a religious organization, the charter is saturated with Christian principles and objectives. It is like Cyrus whom God designated as His servant, although he (Cyrus) did not know Him.

For example, the World Health Organization has a malaria eradication program which has freed 400 million from this ancient curse, has partially freed 400 million more, and has not yet touched the lives of 200 million.

In the Middle East the Food and Agriculture Organization has effectively dealt with the ancient curse of swarms of locusts. Such swarms may extend for many miles weigh 50,000 tons, and eat their weight of green stuff daily. Three hundred million farmers may now grow their crops in security.

Anyone who flies across the Atlantic Ocean should know that his life is more secure because the World Meteorological Organization has stationed continuously six weather ships along the routes which planes and ships take.

In 1967, however, we are apt to feel discouraged about the UN because it has not dealt adequately with the future of South West Africa and peace in the Middle East. It would be wiser if we were to say that the *members* of the UN have not given the UN the sincere and vigorous support which it deserves. The UN is not world government with power to enforce its decisions. It is basically an association of nations which can make or ruin the organizations by their policies.

This applies to Portugal's refusal to place its African colonies under the Trusteeship Council, the reluctance of several nations to pay their peacekeeping assessments, the action of Israel in occupying all of Jerusalem, and South Africa's policy of apartheid.

An honest appraisal of American policy toward the UN reveals that we have done well at the point of financial support (but not more than our wealth would suggest). But we have greatly weakened the UN in recent years by our China policy and Vietnam policy. Our inflexible resistance to the representation of the largest nation on

earth has helped to embitter Chinese on the mainland so much that they denounce the UN as U.S. dominated and have no wish to be in the world organization. Mainland China's absence from the UN has been a major reason why the Security Council has not been able to deal constructively with the Vietnam War.

The Board of Missions and the Board of Christian Social Concerns view the Vietnam War with great seriousness. They are supporting a Vietnam Emphasis which asks every local church to study the issue with the help of materials issued by the Vietnam Emphasis Office, Room 11, 777 UN Plaza, New York, N. Y. 10017.

On Vietnam the U.S. finds itself generally isolated in the world community. Only five Asian nations with a total population of about 100 million are giving us military assistance. The large nations of Indonesia, India and Pakistan give us no support. In Europe no nation gives us clear support. About a year ago the British Methodist Conference adopted almost unanimously a

resolution urging its government to disassociate itself from U.S. Vietnam policy. In the twenties and thirties we were isolated by our own wish. Now we are isolated against our wish.

The reasons why churches and governments overseas dislike our Vietnam policy are as follows:

(1) Our actions appear to be a continuation of the policies of interference in Vietnam domestic affairs such as pursued in former years by France, Japan and China.

(2) Our policy is a subversion of the Geneva Agreements which provided that the 17th parallel should be only a temporary two-year military line and not a political line. Diem and Eisenhower refused to have national elections as agreed upon by the Geneva conferees.

(3) Our policy has seriously weakened the UN by its unilateral recourse to violence and our unwillingness to follow the counsel of Secretary-General U Thant in negotiations.

(4) Our policy reflects a fanatical view of communism, not a sober and realistic view of this ideology which in recent years has diminished its stress on atheism and coercion and increased its attention to the economic and social welfare of man.

Team To Leave For Bolivia Soon

Ten trained workers in eye treatment from western North Carolina will go to Bolivia Oct. 28 to spend several weeks assisting Montero students with their vision.

The predominantly Methodist group has been gathered by Dr. Aubrey Palmer, a Charlotte optometrist, and the Rev. William B. Bobbitt, Jr., associate minister of Myers Park Methodist Church, Charlotte, who led the 1966 Methodist Medical Mission to Bolivia.

Their departure date depends on word from Bolivia of the arrival of the equipment they will need to perform their work. But Oct. 28 is the target date of departure if nothing delays the equipment.

Accompanying Dr. Palmer will be these optometrists: Dr. Seth Bostic, Trinity Methodist Church, Kannapolis; Dr. Claude McConnell, his wife, Dr. Mary Jane McConnell and their daughter, Miss Claudia McConnell, Davidson Methodist Church, Davidson; Dr. James Price, Hickory Grove Methodist Church, Charlotte; Dr. Paul Helms, First Baptist Church, Monroe; and Dr. James F. Bramham, Tarboro.

Opticians who will join the team are Earl Miller, Purcell Methodist Church, Charlotte; and Robert Robertson, First Methodist Church, Charlotte.

Dr. Richard Griffin, First Methodist Church, Hickory, an ophthalmologist, will perform eye surgery and medical eye treatment if necessary while in Bolivia.

Dr. Palmer, a member of Myers Park Methodist Church, said, "We have been working at least three months on this project. Bill Bobbitt presented the need to me and I took it to the Piedmont District Society of Optometrists. They responded and I was able to organize the team which is to go."

The Society will underwrite the cost of

eyeglasses for the project. Upon the team's return prescriptions will be made up and shipped to Bolivia.

Dr. Palmer has donated a complete 900-pound eye examination unit, which was crated free by Vinroot Construction Co., and shipped to New York City free by Central Motor Lines from where it will go to Bolivia. Dr. Palmer said the unit will remain in Bolivia to be used where needed.

"We know what we have to do there," said Dr. Palmer. "Those students are the hope of the future for Bolivia. We feel in this way we can do our part in preparing them for the world of tomorrow."

The team has been in contact with Dr. James Alley, a Methodist physician with the hospital in Montero, who will coordinate the work in Bolivia. The health department of Montero will also assist the team members.

Dr. Palmer said each optometrist will take retinoscopes and ophthalmoscopes. While four of them check all the patients with these instruments, two others will operate the complete examination unit for those needing more attention.

Dr. Griffin will get the surgical and medical treatment cases.

The opticians plan to train about four Bolivians in the adjustment of eye glasses while there, as well as themselves taking frame measurements for glasses and handling prescriptions.

Miss McConnell, a teen-ager interested in missions work as a possible career, will assist the team members in their various tasks.

The team will come together Oct. 22 at Myers Park Methodist Church for a day of orientation. At the 11 a.m. worship period they will participate in a ceremony of dedication of their work to God. A luncheon for the team will follow in the church.

The team members will return to Charlotte Nov. 23.

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Evangelism Seminar Stresses Biblical, Theological Basis

By KENNETH A. HORN

"The Church has been buried many times. In fact, many people have actually attended its funeral. At least they thought it was its funeral. Each time it was a case of mistaken identity," said Dr. Mack Stokes, associate dean and Parker Professor of Systematic Theology at Candler School of Theology in Atlanta, Ga. The comment came during a discussion period at the Oct. 10 Regional Seminar on Evangelism held at First Methodist Church in Hickory and sponsored by the WNC Conference Board of Evangelism.

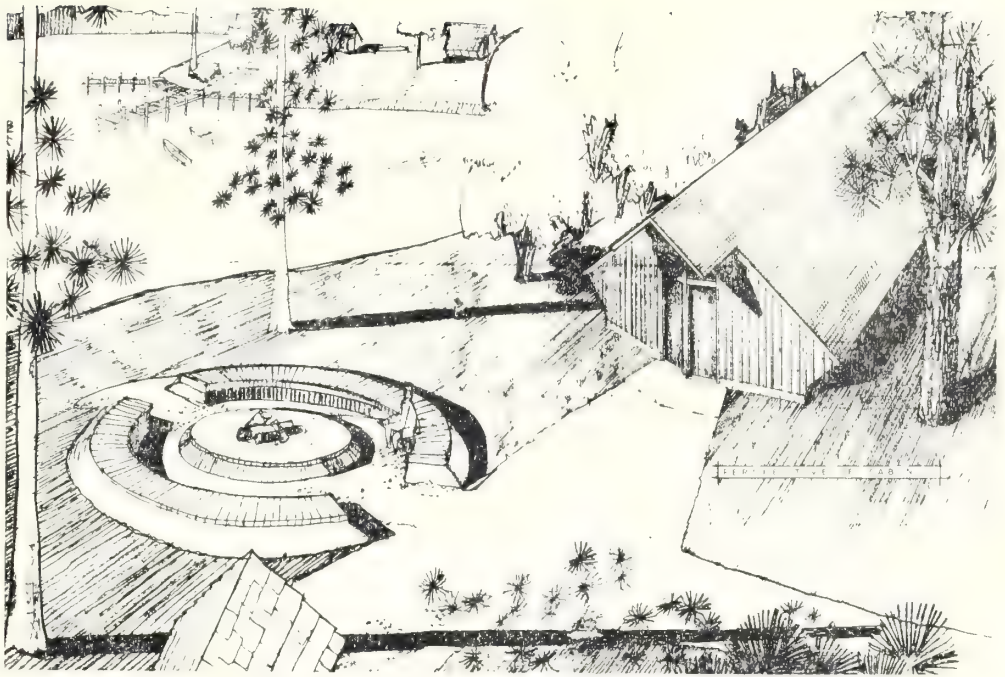
Ninety ministers from the Marion, Statesville, North Wilkesboro and Gastonia districts heard two lectures delivered by Dr. Stokes; "The Place of Evangelism in the Life and Work of the Church" and "The Content of Evangelism—Its Biblical and Theological Foundations," and then engaged him in discussion and debate and personal conversation during the all-day seminar. A similar meeting for the Waynesville and Asheville districts had been held the day before at First Methodist Church in Waynesville.

Dr. Stokes prefaced his lectures with the thought that any method of evangelism must be founded in solid Biblical theology without which the evangelist has little of the Christian message to share. "There is today," he said, "an unparalleled situation of theological ferment" out of which no identifiable "towering theologian" has emerged offering a settled, dogmatic, systematic formation of theology with any great appeal. The Protestant tendency to run into issues, head on, rather than run away from them, and to look everywhere for answers, has produced in most of the highly intellectual, sophisticated people the open questioning or abandonment of at least five major beliefs identified traditionally with Christianity: 1. Belief in an ultimate teleology (purpose back of all things); 2. Belief in a personal God; 3. Belief in moral order; 4. Belief in a redemptive process; and 5. Belief in personal immortality.

This has resulted in a "breakdown of essential sanity" or recognition of reality, in practical areas regarding personal religious faith, institutions—especially religious institutions, and the sphere of moral rules and guidelines. Thus the "Death of God" and the "funerals of the church" ideas come to the front once again.

Though Dr. Stokes said that he thinks we're in real trouble, there are some indications that God is shaking us from our lethargy. "We are living in a new world—in a new age—in so many ways," he said. However, the church has been effective in the interpretation of the Gospel in the age in which it lives. "I don't think we have done it yet in this age, but we can and I think we will," he said. At the same time he cautioned against throwing away something of the past that continues to be useful, just because we are in a new age.

A major trend in the current scene is that toward a concept of radical immanence as



CABINS PLANNED FOR CAMP ROCKFISH

Meetings will be held next week in the Sanford District to promote the \$300,000 Crusade for Conference Camps. The Sanford and Fayetteville districts have been asked to direct their giving to Camp Rockfish. The architectural design of the cabin pictured above is in keeping with the philosophy of small group camping, blends with the natural setting and functions best in this climate. Two additional cabins of this type, costing \$6,000 each, are a part of the emergency needs at Camp Rockfish which the Crusade will help meet. Meetings for the Sanford District are to be held on Oct. 24 at Trinity Church, Troy; Oct. 25, Jonesboro Heights, Sanford, and Oct. 26, The Rebel Restaurant, Rockingham. Meetings have already been held in the Fayetteville District.

contrasted with transcendence (or an objective existence of God), he said. "There is, however, a deep longing for a permanent theology."

Dr. Stokes said that one of the things in our time that needs to be specially emphasized—one of the directions that theology needs to take more especially in our time—is in the recovery of interest in philosophical theology. The aim of honest theology is to "orient the mind toward reality." One of the values of philosophical theology is to refute superficial ideas. "A high school boy," he said, "could teach Aristotle about physics, but he couldn't teach Homer a thing about life."

"We've got to do far more deep and honest thinking about the nature and reality of God," he said. "Any conceivable ordered universe requires God as its explanation."

In the afternoon lecture on evangelism, Dr. Stokes noted that evangelism must be grounded in the Bible and must be a meaningful presentation of the Gospel. There are certain principles that have meaning, he said. Included in his list were: The Bible gives meaning to life; the Bible invokes personal response; there is an organic unity of type in the Bible—some things are central, other things are fringe matters; and the principle of confirmation—"existential confirmation," that is, our experience confirms what the Bible says.

The method of evangelism is to persuade, not to barge in, he said. All life is based on trying to influence others in life. All life is based on sharing something if you've got something to share. The Gospel is the Christian proclamation that God's love is ex-

pressed on our behalf, calling us in response to Jesus Christ.

Evangelism has to do with what God is concerned with, that is, his revealed concerns: God wants man to know and respond appropriately to His love; God is concerned that all people have a reasonable opportunity for growth; God is concerned about resources for creative living which come through groups; God wants man to sense His presence and to know He will not let man down in life so long as man trusts God. "Faith," he said, "means a lifetime trust in God."

The seminar was under the direction of Rev. A. M. Faulkner of Lexington, chairman of the WNC Conference Board of Evangelism, in cooperation with the district directors of evangelism: Statesville District, Rev. Charles Bruce; Marion District, Dr. W. Jackson Huneycutt; Gastonia District, Rev. Glenn McCulley; North Wilkesboro District, Rev. Robert Young.



QUIETNESS

Quietness is a precious thing,
Sought after by commoner and king.
So rare it seldom can be found,
And never in the daily round
Of hurried, frantic strife;
Of duties, small and great, of daily life.
But sometimes on a snowy day
When chilly winds suggest you stay
Indoors, you get a feeling deep inside,
As if a door were opened wide.

M. TEAGUE HIPPS

Pineola

Hickory Grove Named Rural Church Of Year By Grange

Hickory Grove Methodist Church, House 11, Greensboro, has been named Rural Church of the Year by the N. C. State Grange, according to an announcement by Dr. Garland A. Hendricks, Chaplain of the State Grange.

The Rev. William H. Key is pastor of this thriving rural church, and John D. Carroll is chairman of the official Board.

The 227-member church was sponsored by Guilford Grange for the recognition.

The church has a full-time pastor and well organized activities for all age groups in the church. The Sunday School has made a six per cent gain in membership this year. Forty-five per cent of the church families are included among the official officers and workers in the church. The church tied for seventh place in the Greensboro District in per capita giving.

A new Educational Building of contemporary design has recently been completed. Plans have been drawn for a new Fellowship Hall which will be completed in 1968.

The church helps support a missionary in Hong Kong and one in Nigeria.

The State Grange awarded an engraved bronze plaque to the church Wednesday night, Oct. 18, during the Vesper Service held in connection with the 39th Annual Convention in Charlotte. Representatives from the church and from the Guilford Grange were present for the presentation.

Centenary Methodist Church, Harrells, received honorable mention.

Page Elected President Of Minimum Salary Commission

Preston D. Page of Raleigh was elected president of the Minimum Salary Commission of the North Carolina Conference at a specially called session of the Commission meeting Oct. 4 in The Methodist Building in Raleigh. Mr. Page is the first layman to hold this position in the Conference Commission.

P. D. Midgette III, minister of Four Oaks, was named to the vice-presidency, succeeding Mr. Page. Russell S. Harrison, of Epworth, Durham, continues as secretary of the Commission.

Other members of the Commission are Barney Davidson, newly elected to represent the Commission on World Service and Finance; O. L. Hathaway, representing the Cabinet; and Albert E. Goldfinch and Professor L. W. Aurand, laymen.

Men's Club Organized

The men of the Lumberton Methodist Circuit met on Sept. 30 and voted unanimously to organize a Methodist Men's Club. Twenty-three were present, representing the Barker, Regan and Smith churches.

The following officers were elected for the new club for the ensuing year: president, Murray Bryan; vice-president, John R. Burns; secretary, Alton Rouse; treasurer, R. W. Wilkins; chairman, special events committee, Edward Wilkins, and chairman of membership committee, Horace Ivey.

Charles K. McAdams of Methodist College, district director of Methodist Men, spoke at the organizational meeting.



The First Methodist Church of Dallas has planned an interesting program of activities to commemorate its one hundredth birthday. Events scheduled next week include a historical pageant written especially for the church.

First Church, Dallas, To Observe Centennial Next Week

The First Methodist Church of Dallas, N.C. will celebrate its one hundredth birthday during the week of Oct. 22-29.

According to records researched by Miss Jonnie Detter, local church historian, the church began as a local Methodist "society," meeting in the old Gaston County Courthouse, which is located in Dallas, in the year 1867.

In preparation for the celebration the sanctuary of the church has been redecorated with new lighting fixtures, new carpeting, and painted in new colors.

Events of the week will include:

Sunday, Oct. 22, at the 11:00 hour of worship, Dr. William A. Jenkins, oldest living minister to have served the Dallas Church, will preach. That evening at 7:00 has been designated "A Night For Remembering." Older members of the church will share episodes and experiences from days gone by.

Saturday evening, Oct. 28, at 6:30 p.m., the congregation will gather for its Centennial Dinner. Dr. Charles D. White, Gastonia District superintendent, will open the occasion with the invocation. Members of the church 65 years and older will be recognized, along with former pastors and other guests expected to be present. The main event will be the presentation of a dramatized history of the church, entitled "One Hundred Times Over," especially written for the Dallas church by the Rev. Ron L. Hall, pastor of Faith Methodist Church, Gastonia.

Sunday morning, Oct. 29, at the 11:00 hour of worship, Dr. Lee F. Tuttle, of Lake Junaluska, executive secretary of the World Methodist Council, will preach the Centennial sermon.

The over-all planning for the Centennial Celebration has been under the direction of

a Steering Committee composed of C. L. Jenkins, Jr., lay leader; Mrs. A. W. Puett, president of the Woman's Society of Christian Service; Mrs. C. E. Willis, president of the Wesleyan Service Guild; Miss Jonnie Detter, church historian; H. O. Williams, church school superintendent; William M. Willis, Official Board chairman; C. Fred Stowe, Jr., choir director; Sarah Paysour and Ben Wilson, MYF presidents; and the Rev. Glenn R. McCulley, pastor.

Harrells' Charge Has Harvest Days

Harvest days were held at Centenary Church on Oct. 1 with the Rev. James C. Stanford, a former pastor who is now a missionary to Peru, as the speaker, and at Westview Church on Oct. 8 with the Rev. LaFon C. Vereen of Raleigh as guest speaker. Both occasions resulted in the largest attendance and offering in several years.

According to the pastor, Rev. C. Freeman Heath, the financial goal at Centenary had been set at one year's parsonage payment of \$1,200.00. When the money was counted there was nearly \$2,200.00.

The parsonage, including land, deep well, grading, concrete drive and walk cost \$16,000.00. It is situated in the town of Harrells. It contains three bedrooms, living room, kitchen, family room and dining area, two complete baths, utility room, study, large carport, central heat and air conditioning. The Heaths moved into the parsonage on July 1.

The goal for Westview Harvest Day on Oct. 8 was \$2,000.00 for the building fund. Over \$2,700.00 was raised. Architects are working on plans for Westview's proposed church building which will cost \$50,000.00. At present the church is meeting in an aluminum building, and it is hoped that construction at Westview can begin within the conference year.

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Public Relations Training Urged

A new film was premiered at the annual meeting of the Commission on Public Relations and Methodist Information in New York Sept. 20.

"As Others See Us," the commission's new color film being released this fall, was shown to a premier audience that included public relations representatives of a score of other denominations and inter-church organizations. The film is designed to alert congregations to the principles of a sound public relations program for the church.

At a commission dinner, the Rev. Donald Lantz of Hollywood, Calif., religious adviser to Family Films, called for many elements of the church to help close the "communications gaps" within religion. Lantz also is chairman of the Communications Department of the Evangelical United Brethren Church.

As to church publicists, Lantz urged that they must not wait for the secular press to discover the "important undercurrents of religion," but must help to make them known and to interpret them. He noted, however, that it was secular journalists who had first drawn major attention to some of the current "great debates" in the church, such as the "comfortable pew" and the "death of God." Since these things "come and go" in the church while the church goes on, Lantz advised that the journalists should interpret the issues rather than being fearful of debate. Differences in beliefs will continue to crop up as the ecumenical movement advances, he said.

Lantz also pointed to a local church gap, where the layman "wants a message of which he can be proud" but often is not sufficiently prepared to be willing "to be the voice of God." For this, he called for more public relations training for local churchmen, to help laymen know their church's theological basis and their uniqueness and to regain "contagious enthusiasm" and a pioneering spirit.

Bishop Eugene M. Frank of St. Louis, Mo., presided over the annual meeting at the Church Center for the United Nations. General secretary is the Rev. Dr. Arthur West of New York.

Bishop Goodson's Grandson Dies

The four-year-old grandson of Bishop and Mrs. W. Kenneth Goodson, Gregory Faust, died last week after an illness of several months. The parents, Mr. and Mrs. Larry Faust, are residents of Winston-Salem. Funeral services took place at Centenary Methodist Church in Winston-Salem, with the pastor, the Rev. Ernest A. Fitzgerald, in charge. The Rev. Gene H. Little of Pilot Mountain, former associate to Bishop Goodson when he was pastor at Centenary, brought an appropriate message.

In addition to parents and grandparents, Gregory is survived by a brother and a sister. Burial was in Salem Cemetery in Winston-Salem.

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DENTON'S CHAPEL BEGINS BUILDING PROJECT

A ground-breaking service was held on Sept. 17 by the congregation of Denton's Chapel Methodist Church, near Morganton. The new and modern facilities to be constructed at a cost of approximately \$60,000 will replace the old structure which has served the congregation since 1905. Participants in the service were, left to right: Larry Price, MYF president; Rev. Max Brandon, a former pastor; Rev. A. G. Lackey, Marion district superintendent; Rev. Collins Benfield, pastor; Floyd Thomas, chairman of the Building Committee; Eric McCurry, church school superintendent; Dewey Whisnant, church treasurer, and Mrs. Hershel Chapman, WSCS president.



DEDICATION AT LEASBURG

On Sept. 24 Leasburg Methodist Church combined Homecoming day and dedication services for their new Fellowship Hall Building. Dr. E. B. Fisher, Burlington district superintendent, preached at the morning worship service and presided over the dedicatory service for the \$28,000 building. Members of the Building Committee, pictured with Dr. Fisher, are (left to right): Raymond Allen, chairman; Robert Coleman, Sam Winstead, Dr. Fisher, Jack W. Dixon, Mrs. W. J. Newman, Rev. Allen Wentz, Jr., the pastor of Leasburg; W. J. Newman and Mrs. John Stephens, Jr.



Woman's Activities



N. C. CONFERENCE

MRS. H. W. DOUB

ELIZABETH CITY DISTRICT

Beulah White Gaylord, daughter of Bertha Coffield Gray and J. Timothy White, deceased, was born at Tyner in Chowan County.

She attended high school at Chowan High and received an A.B. degree from East Carolina College in 1939. She also did graduate work at UNC-Chapel Hill and at N. C. State University at Raleigh. In 1945 she was married to William Vail Gaylord who died in 1953.

Mrs. Gaylord has one son, William Timothy, who is in the Air Force 2-class, serving in Thailand. He will go on assignment in December to serve two years in Japan. While he was in Technical School in Texas, he received the Chaplain's Assistant Certificate and Card. He was an Eagle Scout with four palms.

In church work, Mrs. Gaylord has been very active, having served for four years as leader of the Tyrell Subdistrict and later for four years as secretary of Missionary Education and Service in the Elizabeth City District.

In January 1967, Mrs. Gaylord retired after teaching for 17 years, on account of physical disability. She taught in the Union and Washington County School systems. For eight years she was Extension Home Economist in Dare County.

In her home town of Manteo, she is a member of Roanoke Island Eastern Star, having served as secretary and presently is warden. A charter member of Coastal Court No. 12 of Amaranth, filling the office of Charity. She is chaplain of Manteo Rebekah Lodge and a member of the Manteo Garden Club. She is a Life Member of East Carolina College Alumni Association and has been on the Board of Directors of East Carolina College Alumni as district director.

Her hobbies are knitting, cooking, gardening and food conservation.

With one of so many fine qualities of leadership, we are sure that the Elizabeth City District is very fortunate to have Mrs. Gaylord assume the presidency and feel sure that the work of our Woman's Society is in capable hands.

MRS. C. L. MCPHERSON
Public Relations Chairman

TWO IMPORTANT ANNOUNCEMENTS

Mrs. Sam A. Dunn, N. C. Conference Woman's Society of Christian Service president, has sent the following announcement out to all district presidents—

Dear District Presidents:

Please give the following publicity in your subdistrict meetings: There will be a conference on the 11th and 12th at the Memorial Auditorium in Raleigh Nov. 6



MRS. W. V. GAYLORD

from 10:00 till 12:30. Two well known persons from the sports and entertainment worlds will give their personal witness about stewardship and Dr. Harry Haines will give the main address. We hope several thousand men and women will attend. This is being sponsored by the following agencies: Promotion and Cultivation, Lay Activities, World Service and Finance, Gifts and Wills, and the Woman's Society.

The executive committee and the district presidents are asked to sit on the stage that morning so please be in your place on the stage by 9:45.

CHANGES IN THE BY-LAWS OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF THE NORTH CAROLINA CONFERENCE

Please note the following:

On page 128 of the Annual Report under Article 2, Section 2. This section is changed to read, "Officers shall be divided into two approximately equal groups—Group I and Group II for the purpose of rotation." (The officers will not be named.)

Section 3. In the second sentence the first three words will be omitted and the sentence will read, "Less than a year of an unexpired term. . . ."

Section 6. The last word in the last sentence should have an "s" and a few words added so that this sentence will read, "It shall be the duty of this committee to nominate the members of the standing committees unless otherwise indicated."

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

CALL TO PRAYER AND SELF-DENIAL
OCTOBER 25-31

Members of the Woman's Society of Christian Service and the Wesleyan Service

Guild of the Western North Carolina Conference will participate in the annual observance of the Call to Prayer and Self-Denial Service during the week of Oct. 25 to 31. Each local society and guild in the Conference will plan a service at its own church.

The Call to Prayer and Self-Denial was initiated by Methodist women in 1887, as a week of special prayer and self-denial, focusing on guided mission study, a sacrificial offering for designated mission projects, and a time of prayer and meditation each day of the week.

More than 1,600,000 women in the 36,000 societies and guilds in all 50 states will join in the observance in 1967. In Western North Carolina there will be about 50,000 Methodist women observing this time in one way or another.

The theme for the current year is, "Feed My Sheep," words spoken by Jesus recorded in John 21:17, emphasizing love and brotherhood through care of children and young women in the United States and leadership training for women around the world.

Two programs are planned, a Quiet Day service using the theme, "At the Door a Knock," and a program meeting describing the special mission projects to which the offering will be given. The emphasis for opportunities for leadership training around the world include the women of Korea, Japan, the Philippines, Hong Kong, India, Africa, Rhodesia, Kenya, Zambia, Taiwan and Brazil. In the United States the building program for residences for children, youth and young women will be emphasized. These include Spofford Home in Kansas City, Mo., MacDonnell Methodist Center in Houma, La. and Esther Hall in Indianapolis, Ind.

The story of the past 75 years of this time of prayer and meditation for Methodist women is a glorious one. The 1967 chapter of the story will be written in words equally as glorious as women focus their thinking on these words of Jesus and abide by His command.

NEW CONFERENCE OFFICER

Mrs. John P. Nesbitt of Clyde has been chosen as the secretary of Spiritual Life Cultivation of the Woman's Society of the Conference, to fill the unexpired term of Mrs. C. G. Norton of Hendersonville, who is now serving as pastor of two churches in the Asheville District.

Mrs. Nesbitt comes to the Conference office from a similar duty in the Asheville District Woman's Society. She has been loved by the women of her district for her quiet ministry of Spiritual Life Cultivation. She conducted the Day Apart Service in the Asheville District during the Lenten season in the spring.

Betty Nesbitt is a life long Methodist—her home church is the Oakley Methodist Church. She is a graduate of Lee H. Ed-

Easter 1968 in the Holy Land

15 days in Holy Land, \$898.00. 7 days in Europe, \$180.00. Personally escorted by

Rev. and Mrs. William A. Rock, Jr.,
Kerr Street Methodist Church, 419 Kerr St., N.W., Concord, North Carolina 28025.

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wards High School, and of Blanton's Business College, both in Asheville. Her church activities have included offices in the Woman's Society, Church School and the commissions of her church.

Her husband, Pat Nesbitt, is an employee of Southern Bell Telephone Co., and is often transferred from one community to another. As each transfer comes, they go into a new church, taking a responsible place of leadership and responsibility. They were recently transferred from Arden to Clyde, moving into their new home there.

The Nesbitts have two sons, Mike, 14, and Joe, 11.

Mrs. Nesbitt's first big responsibility as a Conference officer was to plan the Spiritual Life Retreat of the Conference Society and Guild at Lake Junaluska on Oct. 14-15.

YOUNG MISSIONARY SPEAKS IN KANNAPOLIS

Larry Sink, who was a missionary in Algeria for three years, spoke at the meeting of the Woman's Society of Jackson Park Methodist Church in Kannapolis on Sept. 25.

Mr. Sink gave a challenging talk on the needs and customs of the people of Algeria, describing their religion, lack of educational opportunities, and their struggle for existence.

He showed color slides of work at the Boys' School where he was located. He told of his current work at Piedmont Community College in Charlotte and at Charlotte Memorial Hospital as he studies to gain a better knowledge of medical work, so that he may return to Algeria as a medical missionary.

Others participating on the program include Mrs. John Wilhelm, president, and the Rev. John Spillman, pastor of Jackson Park Church.

MRS. EDDIE GOULDMAN
Dist. Chm. Public Relations

PRAYER

Prayer is the key to the spiritual life; yet important as it is, it is most unlikely to be fitted into regulated standards. The Spirit moves as it wills. No one has yet produced the infallible guide to perfect prayer. . . . We find our own ways of listening and communicating. Yet, no matter how variable the practices, there is a common principle that underlies all prayer. It is the *longing to love God*. If we have this intention, then no matter how many our failures, how whimsical our behaviour, and how fruitless our daily life appears, prayer goes on. "Longing love" is the key that will unlock the door and let the Lord come in.

FRANCIS AND PEARL HALL

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Oct. 23-26: Fellowship of Town and Country Workers in the Southeast, Hinton Rural Life Center, Hayesville
- Oct. 23-28: UN-Washington Study Tour for Ministers, N. C. Council of Churches
- Oct. 30-Nov. 1: Christian Convocation and N. C. Pastors' School, Duke Uni., Durham
- Nov. 1-2: Annual Meeting, Commission on Deaconess Work, New York City
- Nov. 6-11: Methodist Conference on Christian Education, Statler Hilton Hotel, Dallas, Texas
- Nov. 14-17: Council of Bishops of The Methodist Church, Miami Beach, Fla.

NORTH CAROLINA CONFERENCE

- Oct. 22-26: New Bern Area Christian Workers' School, Centenary Church, New Bern
- Oct. 22-26: Raleigh Area Christian Workers' School
- Oct. 23 : Greenville District Camp Crusade, Greenville, St. James Church, 7 p.m.
- Oct. 24 : Sanford District Camp Crusade, Troy, Trinity Church, 7 p.m.
- Oct. 25 : Burlington District Camp Crusade, Burlington, Davis Street Church, 7 p.m.
- Oct. 25 : Sanford District Camp Crusade, Sanford, Jonesboro Heights Church, 7 p.m.
- Oct. 25 : N. C. Wesleyan College Founders Day Convocation, Semi-Annual Board of Trustees Meeting
- Oct. 26 : Sanford District Camp Crusade, Rockingham, Rebel Restaurant, 7 p.m.
- Oct. 26 : Wilmington District Camp Crusade, Sunset Park Church, Wilmington, 7
- Oct. 26 : Raleigh District Camp Crusade, Norlina Church, Norlina, 7:30 p.m.
- Oct. 30 : Raleigh District Camp Crusade, Louisburg Church, Louisburg, 7:30 p.m.
- Nov. 1 : Raleigh District Camp Crusade, First Church, Henderson, 7:30 p.m.
- Nov. 1 : Durham District Camp Crusade, Civic Center, Durham, 6:30 p.m.
- Nov. 1 : Methodist College Founders Day and Board of Trustees Meeting
- Nov. 2 : Raleigh District Camp Crusade, Fairmont Church, Raleigh, 7:30 p.m.
- Nov. 5-9: Snow Hill Christian Workers' School, Farmville
- Nov. 6 : Conference-wide Stewardship Rally, Memorial Auditorium, Raleigh, 10-1
- Nov. 9 : Elizabeth City District Camp Crusade, Elizabeth City, City Road Methodist Church, 6:30 p.m.
- Nov. 10 : Louisburg College Board of Trustees
- Nov. 14 : World Order Conference, Edenton Street Church, Raleigh, 10:30 a.m.
- Nov. 15 : Elizabeth City District Conference, Newbegum Church, 10 a.m.
- Nov. 16 : District Secretaries of Commission on Town and Country Work, Methodist Bldg., Raleigh, 10 a.m.
- Nov. 19 : Rocky Mount District Conference, Englewood Church, Rocky Mount, 2-5
- Nov. 20 : Inter-Board Coordinating Council
- Nov. 30-Dec. 1: Duke Divinity School Seminar, Queen Street Church, Kinston

WESTERN NORTH CAROLINA CONFERENCE

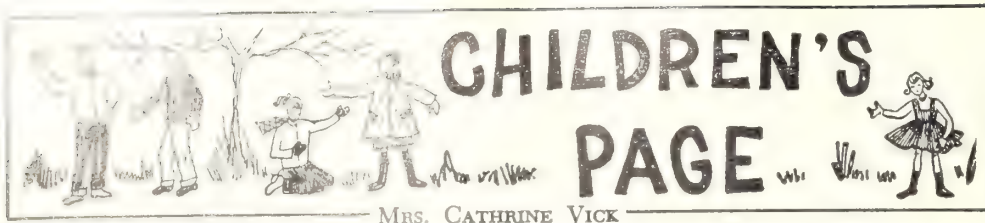
- Oct. 20 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Shelby, Aldersgate Church, 10 a.m.-2:45 p.m.
- Oct. 20 : Seminar for Local Church Committees on Pastoral Relations, Shelby, Aldersgate Church, 7:30 p.m.
- Oct. 22-26: Christian Workers Schools—Mt. Airy, Mooresville, Marion, Elkin, Statesville
- Oct. 23 : Clinic in Preaching, Salisbury, First Church, 10 a.m. to 2 p.m.
- Oct. 23 : Districts: Thomasville, Salisbury, Charlotte, Albemarle, High Point
- Oct. 23 : Board of Trustees, Institute for Homiletical Studies, Salisbury, First Church, 10 a.m.-1 p.m.
- Oct. 25 : Second Annual Public Relations Seminar, Commission on Methodist Information, Charlotte, First Church
- Oct. 25 : Waynesville District Mission Rally, Bryson City Church, 6:30 p.m.
- Oct. 26 : Charlotte District Mission Rally, Charlotte, Dilworth Church, 7:30 p.m.
- Nov. 1 : High Point District Mission Rally, High Point, First Church, 6:30 p.m.
- Nov. 2 : Asheville District Mission Rally, Asheville, Central Church, 7:30 p.m.
- Nov. 5 : North Wilkesboro District Mission Rally, N. Wilkesboro, First Church, 7:30
- Nov. 5-9: Christian Workers' School, Albemarle
- Nov. 5-10: Christian Workers' School, Shelby, Lawndale
- Nov. 6 : Clinic in Preaching, Salisbury, First Church, 10 a.m.-2 p.m.
- Nov. 6 : Statesville District Mission Rally, Hickory, First Church, 7:30 p.m.
- Nov. 7 : Greensboro District Mission Rally, Greensboro, Christ Church, 6:30 p.m.
- Nov. 8 : Winston-Salem Mission Rally, Winston-Salem, Ardmore Church, 6:30 p.m.
- Nov. 9 : Salisbury District Mission Rally, Salisbury, First Church, 6:30 p.m.
- Nov. 10 : Albemarle District Mission Rally, Monroe, Central Church, 7:30 p.m.
- Nov. 11 : Bishop's Convocation on Christian Responsibility, High Point College Memorial Auditorium, 10:30 a.m.
- Nov. 12 : Thomasville District Mission Rally, Lexington, First Church, 7:30 p.m.
- Nov. 20 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Winston-Salem, Ardmore Church, 10 a.m.-2 p.m.
- Nov. 20 : Consultations on Conference Program of Pastoral Care and Counseling, Winston-Salem, Ardmore Church, 6-9 p.m.
- Nov. 30-Dec. 1: Duke Seminar, Hickory, First Church

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SILER CITY, N. C.



CHILDREN'S PAGE

MRS. CATHRINE VICK

Dear Girls and Boys:

The jack-o-lanterns, candy and costumes in the stores remind me that Hallowe'en is almost here. I'm sure you are busy making plans for what you will wear and how you will celebrate this special day. As you get ready to have fun, I hope you will remember the many boys and girls in the world who will not have the fun on this day that you are going to enjoy. Our Methodist church suggests that we can help them have a better life by taking part in UNICEF. To us this means collecting money to share with our brothers and sisters around the world as we receive "tricks" from the friends in our community. To boys and girls around the world UNICEF means warm clothes to wear, good food to eat, milk for babies, medicine for bodies that are sick, teachers and books to help them learn to read and write. Perhaps a group in your community will be collecting for UNICEF and you might be able to help them. If you cannot collect money, you could give a gift of your very own. You might take some of your allowance and use it in the way, or you might earn some money to give. As you have fun on Hallowe'en, remember to help some other child have a happier life.

AUNT CAY

HALLOWE'EN FUN

The Little Four they were called, because they were smaller than the other children who lived on the block. And so, Eleanor, Jane, Joel and Philip almost always played together. The girls played marbles and Indians with the boys. The boys turned ropes and went to tea parties. Because they took turns and played so happily, they were often called the Happy Four instead of the Little Four.

But today they were the Little Four. The older boys and girls had been busy for days planning Hallowe'en pranks and parties, which were kept secret. It was Hallowe'en afternoon and it was also Saturday, when the Little Four met on Joel's porchsteps. They had been feeling badly because they were left out of all the fun.

"And we're not too little to have Hallowe'en fun," Jane declared.

Joel's Aunt Nan came out just in time to hear what Jane had said. "What's that?" she asked. "Why of course you aren't too little for Hallowe'en fun. Who thinks that?"

"The big boys and girls. They're planning all sorts of tricks and fun," answered Joel.

"Then it's time we started." Aunt Nan dropped down on the steps among them. "Let's have some fun, too," she laughed.

All the children loved Aunt Nan. She never seemed like a grown-up to them, and she always found a welcome awaiting her among the group. She sat thinking for a moment while they waited.

"Let's see," Aunt Nan was saying, mostly to herself. "There's Tommy Parks, and the Beebee twins, and Miss Bannings—"

"Oh, but Aunt Nan, we couldn't do anything mean to Tommy Parks. He can't walk, you know."

"Or the Beebee twins or Miss Bannings, although she is cross," said Jane. "We aren't going to do anything mean to anyone," declared Aunt Nan. "That isn't what Hallowe'en is for. Hallowe'en is for fun, and it isn't fun unless everyone thinks so, is it?"

But the Little Four looked even more puzzled.

"Now," went on Aunt Nan, "Tommy Parks wants a jack-o-lantern. I know he does. What boy doesn't? And how's he to get one? He can't go for one, and his mother is too busy."

"Why, we could make him a lantern, Joel and I," spoke up Philip. "I've got a jolly pumpkin, and Joel has a knife."

"Fine! We'll take it to him right after supper. And now the Beebee twins. Let's see! How would you girls like to make little black-stocking cats, like those you made at school? I'll help you with the stitching, and make the faces for you."

"There's a boy there, too. Let's give him something," said Eleanor. "Could you boys make another jack-o-lantern?"

"And we'll put the cats inside!" cried Jane. "May we dress up in funny clothes when we take them, Aunt Nan?"

"Of course you may," she answered. "Isn't it Hallowe'en?"

"I know something we could do for Miss Bannings," offered Philip. "She told mother this morning that she wished she could find someone to clean out the sticks and leaves from her hedge. She said it was a little job and she didn't want to pay a man. She has rheumatism and can't do it herself."

"We could do it," said Jane. "It's under a street light, so we could see; couldn't we, Aunt Nan?"

"Of course, provided you wear clown

suits, or something in which you can work. But now we must begin. Joel, you and Philip make your jack-o-lanterns out in the garage, while the girls come upstairs with me. We'll meet you here right after supper."

All that afternoon the Little Four worked hard. They ran home for supper, but were back early, on Joel's porch. There were two jolly-looking clowns, an overall boy, and a sunbonnet girl. Two grinning jack-o-lanterns waited on the top step. In one was a candle ready to be lighted. In the other were two cunning black-stocking cats, with orange eyes and whiskers. Bags and rakes were there also.

Then Aunt Nan appeared, ready to help them have their Hallowe'en fun. And it was fun to see how glad Tommy Parks was to have the jack-o-lantern in his window. It was fun to see the little Beebee twins laugh as their brother handed them the little cats. The Little Four were hidden from sight. It was fun, too, working there at Miss Bannings' hedge, in the half light, with Aunt Nan to show them how.

"I know the big boys and girls haven't had any more fun than we have had tonight. Let's always have Hallowe'en fun like this," said Jane.

MARY ODELL

SOMETHING TO DO

You might like to make a container for the treats you will collect on Hallowe'en. Secure a large coffee can. Paint it orange and decorate it as you wish. Punch holes in the sides with a hammer and insert a string for the handle. You might like to prepare some treats for your friends. Steam marshmallows on a long fork over a kettle for a few seconds. Roll them in chopped-up chocolate, nuts, coconut, or anything else that sounds good.

WHO AM I?

I am a wealthy shepherd. Part of the time I am a coppersmith. I live in a tent. Who am I?

My brothers were jealous and sold me as slave. Later I became a great leader. Who am I?

As a boy I learned to drive a chariot and speak many languages. Later I found water by striking a rock with a rod. Who am I?

My father was a great soldier and king. Who am I?

JUST FOR FUN

"Do you know what happened when Hannibal crossed the Alps with an elephant?"

"No, I don't. What happened?"

"He got a mountain that remembered everything."

ANSWERS FOR LAST WEEK

b; d; f; h; p; r; t; w.

Sunday School Lesson

FOR OCTOBER 29

(International Lesson Series)

What Motivates Your Religion?

Background Scripture: Amos 4:4-5; 5:21-24; 8 and 9

If you have entered fully into our lessons for October, which have centered around the prophet Amos and his message, you have been profoundly affected by what he had to say. No one can read the writings of this prophet without catching something of his moral indignation at the social sins of his day. One cannot but be impressed with the exalted concept he held of God.

But perhaps the most important reaction of all of us is whether or not we can apply Amos' spirit and message to our own lives and to our own times. Can we imagine ourselves living a thousand years hence and sitting down to read a book by a prophet who lived in the year 1967? From that detached position, we would no doubt see clearly the sins and wickedness perpetrated in 1967. It will take unusual sensitivity, uncommon honesty, and a great deal of courage to evaluate ourselves in 1967 as ruthlessly as it will be done a thousand years from now.

This is, however, the challenge that faces all of us. It is one thing to read about Amos' cathartic condemnation of Jeroboam and the people of his age, and agree with what he said. It is quite another matter to have said before us our own sins and be equally enthusiastic. To Amos, we may say, "Go get 'em! Let them have it!" But when some modern prophet comes along and begins to probe into the rottenness of our own culture, we begin to get indignant, and to change the subject.

In this final lesson on Amos, we are challenged to purify our own lives and to worship God in sincerity and in truth. The sincerity of our worship is to be validated by our conduct. In the scripture for today, Amos declares that God is not pleased with "sacrifices every morning" and "tithes every three days" when during the rest of the time we "trample upon the needy, and bring the poor of the land to an end;" when we "make the ephah small and the shekel great, and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals." In other words, our coming to God in worship, and making a big show of our piety, while at the same time we flout His ways and ignore His commandments is a travesty of the worst sort.

To people who worship thus, God would say, "I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fattened beasts I will not look upon. Take

away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an everflowing stream."

We have quoted these words directly because we have no language to substitute which would make the meaning clearer or the message more dynamic. Jesus had some words about hypocrites which were much in the same vein.

Perhaps we should make a distinction here between a repentant sinner and a hypocrite. Jesus never had anything but compassionate love and forgiveness for a repentant sinner. His teachings clearly indicate that God's love for us is not a reward for our well doing. He loves us whether we love Him or not. Also, He knows our infirmities and weaknesses. He is aware of the sin which does so often beset us. Some of the most saintly people who have ever lived have been very much aware of their frailties, and were keenly aware of the unworthiness as they came to the place of prayer and worship.

There is something wholesome about the man who, as he comes to worship, comes as a repentant sinner. The ingredient of hypocrisy enters the picture when the worshipper does it for show, with no sense of contrition for wrong-doing, with no intention of rectifying his misdeeds, with no real love for God or intention of doing His will.

All of us should keep in mind that our sincerity in worship may be tinged with hypocrisy. Therefore, it behooves us all to examine ourselves continuously. Do I worship God in sincerity and in truth? What is the test? Is it the loudness of my petition, or the length of my prayer? No. The test of coming to God in sincerity and in truth is in how faithfully we rise from our knees to go out to do His will.

To summarize the lesson from Amos, this prophet seems to be saying that a religion which is not grounded in ethical and moral

righteousness is seriously at fault. We cannot well imagine the existence of this vast and marvelous universe without a God who created and sustains it. This God has evidenced Himself as a moral and ethical Being. Right and wrong, truth and deceit, justice and injustice are meaningful terms because they stand for reality in the order of existence. Therefore, when a man ignores them, he is ignoring real factors. When he chooses wrong, deceit and injustice, he is going against the mind and purposes of God as revealed to man.

The pursuit of righteousness, then, and allegiance to truth in word and life is inextricably linked up with the worship of God. But this commitment to truth and righteousness is a labor of love and not merely a system of collecting merit through good deeds. Without an accompanying love for God and for our brother, there is no real goodness in any of our words or of our deeds.

Methodists Plan Youth Corps

The Rev. Cecil Myrick, Inner City Coordinator in Charlotte for The Methodist Church, announced plans for the formation of a Methodist Youth Volunteer Corps in the Charlotte District.

In a called meeting of sponsors, Miss Lucy Gist, director of Bethlehem Center and co-sponsor of the Youth Corps with Mr. Myrick, said that it is their hope to reach Methodist youth of Junior and Senior High age who will give a minimum of three hours a week in service.

These youth will be given an opportunity to serve as tutors, recreation supervisors, visitors, chauffeurs, and workers at various centers such as Bethlehem Center, Goodwill Industries, Sterling Community Center, Hawthorne Boys' Club and Wesley Nursing Center.

Training is to be provided through a workshop to be held Nov. 5 at Bethlehem Center.

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Bureau Offers Variety of Speakers and Topics

Twenty speakers and a diverse choice of subject matter are offered in the second edition of Greensboro College's speakers' bureau brochure released this week by the college. Members of the Faculty Speakers' Bureau are available for speaking engagements at meetings of clubs and other organizations as a public service. Bookings may be made through the office of Fred T. Jones, Jr., director of development at GC.

Heading the list of speakers is Dr. J. Ralph Jolly, president of the college. Topics for Dr. Jolly, an ordained Methodist minister and prominent religious, educational and civic personality, will be arranged as desired.

Several other members of the speakers panel will be available for talks on topics which may be desired. They are Allen E. Kivett, director of admission; Rev. Walter P. Weaver, college chaplain and assistant professor of philosophy and religion; Miss Willie Lee Taylor, assistant professor of physical education; Henry B. Ingram, Jr., assistant professor of piano; Clinton C. Daniels, assistant professor of economics; Leonard Hart, assistant professor of speech and drama; William R. Frazier, professor of economics and business administration, and Jones.

Eleven additional faculty members are available to speak on topics in their particular field. These include Dr. Elmer L. Puryear, dean of the college, on "The Role of a Citizen in a Democracy;" Dr. Benjamin H. Wilson, Jr., chairman of English Department, "So You Can't Stand Modern Poetry;" and Don W. Hansen, chairman of department of music, "Musical Glimpses of Jazz History."

A brochure with the complete listing may be obtained from the college.

Women Focus On Africa

"Hub cities," "spin-offs," "sub spin-offs"—what does it all mean? It means a massive and determined effort by the women of The Methodist Church to create better world understanding. This year the focus in this emphasis is upon Africa, where order is slowly growing out of chaos, where new nations are emerging, and people are eagerly reaching for new and better ways of living.

In 1966 what was called a World Understanding Team went to Africa to get a first hand view of its land and to establish



Oak Grove Methodist Church.

a first hand relationship with its people. These persons and others became leaders in training workshops which took place in 13 "hub cities," the one for this section being Baltimore.

Now World Understanding Emphasis: Africa comes closer home with Winston-Salem designated as the "spin-off" location for the Western North Carolina region. Ardmore Methodist Church is to be the scene of this workshop scheduled for Oct. 27-28. Among those who will bring a fresh and knowledgeable view of Africa to this "spin-off" will be Mrs. Niles Clark, Waterloo, S. C. and Dr. Guion Johnson, Chapel Hill. Mrs. Clark was a member of the World Understanding Team which went to Africa in 1966, and Mrs. Johnson has recently returned from a year in Africa.

It has been emphasized that the workshop emphasis on Africa should by no means undercut the study of Japan. The two should be mutually strengthening. An examination of the contrasts and likenesses would be enlightening and could very well dramatize the importance of the emerged and wealthy island nation of Japan.

Since the Winston-Salem workshop is a local one, the local quota will be 75 members. However, two leaders from each district in the Western N. C. Conference, and four from each of the two districts in the N. C.-Virginia Conference will be sent to the workshop in order that they may hold "sub spin-offs" in their local areas.

The registration fee of \$5.00 includes three meals—opening night dinner on Friday, lunch and dinner on Saturday. It also includes a kit of materials. Registration will take place from 4:30 to 6 p.m. on Friday, Oct. 27 at the Ardmore Methodist Church

Oak Grove Celebrates 175 Years

Oak Grove Methodist Church in Rutherford County commemorated its 175th anniversary on Oct. 1 with a full program of activities. A combined program and historical sketch, containing pictures of the three church structures used by the congregation and the present parsonage, was printed for the occasion.

Dr. E. K. McLarty, Jr., president of Brevard College, preached at the morning worship hour. After lunch and a fellowship period, an afternoon service was held with several former ministers taking part. Greetings from the Marion District were extended by Rev. A. G. Lackey, district superintendent. Mrs. W. J. Hackney, widow of a former minister, and Rev. C. F. Tate and Rev. Buford Randall, members of Oak Grove who entered the ministry, spoke. Former ministers who were present and participated in the service were Rev. M. C. Ervin, Rev. Max Brandon, Rev. Ralph Miller, Rev. W. C. Sides, Jr. and Rev. Sam B. Moss.

Oak Grove was organized in 1792 and has been recognized by the WNC Conference as the oldest continuing congregation in the Marion District. The church's congregations have been housed in three buildings. A log structure erected by Jeremiah Blanton and neighbors in 1793 was used until 1885. The second building was constructed in 1885 and served until the present structure was completed in 1949. Built at a cost of \$100,000, it was dedicated on May 15, 1955.

The Rev. R. W. Hurley is the present pastor of Oak Grove.

OPPORTUNITIES

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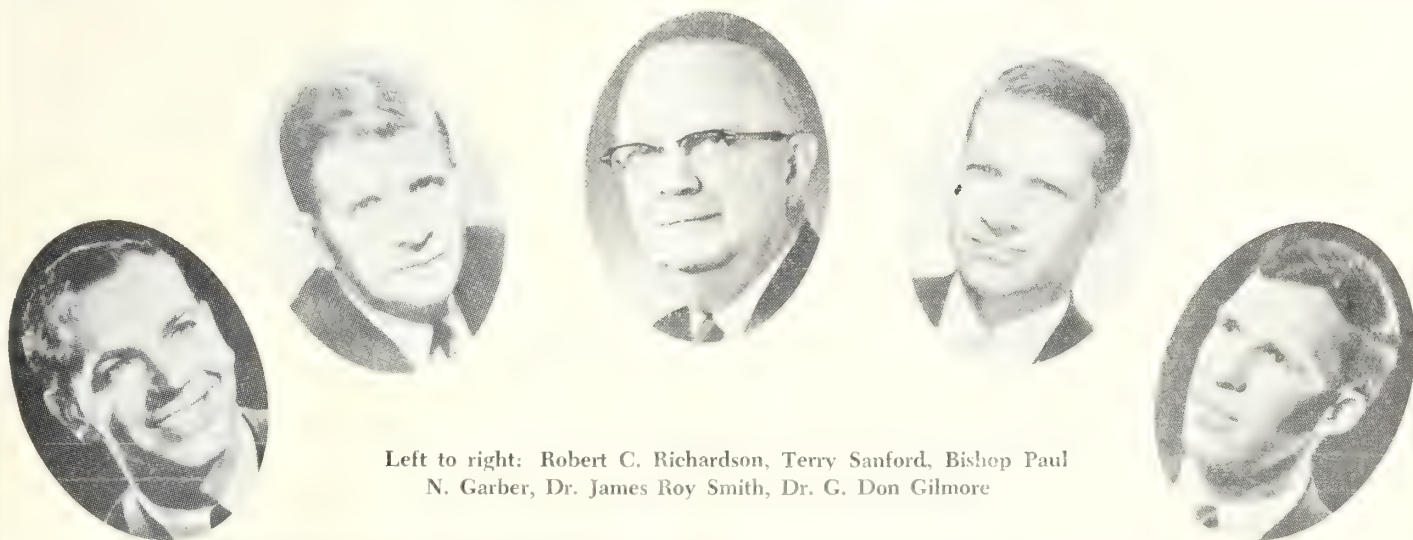
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VOLUME 112

GREENSBORO, N. C., OCTOBER 26, 1967

NUMBER 42



Left to right: Robert C. Richardson, Terry Sanford, Bishop Paul N. Garber, Dr. James Roy Smith, Dr. G. Don Gilmore



NORTH CAROLINA CONFERENCE OF THE METHODIST CHURCH Conference-Wide Stewardship Rally

"We Witness Through Stewardship"

RALEIGH MEMORIAL AUDITORIUM

MONDAY, NOVEMBER 6, 1967

10:00 A.M.-1:00 P.M.

CAROLINA BRIEFS *

¶ Guest speaker for Laymen's Day at Aldersgate Methodist Church, Shelby, on Oct. 15 was U. S. Circuit Judge J. B. Craven, Jr. of Morganton.

¶ Hargrove Bowles, Jr., of Greensboro brought the Laymen's Day message at Central Methodist Church, Monroe, on Oct. 15. He is a member of the N. C. House of Representatives.

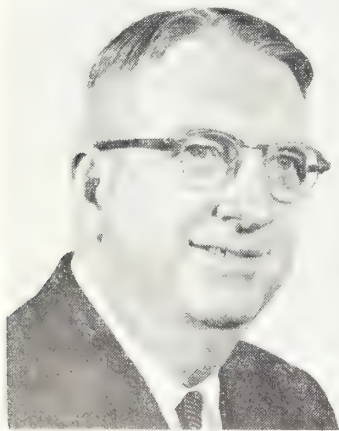
¶ The Mary's Grove Church of the Concord-Mary's Grove Charge, Gastonia District, has scheduled a revival for the week of Nov. 5-12. The Rev. H. Gwyn Clayton, pastor of the church, will preach at these services.

¶ Carvers Creek Methodist Church will have a revival beginning on Oct. 29 and continuing through Nov. 3. The Rev. W. C. Teachey of Grace Methodist Church, Clinton, will be the evangelist. Services will begin each evening at 7:30.

¶ A special "Preaching Mission" revival, featuring six ministers, will be held at Tabor City's St. Paul Methodist Church through Friday of this week. The central theme of preaching mission is "A Changeless Christ in Changing World."

¶ Revival services were held at Spencer Memorial Methodist Church, Charlotte, this week from Sunday through Wednesday nights. The Rev. J. Alton Fitzgerald, pastor of Forest Hill Methodist Church, Concord, was the guest preacher.

¶ A reception and open house will be held at the Sanford District parsonage in Sanford on Nov. 5 from 2:30 to 5:30 p.m. and from 7:00 to 9:00 p.m. The Rev. and Mrs. V. E. Queen have issued an invitation to all Methodists in the Sanford District to attend.



WALTER F. ANDERSON

¶ Walter F. Anderson of Raleigh, retired director of the SBI and an active layman in The Methodist Church, will speak at College Place Methodist Church, Greensboro, on Nov. 5 in observance of Laymen's Day. His subject will be "Rewarding Fellowship With Christ." The public is invited to hear Mr. Anderson.

¶ Wharton Trinity Methodist Church, Washington, will observe Homecoming on Nov. 5, with the pastor, Rev. H. H. Cash, preaching at the morning worship service. Past ministers and friends of the church are cordially invited to attend.

¶ Rev. D. J. Reid, pastor of First Methodist Church, Henderson, will be the revival preacher for St. Paul Methodist Church, Durham, from Sunday night, Nov. 5, through the following Friday night. Services will be at 7:30. Rev. Paul Scott, pastor of the Parkwood Methodist Church, Durham, will be the song leader. The public is invited.

¶ The Ninth Annual Finch Preaching Mission will be held from Nov. 5 through Nov. 8 at Memorial Methodist Church, Thomasville. Dr. David MacLennan, pastor of Pompano Beach (Fla.) Presbyterian Church, will preach. Glenn Draper, director of choral music at the University of Miami, will be the song leader.

¶ The High Shoals-Iron Station Charge, Gastonia District, observed Laymen's Day on Oct. 8. At Iron Station those taking part in the service were Gordon Schronce, lay leader; David Ballard, former church school superintendent, who was the speaker, and Richard Goodson, church school superintendent. At High Shoals Dr. Joe Frye of the University of Tennessee spoke, and Ed Robinson conducted the service.

¶ Winstead Methodist Church, Wilson, will observe its annual Homecoming on Sunday, Oct. 29. The guest minister for the 11 o'clock service of worship will be the Rev. William L. Winstead, pastor of the Kinston Circuit. The pastor of Winstead Church, the Rev. Grady L. Kinley, invites all former pastors and friends of the church to return for the Homecoming. Lunch will be spread at the church, and there will be a song service in the afternoon.

¶ A dedication service was held for the new Schlicker organ at Queen Street Methodist Church, Kinston, on Sunday morning, Oct. 15. Dr. W. S. Potter, pastor, led the service, with Thomas B. Griffin, chairman of the Official Board, making the presentation. Mrs. Alma W. Offutt, organist-choir-master at Queen Street, then presented a recital of organ music on the three manual, thirty-four rank pipe organ. The church was crowded for the service.

¶ First Methodist Church, Lenoir, has organized a new Adult Class which will meet each Wednesday evening at 7:30. This experiment is directed toward persons who teach youth and children's classes, who have administrative duties during the church school hour, and those whose jobs require them to work on Sunday. The response has been very encouraging. E. M. Dudley is teacher of the class, which is studying "Man's Search for a Meaningful Faith."

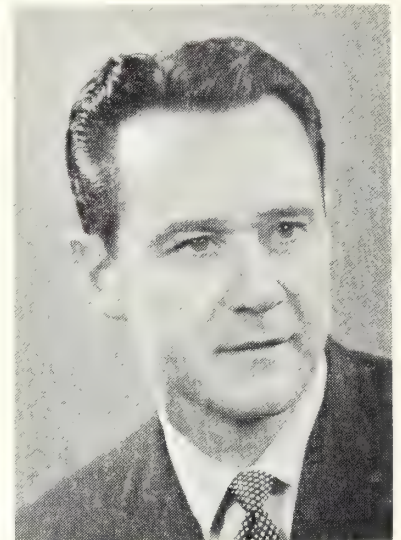
¶ Revival services will begin at Lenoir Springs Methodist Church on Sunday evening, Oct. 29 and will continue through Nov. 3. The Rev. Jack Waldrep of Asheville will be the visiting evangelist.

¶ The Congregation of First Methodist Church, Newton, will have open house at its new parsonage on Sunday afternoon, Oct. 29, from 3 to 5. Officials of the church extend a cordial invitation to the public to attend.

¶ The Concord-Mary's Grove Charge organized a Men's Club on Sept. 10. The group is made up of men from the three churches on the charge, Beulah, Concord and Mary's Grove. J. L. Wolfe of Beulah Church was elected president, and James K. Moss of Concord Church was elected vice president.

¶ Dr. Charles E. Shannon, Salisbury district superintendent, and Mrs. Shannon were surprised on their 25th wedding anniversary, Oct. 15, with a reception given by their sons, Gary and Phil. The boys were assisted by the Salisbury District Methodist ministers and their wives. The reception was held from 3 until 5 in the afternoon at the Shannon home. The Shannons received a silver compote from their sons and a silver tray from the minister and their wives.

¶ Dr. and Mrs. Cecil L. Barrier, Mrs. Martha Outlaw and Mr. and Mrs. Thomas Bush were hosts at a surprise silver wedding anniversary party on a recent Sunday afternoon at the home of Dr. and Mrs. Barrier. Honored guests were the Rev. Newell C. Bush, pastor of the Belwood Charge in the Gastonia District, and Mrs. Bush. The three churches of the charge gave them a silver casserole dish and a silver tray. They also received many additional beautiful gifts from the more than 100 guests who called.



DR. FORD PHILPOT

¶ Dr. Ford Philpot of Lexington, Ky., nationally known Methodist evangelist, will preach at Friendship Methodist Church, Statesville District, on Sunday, Oct. 29, at 11 a.m. He is host and minister on the television series, "The Story." The public is invited to hear Dr. Philpot.



DR. JOHN R. CHURCH

¶ Dr. John R. Church of Winston-Salem will conduct a charge-wide revival at Flat Rock Methodist Church, Stokesdale, beginning on Sunday night, Oct. 29, at 7:30. Services will continue through Nov. 5. The public is invited to attend.

¶ Lemon Springs Methodist Church, Lemon Springs, will hold its annual Homecoming service on Oct. 29, with a covered dish lunch to follow the worship services. Rev. Gilbert Crutchfield will preach at the 11 a.m. service. Dedication of the new Educational Building and a mortgage burning service will follow the worship service with Rev. V. E. Queen, district superintendent, and Rev. L. C. Vereen, executive secretary of the Board of Mission of the N. C. Conference, participating. The minister, J. W. Davis, extends a cordial invitation to all former pastors, former members and friends to attend this service.

¶ E. M. Dudley of Lenoir has been elected chairman of the new Study Committee on Facilities for Aging in the Western N. C. Conference. The Rev. W. W. Blanton of Gibsonville has been elected secretary-treasurer. Other members of the committee include Dr. Charles D. White of Gastonia; Carter Holbrook, the Rev. George Starr and Dr. E. H. Nease, Jr., of High Point; James R. Huntley of Monroe; Dr. C. G. Beaman and the Rev. Harley Williams of Thomasville; Roy D. Boggs of Valdese, and Tom Little of Wadesboro. The committee will study whether the Conference has need of more facilities to house the aging and where they should be located.

◆ ◆ ◆

Coltrane Honored By Grange

David S. Coltrane of Raleigh was named the North Carolina State Grange's Man of the Year on Thursday night, Oct. 19.

Mrs. Harry B. Caldwell, State Grange master, presented the award at the 39th annual Grange convention in Charlotte.

Coltrane, chairman of the North Carolina Good Neighbor Council, was honored for his years of public service. An active Methodist layman, he is chairman of the Interjurisdictional Relations Commission of the North Carolina Conference.

Among Our Colleges

CEA TO MEET AT WESLEYAN

The Tenth Annual meeting of the North Carolina-Virginia College English Association will be held at N. C. Wesleyan College, Rocky Mount, on Saturday.

Highlights of the day-long affair, which will be attended by about 200 English professors representing almost all colleges and universities in the two-state area, will be a morning session devoted to the topic "Professors and the Library" and an afternoon business session.

Dr. Jack E. Teagarden, chairman of the division of humanities at Wesleyan, is president of the organization and will serve as official host for the gathering.

This year marks the first time a college as small or as young as N. C. Wesleyan has been chosen as the site of the NC-Va. CEA meeting.

◆

McFARLAND IS ALUMNUS OF YEAR

Dr. Daniel M. McFarland, professor of History at Madison College, Harrisonburg, Va., was named Alumnus of the Year as Alumni Day activities were held on Oct. 14 at Louisburg College. Several hundred former students returned to the campus for a full day program.

The award was given to Dr. McFarland for his continuing support and interest in Louisburg College and his contributions in the field of higher education. Several members of Dr. McFarland's family were in attendance for the affair, including his mother, Mrs. Frances McFarland of Charlotte.

Featured speaker at the Alumni Banquet was Dr. Richmond P. Bond, Kenan Professor of English at UNC-CH, and Professor-in-Residence at Louisburg for the current school semester.

◆

WESLEYAN HAS FOUNDERS' DAY

Dr. E. Bruce Heilman, president of Meredith College in Raleigh, was the featured speaker at N. C. Wesleyan's eleventh Founders' Day convocation yesterday.

Following Dr. Heilman's address, two award ceremonies were held. Four college officials received Ten Year Service Awards, and certificates were distributed to 30 new Honorary Alumni.

Other events during Founders' Day included the semi-annual meeting of the Board of Trustees and open house for the new library. The consecration services for the library originally planned for this date were postponed because all of the equipment and furnishings have not been received.

◆

STUDY GROUPS AT METHODIST

Three informal study groups are being sponsored by the Interfaith Council during the fall semester at Methodist College. All students, faculty and staff members and the public are invited to participate in one of the groups.

Each group is scheduled to hold approxi-

mately six meetings and a very small charge will be made for reading materials.

The study groups are divided as follows:

"Theological Implications of the Plays of Henrik Ibsen," under the direction of Dr. Walter Blackstock, Professor of English.

"Doctrinal, Liturgical and Ethical Results of the Vatican Council II" under the leadership of the Rev. Fr. James J. Flavin, assistant pastor at St. Patrick's Church, Fayetteville.

"Christian Ethics in a Secular Society," under the guidance of the Rev. Alison Simonton, pastor of Christ Methodist Church, Fayetteville.

◆

POPE ELECTED PRESIDENT OF NCEA UNIT

Dr. L. B. Pope, counselor at High Point College, has been elected president of the Higher Education Division of the North Central District of the N.C.E.A.

Pope, who was vice president of the district last year, said that his primary duty will be to learn of problems in the field of education and to aid the professors at different colleges to communicate with each other.

◆

CHINESE LECTURER AT METHODIST

The first lecture of the year in the 1967-68 Methodist College Concert-Lecture series is slated for Nov. 15. Wing-Tsit Chan, Danforth Lecturer in Chinese Culture, will speak on the topic "Dominant Themes of Chinese Thought."

On Dec. 16 the Fayetteville Symphony, under the baton of Dr. Willis Gates and with Mrs. Jean Isee as piano soloist, will perform at Methodist College.

Seven other events are scheduled in the series during the winter and spring of 1968.

◆ ◆ ◆

The first step in the art of friendship is to be a friend; then making friends takes care of itself.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIALS



OCTOBER 31, 1517, A DATE TO REMEMBER

What was the Protestant Reformation all about? Why should we be focusing attention upon it after four hundred and fifty years? It was about Martin Luther, and about a handful of other religious leaders and theologians. It was about a movement within Christendom away from legalism and toward liberty. It centered about the idea of justification (God's act of forgiveness) by grace through faith, rather than through any merit a man might possess.

When Martin Luther posted his "95 Theses for Disputation . . . Concerning Penance and Indulgences" on Oct. 31, 1517, he was challenging a rather sordid money-raising scheme which had been in vogue for more than thirty years. It was based upon the idea that Christ and saintly men had built up a sort of depository of merit, and that this bank of good deeds could be drawn upon by men. The Church was the custodian of the fund, and drafts upon it could be approved by the titular head of the Church, the Pope.

Through drawing upon this fund of merit, sinful men could have punishment for their sins remitted. Payment of a sum of money, as the indulgence came to represent, could shorten and even end the deceased person's stay in purgatory. A Dominican friar, John Tetzel, had been given authority to sell indulgences in sections of Germany. He promoted the sales zealously and is reputed to have asserted that "as soon as the money rattles in the box, the soul leaps out of purgatory."

In challenging this practice, Martin Luther never intended to estrange himself from the Roman Catholic Church. He wished to correct what he considered to be a serious fault in an institution to which he was greatly devoted. However, the controversy spread like wildfire as his propositions were widely printed and distributed among the populace. Moreover, Luther came to feel by 1520 that the Church's error on the doctrine of justification by grace through faith was much more deep-seated than he had at first suspected.

Taking his stand upon his interpretation of the Holy Scriptures, he stood firm upon this issue and upon related issues having to do with the condition of man, the means of grace, the nature of good works, the liberty of the Christian individual, and the authority of the Scriptures.

The Roman Catholic Church, has, in large measure, corrected the prac-

tices out of which the Reformation grew. Actually, if Luther had not started the train of reform, someone else would have.

The significant fact is that the protest against corrupt practices began with the stand he took. Therefore, he must be recognized by all Protestants and, in fact, by all Christians for the position which he occupied in this corrective movement.

We today would do well to study again the basic theological propositions which were reemphasized in the Protestant Reformation. American Christianity, placed upon the secular anvil of an increasingly agnostic society and beaten upon by the hammer of science-oriented thought, could profitably use a large dose of Luther.

WHAT A CHANCE!

The South has been steadily emerging in recent years from almost a hundred years of economic servitude. The Civil War left its economy in ruins, and only within the last quarter-century has it begun to accumulate the capital necessary for industrial growth. While its average income is still far below the national average, the differential is being reduced year by year.

Along with industrialization and increased affluency, the South is experiencing a remarkable growth in its urban population. Towns are becoming cities and cities are becoming metropolitan areas. Charlotte is bursting at the seams. The Piedmont Triad formed by Greensboro, High Point and Winston-Salem and other communities is fast filling up. The same is true of the Durham-Chapel Hill-Raleigh area. All over the state industry is burgeoning and urbanization is galloping.

The fact that these developments are coming to the South at this late stage in the growth of the nation means that we have a golden opportunity to build better cities and to initiate a better way of life for our people than has been the case in some sections of our country. We have their example before us, and sometimes this is a warning of what not to do.

There are two areas about which we have particular reference. One has to do with housing, and the other with rackets. It is clearly evident that many of the nation's cities which flowered forth from fifty to twenty-five years ago did not build wisely. They just grew up into huge piles of masonry and brick, with people crowded together, without

adequate parks and recreational facilities. If we in the South had been going through the same population explosion which they at that time experienced, we would have done the same thing.

But in this year 1967 we have no excuse if we let the same things happen to our attractive towns and cities. The ugliness does not need to be built in. The crowded, crime-breeding conditions are not necessary. These conditions, however, will surely develop unless we plan carefully and enforce rigid regulations with reference to the use of space for residential housing and for industrial use.

One of the scourges of urbanization has been the accompanying growth of rackets which prey upon people and exploit their weaknesses. *Life* magazine recently carried a series of articles about rackets here in America. It was a sordid picture of extortion, gambling syndicates, murder, bribery and corruption of every description. Almost without exception these nefarious activities centered in our large cities.

As the towns of North Carolina grow larger, they will be increasingly subjected to pressure from these rackets which often have interlocking organizations, vast resources of capital, and tentacles running throughout the country. They usually present themselves in the most innocent guise, especially during their early operations.

The Methodist Church has gained a reputation for its concern about human welfare. However, it has expended most of its efforts in correcting bad conditions already in existence rather than helping with programs of prevention. We feel that the social concerns agencies of The Methodist Church in North Carolina—and this should include every pastor and every layman—should keep a close scrutiny upon what is happening in our growing population centers.

We should be on guard against the development of substandard, crowded housing conditions. Where such exist we should not merely declaim against them but should seek practical solutions in friendly communication with the persons or agencies involved. Also, we should be alert to the appearance of unwholesome rackets and enterprises. Sometimes these are hard to discern in their early stages. But "a stitch in time saves nine" certainly applies here. It is much easier to keep such enterprises out than to get them out after they have gained a foothold.

North Carolina has great potential for the future. We should all be greatly concerned that our state not merely grow in material prosperity, but that it also develop in cultural and aesthetic ways; and in its appreciation of spiritual values of life. These values will not come automatically. They must be planned for and lived for and fought for

**Bishop Garber Dedicates
Building At Norman**

The Norman Methodist Church had as preacher on Sunday morning, Oct. 15 its chief pastor, Bishop Paul N. Garber. Also present and participating in the service were the Rev. Vergil E. Queen, Sanford District superintendent; and the Rev. William Lowdermilk, assistant director of Public Relations, Methodist College, Fayetteville, who grew up as a member of Norman Methodist Church. The pastor, Rev. S. G. Dodson, Jr. presided.

The concluding portion of the worship service consisted of the dedication of the newly remodeled Fellowship Hall with Bishop Garber leading in the ceremony. After the service, a lavish and tasty dinner was served in the newly dedicated building. A number of guests and visitors joined the members of the church around tables attractively decorated with fall flowers.

Bishop Garber brought an inspiring message describing something of the spirit of the early Methodists and how God had used them to do great things. He challenged his congregation to do in our day what our forefathers had done in their times to advance the Kingdom and to build Methodism.

The Dodsons were hosts to visitors and special guests at a social hour prior to the morning worship service.

The new Fellowship Hall contains a multi-purpose room 22 by 65 feet, paneled in birch, with an open fireplace at one end. It has a seating capacity at tables of 200. The kitchen is modernly equipped in every way. The one-story building contains two rest rooms. A church office and the minister's study are also located in the building, the latter being lined with cherry paneling



The Fellowship Hall of Norman Methodist Church, which was dedicated on Oct. 15 by Bishop Garber.

with wall to wall carpeting on the floor. The entire building is air conditioned.

Mr. Ashley Yarbrough was chairman of the Building Committee and Mrs. Vernon Hogan was chairman of the Furnishings Committee. Brother Dodson is in his second year as pastor of the congregation.

**Duke Christian Convocation And
Pastors' School Slated Next Week**

Two Methodist bishops, the minister of New York's Madison Avenue Presbyterian Church, and a Duke Divinity School professor whose specialty is the Reformation will be featured among the speakers in the 1967 Christian Convocation and N. C. Pastors' School and the Gray Lectures at Duke University, Oct. 30-Nov. 1.

The program will also include three "Introductory Seminars" for ministers and district superintendents.

This year's James Gray Lecturer will be Bishop James K. Mathews of the Boston Area of The Methodist Church.

Bishop Mathews, who has twice been elected to the episcopacy, will deliver his four Gray Lectures under the theme "Methodism and Ecumenism."

The Rev. Dr. David H. C. Read of New York's Madison Avenue Presbyterian Church will be the 1967 Convocation Preacher.

His two sermons are scheduled for 8:45 p.m., Oct. 30-31.

The Pastors' School Special Lecturer, Dr. Hans J. Hillerbrand, is professor of modern European church history in the Divinity School at Duke.

His talks are entitled "The Reformation—Then," and "The Reformation—Now." They are scheduled at 9:10 a.m., Oct. 31 and Nov. 1 in Page Auditorium.

Bishop Paul Hardin, Jr., of the Columbia, S.C. Area of The Methodist Church will speak at The Bishop's Hour which will open the Convocation program at 4 p.m. Monday, Oct. 30.

At 11:45 a.m. the following day, Dr. E. E. Wiley, Jr., minister of the State Street Methodist Church, Bristol, Va., will deliver the Eighth Annual Alumni Lecture.

The luncheon at noon Wednesday, Nov. 1, for the Board of Managers of the N. C. Pastors' School—sponsor with the Divinity School and The Methodist Church's Department of In-Service Training of the session each year—closes the 1967 event.

**Faculty Salary Boosts Approved
By High Point College Trustees**

High Point College faculty members can expect to receive a substantial salary increase next year and the college students will be in a new dormitory, according to facts revealed at the Board of Trustees meeting at the executive mansion in Raleigh.

Under the new scale, pay of assistant instructors will be lifted from the present \$5,000-\$6,000 scale to \$5,300-\$6,500; instructors from \$5,400-\$6,900 to \$6,000-\$7,600; assistant professors from \$6,000-\$8,000 to \$6,600-\$8,600; associate professors from \$6,800-\$9,300 to \$7,600-\$10,000; and professors from \$8,000-\$11,000 to \$8,600-\$12,000.

Plans were made for construction to start on the new 138-girl dormitory. The four-story dormitory, expected to be occupied next fall, will be coeducational with men students on the first two floors and women students on the top floors, until a new men's dormitory can be constructed.

To make possible the increase in faculty salaries and the upgrading of physical facilities, the trustees also announced that student charges will have to be increased, as is happening in schools elsewhere. Day student tuition, general and student activities fees will be lifted from \$794 to \$925; dormitory students will be advanced from a total of \$1449 to \$1650, while out-of-state students will pay \$1700, compared with present total charges of \$1499.

In other trustee action, William R. Henderson of High Point was nominated to fill the lone board vacancy, with the following reappointed for three-year terms: Mayor Stanford R. Brookshire of Charlotte; Dr. Charles F. Carroll and Mrs. D. S. Coltrane of Raleigh; Dr. C. L. Gray of High Point; Dr. J. Clay Madison of Greensboro, and Dr. W. Stanley Potter of Kinston.



SEMINAR SPEAKER

The Rev. Claude Young, Jr. (left), vice-president of the Peace and World Order division of the Board of Christian Social Concerns of the WNC Conference, confers with Dr. Carl Soule of New York City during one of the recent regional seminars on Christian Social Concerns. Dr. Soule, executive secretary for the Division of Peace and World Order of the Board of Christian Social Concerns of The Methodist Church, was the featured speaker at each of the three seminars. His afternoon address was on the United Nations and his evening topic was the Vietnam War.



The Rev. William Lowdermilk (left) and the Rev. S. G. Dodson, Jr. (right), with Bishop Garber and Rev. Vergil Queen (right) in the background.

ON A WIDE CIRCUIT

By W. W. REID

'The Sabbath of the Lord Thy God'

While many of our Christian churches are concerned with the maintenance of "the Lord's Day" as a day of rest, worship, meditation, and spiritual refreshment, there are powerful forces in our society working relentlessly to break down the centuries-old nature of its observance, and they are making headway *fast*. It is trite to note that our children's observance of the Sabbath day differs greatly from that of our own childhood—to say nothing of that in the days of our grandparents.

There are many causes for "the decline of the Sabbath" in our day. But they can probably all be summed up in the word "greed." "Why limit buying and selling to six (or five) days, when we could be doing business on seven—and making 16% additional profit?" "When people have a day 'off' from routine work is that not the day to get them interested in our business—or enterprise?" So in the name of "service," in the name of "recreation," in the name of "freedom" for those who observe no Sabbath we little by little permit stores to open—"business as usual"—or arrange great public spectacles, carnivals, and amusements for "our day of rest." Little by little we have permitted legislatures to chip away at what (in derision) have been called "blue laws" but were in general laws protecting the rights of those who wanted to keep the Sabbath day holy.

And now these same commercial interests are urging on Congress the adoption of legislation that would have "as many holidays as possible" celebrated on Mondays rather than on any other weekday. This is declared to be desirable in order to give tired people a long weekend—and yet interfere as little as possible with "normal business." Actually it would give additional opportunity for "murder on the highways," and cut still deeper into the "keeping" of the Sabbath day—while contributing to the constantly growing tendency to eliminate Sunday from the purposes for which it was established historically and religiously. Of course, the resort people would make more profits by the change, industries would profit from the elimination of the one-day banking of fires, etc., shops could conduct more bargain sales over extended holidays. The change would be financially profitable to many—and our civilization finds it important never to lose opportunity for profit.

But there is plenty of evidence that the three-day holiday weekend already plays havoc with all religious institutions, so far as attendance, worship, and education are concerned. And adding three to five more such long weekends each year will at least double the ~~double the~~ *double the* ~~will help~~ *will help* the growth of complete disregard of the Sabbath and all its concerns. Above and beyond this desire to keep the Lord's Day as free as possible from the intrusion of secular interests—valuable and innocent as some of them may seem—there is another



PLANNING SESSION

Members of an active and happy student-faculty committee at Methodist College map plans for a spring outdoor drama presentation in the courtyard of the Classroom Building. Here Raymond L. Conley (far left), Assistant Professor of English and Speech, suggests a likely site to student committee members and fellow instructors R. Parker Wilson (rear), Assistant Professor of History, and Donald L. Green (far right), Instructor in Art. Methodist College in Fayetteville is one of the colleges which will benefit from offering and pledges received in the North Carolina Conference on College Day, Oct. 29.

concern. One may argue that people in this century are not to be bound by ancient laws handed down in other ages and in other civilizations. "Rest" on every seventh day may have been valuable in an agricultural society for both man and beast that worked from sunrise to sunset; but is it necessary for modern man with a 40- to 48-hour working week?

I think we need to remember that Sabbath rest was and is more than idleness. It is a turning from total occupation with physical (and earthly) things to some effort to nourish the soul of man—the soul that distinguishes man from all other animal life. It is a day to attune mind and spirit to the God and the total of his vast creation—to lift eyes from the plow and the furrow and contemplate the Milky Way, to rise from thoughts of worldly and petty cares and try "to think God's thoughts after him." It is a day of tuning out the wrong and becoming attuned again to God's universe and his design for men—for you and for me. It is "God's day" when man expresses thanks to his Creator, his God, his Sustainer.

The experience of the generations has been that (whether or not it is a "law") man has needed this day of "contemplative rest" in order to nourish his spirit—to reach out toward his attainment as a child of a loving God. And as we grow from an agricultural to an urban nation, and as we crowd together in our high-rise cities, that day of sacred rest will become more and more necessary for man's spiritual and mental health. Let us not permit financial greed to rob us of our day of spiritual nourishment, our day for uplifted eyes and thought.



The Rev. James Auman, Executive Director of The Association of Methodist Colleges, is shown above (right) presenting to the North Carolina Conference Cabinet detailed plans for the promotion of College Day to be observed on Sunday, October 29, throughout the conference. Bishop Paul N. Garber (seated) is presiding.

THE FUTURE

Many things about the future
I don't seem to understand
But I know who holds the future
And I know who holds my hand.

Bishop Garber Preaches At Zion

Bishop Paul N. Garber preached at the morning worship service as Zion Methodist Church on the Town Creek Charge, Wilmington District, observed Homecoming



Standing in front of Zion's parsonage immediately following the consecration service are, from left, Rev. Clyde G. McCarver, Wilmington District superintendent; Bishop Paul N. Garber, and Rev. T. R. McKay.

Day on Oct. 8. His sermon concerning the visions and dreams of Christians was delivered to a sanctuary filled with members and visitors.

With the presence of Bishop Garber, the Rev. Clyde G. McCarver, Wilmington District superintendent, and other special guests, this occasion proved to be one of the most significant Homecomings in the history of Zion Church.

Bishop Francis Asbury founded this congregation in the late 1700s, and there is no record of any other bishop being in attendance at the church since Bishop Asbury's last visit there in 1801.

Immediately following the morning service, Bishop Garber conducted a service of consecration for Zion's new parsonage, which is valued in excess of \$22,000. He was assisted by the Rev. Mr. McCarver and the Rev. Thomas R. McKay, the host pastor.

After a picnic dinner served on the church grounds, an afternoon service of song and fellowship was held. Approximately 300 persons attended the services.

Anybody For Miss Methodist Student Nurse?

The quest has begun for a young woman who on Jan. 17, 1968, in Cleveland, Ohio, will be presented as Miss Methodist Student Nurse for 1968.

Each of the 42 schools of nursing affiliated with The Methodist Church has been invited to submit the name of a candidate. Among other qualifications, she must be a senior student in the upper third of her class scholastically who views nursing as a "means of fulfilling her Christian vocation."

The selection is sponsored jointly by the National Association of Methodist Hospitals and Homes and the national Board of Hospitals and Homes of The Methodist Church. The presentation of the student chosen is a feature of the association's annual convention.

Deadline for entries is Nov. 20.

IN MEMORIAM

MRS. J. C. McCLEES

We, the members of the Woman's Society of Christian Service of Wesley Memorial Methodist Church of Columbia, North Carolina, wish to pay tribute to the memory of Carrie Barnes McClees, who passed away July 16, 1967. She was the widow of J. C. McClees.

Although she experienced many years of ill health, she was one of our most loyal and faithful members. Carrie, as she was known to her friends, was a warm and friendly person always thinking of others. She was personally responsible for placing copies of each issue of the Upper Room in the local hospital. She served in several capacities in the Society and in her Sunday School Class as well as other church work. Her presence among us will be sadly missed.

As a token of our respect for her and her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to the family and one to the North Carolina Christian Advocate.

Mrs. G. C. Wood
Mrs. W. J. White
Mrs. D. M. Bridgman



MRS. T. S. ROYSTER

We, the members of the Woman's Society of Christian Service of the Concord Methodist Church, Bessemer City, N. C., wish to pay tribute and respect to the memory of Mrs. T. S. Royster.

Mrs. Royster passed away quietly August 7, 1967. She has been a member of Concord Methodist Church of long standing. A charter and life member and the Spiritual Life leader of the Woman's Society of Christian Service. We feel that her passing will leave an empty place in our community that can never be filled. She was always interested in her fellowman and gave of herself to many valuable interests. We want to go on record as expressing our endearing appreciation for such a wonderful person.

Be it further resolved that copies be recorded in the minutes of our society, a copy sent to the family and to the North Carolina Christian Advocate for publication.

Mrs. Lewis Ramsey, President
Mrs. H. G. Clayton, Vice Pres.
Mrs. Walden Weaver, Rec. Sec.



GREGORY FAUST

A large number of clergymen of the Western North Carolina Methodist Conference along with Conference laymen attended the October 10 funeral in Winston-Salem for Gregory Faust, the four-year-old grandson of Methodist Bishop and Mrs. W. Kenneth Goodson of Birmingham, Ala., a former pastor in the Conference.

The boy, Gregory, had been ill for several months. He was the son of Mr. and Mrs. Larry Faust of Winston-Salem. Young Gregory was born in West Germany while his father was in the Armed Forces there.

Joining Bishop Goodson at the funeral service was Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, which includes the WNC Conference. Bishop Goodson presides over the Alabama Methodist Conference.

The Rev. Ernest A. Fitzgerald, pastor of Centenary Methodist Church in Winston-Salem, where services were held, presided. He is a former minister from Charlotte, serving there while the Goodsons resided in Charlotte and the bishop was pastor of First Methodist Church.

Another former Charlotte minister, and

former Centenary minister, the Rev. Gene H. Little of Pilot Mountain, delivered the sermon: using as his text "God loves and cares."

Included in the large audience were many persons from Charlotte who had known Bishop Goodson and the boy's mother, Ann, while in Charlotte. Mrs. Faust was married after her father moved to Winston-Salem as pastor of Centenary Church. Gregory is survived by a brother, sister, parents and grandparents. He was buried in Salem Cemetery in Winston-Salem.

These lines seem to be most appropriate:

He passed away, like morning dew,
Before the sun was high;
So brief his time, he scarcely knew
The meaning of a sigh.

As round the rose its soft perfume,
Sweet love around him floated;
Admired he grew—while mortal doom
Crept on, unfeared, unnoted.

Love was his guardian Angel here,
But love to death resigned him;
Tho' love was kind, why should we fear,
But holy death is kinder?

—Torrence W. Aldred



MRS. ELIZABETH JANE LEWIS HOVIS

We, the members of the Woman's Society of Christian Service of Concord Methodist Church, wish to pay tribute to Mrs. Elizabeth Jane Lewis Hovis. Her death on September 6, 1967 has saddened our hearts and brought a great loss to our church and community. Mrs. Hovis lived an active and useful life, serving her church, her community and her fellowman with a cheerful spirit and an untiring effort. She was a charter member with a life membership pin, past president and held other offices in the society, was teacher of the Woman's Bible Class for a number of years.

Mrs. Hovis had a fine sense of humor, a kindly, easy going nature, a warmth of personality that endeared her to all who knew her. She loved her church and supported it with her prayers, gifts, service and attendance as long as she was able.

Her presence among us will be sorely missed but her influence will live on in the hearts of each of us.

As a token of our respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our society and sending a copy to the family.

The Woman's Society of
Christian Service
Concord Church, Route 2
Bessemer City, North Carolina



To be a friend a man should strive to lift people up, not cast them down, to encourage, not discourage; to set an example that will be an inspiration to others.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR SALE—20" carriage Underwood typewriter in excellent condition. \$50.00. First Methodist Church, Franklin, North Carolina.

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Conversations in Christian Education

By ROBERT H. STAMEY

Reuel Howe begins his book on "The Miracle of Dialogue" with these penetrating words, "Dialogue is to love, what blood is to the body." When the flow of blood stops, the body dies. When dialogue stops, love dies and resentment and hate are born. He then adds, "but dialogue can restore a dead relationship." This is the miracle of dialogue; it can bring into being once again a relationship that has died.

This is not to suggest that any of you are dead or that our relationship to each other is dead, but I think we might all agree we feel dead to each other at times from the standpoint of an awareness of each other as persons and sharing in a sense of mission in Christian education. We have invited you here that through dialogue this day, we may stimulate the flow of communication and that the miracle-working power of dialogue may be released. I am well aware that there is one qualification for true dialogue: it must be mutual; it must proceed from both sides. It is not easy and comfortable to achieve, but we come in honesty and sincerity to communicate our concerns, our hopes, and our dreams for a New Day in Christian education in The Methodist Church.

Recently, a group of ministers were told that until the church becomes a community, it will not be able to communicate adequately. Left unanswered was the question: How does the church or any group of people become a community? The answer is simple and yet often ignored. It becomes a community when as persons the members enter into dialogue with one another and assume responsibility for their common life. We are met today as persons to engage in conversation and establish a fellowship of common interest and mutual endeavors to strengthen each in a sense of community. Each must speak honestly out of his own convictions and insights. A New Day is possible only as we share in love and charity our deepest needs and highest hopes with each other.

Sometimes we not only withdraw from each other, but the church withdraws from the world, refuses to communicate with it, and treats it as an enemy rather than as the place of its life and mission. An all too prevailing attitude among church people is that the church has much to say to the world, but that the world has nothing to say to the church. Dr. Howe reminds us at this point, "When the church is preoccupied with its own concerns and oblivious to the world, its communication becomes monological and not equal to the task of telling men the Good News." The true

The Rev. Mr. Stamey is Executive Secretary of the Board of Education of the Western N. C. Conference. This article was given as an address at a series of "Conversations in Christian Education" within the conference under sponsorship of the conference Board of Education.

concern of religion is not religion, but life. The gift of God in Christ is not for the church, but for all men; and the church is sent not to itself, but to the world.

The responsibility of the church is to speak dialogically with each generation and thus meet the needs of men. The church's own need for renewal is met through such dialogue. The most important thing about this dialogue between the church and the world is that God acts in and through it to influence both the church and the world and to judge, purify, and transform. To this same end we hope our dialogue as staff members, ministers, directors, and educational assistants will be influenced by God to the point of judgment, purification, and transformation. The miracle of dialogue in education, then, is the calling forth of persons who have found their unique relationship to God and who serve that truth with creative expectancy.

The dialogical person is a total, authentic person. He responds to others with his whole being and is able to listen with his heart as well as with his mind. He is an authentic person in the sense that he is able to learn as well as to teach, to accept love as well as to love, to be ministered unto as well as to minister. Faithfulness to the Call of God is measured not in terms of propositions of belief (super-natural presuppositions), but in terms of willingness to give ourselves to one another, and in that giving to be open to God's working through us to one another.

Christian education in the New Day opens up new horizons for the church. Ethical and theological questions must be faced and answers sought. The majority of these problems were never heard of in Old or New Testament times. In this New Day no one receives a diploma—he never graduates from the process of learning what it means to be Christian. Enforced leisure for millions calls for creative thinking. The emphasis for a "new morality" demands a rethinking of our ethical systems. Our new technology is making social changes as great as those of the Industrial Revolution. The social implications of the use of computers, of automation, and of cybernetics is more and more depersonalization, dehumanization. Even the professional church staff is caught up in this revolution of isolation and loneliness. There is an increasing awareness that the metabolism of history has gone berserk.

The story is told of a traveler who was passing through the Ozark Mountains and observed a strange sight. A herd of razor-back hogs would dash off in one direction, halt, turn, and dash in another direction. A man appeared carrying an ax handle and a bucket of hog food. The man explained. For some time he called the hogs by beating on the trough edge with an ax handle. Then one day woodpeckers came and started pecking on every dead sycamore tree around. "Ever since, them hogs have been goin' plumb out of their heads."

Perhaps this story characterizes the situ-

ation most people find themselves in these days. So much noise is being generated in so many segments of life that we do not know where meaning is to be found. Everyone seems to be pulled in fifty different directions at once by the demands of home, community, vocation, and church.

Concerned people have a right to ask if the current trends in Christian education represent the authentic call of the ax handle or merely one more woodpecker making a confusing noise. Is it just another attempt to pull busy people in another direction? Or does it present an opportunity for the church to become dynamically involved in mission?

Time does not permit a presentation of the philosophy, goals, and process of the New Day emphasis. Those responsible for designing and developing these recommendations, I feel, have acted in good faith. When the full thrust of this emphasis is understood and embraced, truly a new spirit will dawn in the church. In this day of secularism, knowledge explosion, and revolution in social change we must be in dialogue concerning changing theological concepts as they relate to a meaningful faith today, give ourselves to the designing of an adequate educational ministry in the local church, become knowledgeable in the new techniques of learning of our generation and involve the total church in ministry and ministries. How do we get this job done? We come today to pursue through conversations together this significant question.

As we begin our dialogue, let us keep in mind the four-fold purpose for which we have come: (1) to become personally acquainted with the persons responsible for Christian education in the Western North Carolina Conference, (2) to look at our history—past and present, (3) to share our hopes and dreams for the future, (4) to explore ways and means of fulfilling the ministry of Christian education in the local church.



EARN'S EAGLE AWARD

The highest award in Scouting, the Eagle Award, was presented to Rick Morton during morning worship service at Lafayette Street Methodist Church, Shelby, recently. Rick's mother, Mrs. Ed Morton, pinned the Eagle Scout badge on her son's uniform. The Rev. F. Doyle Freeman, center, presented the award. Tony Izzi, Jr., is the scoutmaster of Troop 105 of Lafayette Street Church.

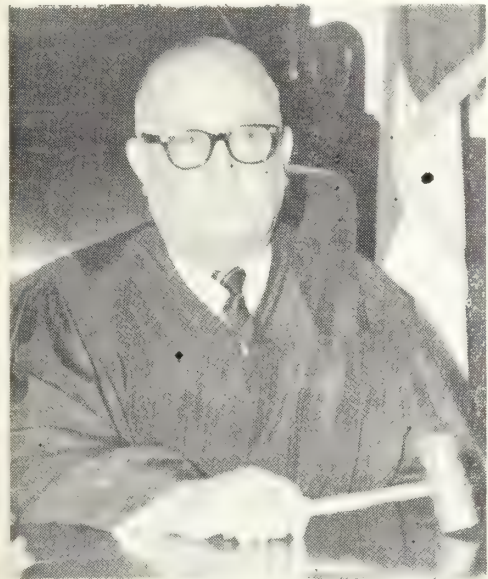
Judge May Honored By Class

Members of the Men's Bible Class of the Nashville Methodist Church, Nashville, honored Judge Hubert E. May with a breakfast Sunday, Sept. 24, in recognition of his 35-year record of service as teacher of the class.

The breakfast was given in the Fellowship Hall of the church prior to Sunday School.

On behalf of the class Jimmy Glover presented a plaque to Judge May on which were inscribed these words:

"Presented to Hubert E. May in grateful appreciation for thirty-five years of loyal



JUDGE HUBERT E. MAY

and devoted services as teacher of the Men's Bible Class of the Nashville Methodist Church, September 25, 1932-September 24, 1967."

Judge May has taught the class continuously during the past 35 years with the exception of the time he spent in military service during World War II. He was on active duty from 1942 to 1946 and saw duty in the Pacific Theatre.

The Men's Bible Class has had only two teachers in the past 65 years. The late Judge S. F. Austin taught the class from 1902 until 1932, when Judge May became the teacher.

During his service as teacher, Judge May has seen attendance increase from nine to an all-time high of 160.

The class voted to name Judge May a lifetime honorary teacher.

Judge May grew up in Castalia and attended Wake Forest College.

He received his law degree in 1932 and practiced law with the late Judge Austin until 1935. He was solicitor of the Nash County Recorder's Court from 1934 to 1942, when he went into military service. Following the war, he practiced law with former Congressman Harold D. Cooley.

He served as solicitor of the Second Solicitorial District from 1956 to 1962. He was appointed as Special Superior Court Judge in 1964 and was reappointed to a four-year term this year.

Rev. L. P. Jackson is pastor of the church.

The Broad Scope

ABOUT STALIN'S DAUGHTER

Svetlana, the daughter of Stalin, has been in full glare of world publicity since she left Russia and forsook much of the ideology with which she grew up. Since the announcement about her forthcoming book about her father and many others, and since her coming to America, she has been in the public press and on television. What kind of person is she? Is her "defection" a favorable evidence, or is it a mark of decadence?

The second highest ranking official of the Russian Orthodox Church, Metropolitan Pimen, recently published an article in the official Russian news organ Izvestia in which he bitterly criticized her for being a "traitor to her people." He accused her of "profanation" for showing sympathy for other Christian denominations and for Hinduism. He branded her as hostile to her own church and guilty of "hypocrisy similar to that of Judas."

Our disappointment in the Metropolitan's position is enhanced by the realization that the Russian Orthodox Church is one of the member nations of the World Council of Churches. As to the character of Svetlana, we may best evaluate this by what we see of her and by what she says, leaving the final verdict to God, who alone sees all men as they really are.

IF CIGARETS, WHY NOT LIQUOR?

Senator Strom Thurmond is introducing a bill into Congress calling for a public health warning on liquor bottles similar to that now required on packs of cigarettes. The bill would require that beverages containing an alcohol content of 24 per cent or more by volume carry the following warning: "Caution: Consumption of alcoholic bever-

ages may be hazardous to your health and may be habit forming."

The senator pointed out that six per cent of American drinkers consume 50 per cent of the annual \$15 billion output of the industry. "We have a powerful industry," he declared, "whose major source of income comes from exploiting the affliction of sick people." In further elaboration, he noted that five major distillers spent \$154 million on liquor advertising last year.

"Those who are addictive-prone," he added, "may be led into addiction without realizing it. Those who refuse all alcohol for health or religious reasons find their position criticized irrationally."

BILLY GRAHAM IN JAPAN

The world-renowned North Carolina evangelist, Billy Graham, is in Tokyo, Japan, for a crusade which began Oct. 20 and will conclude on Oct. 29. Most of the services are taking place in Budokan Hall, which has a seating capacity of 20,000. However, the closing service on Sunday afternoon, Oct. 29 is planned for Korakuen Stadium, which seats twice that many.

WE ARE FIRST FOR SECOND

Church members in America who have expressed a preference for a second choice to their own denomination have named the Methodist. About a third of all Baptists, 23 per cent of Lutherans, 24 per cent of Presbyterians, and 20 per cent of Congregationalists all named the Methodist as their second choice denomination.

The figures grew out of a Gallup Public Opinion Survey carried out in 1966. It was conducted for and published by the Catholic Digest. In commenting on the survey, Catholic Digest opines that "Americans must all strive for better understanding of their neighbors."

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DOLPHIN VI—Capt. L. A. Perry, Mate Norman Guthrie
DOLPHIN VII—Capt. Wallace Guthrie, Mate Ryan Guthrie
DOLPHIN VIII—Capt. Jack Lewis, Mate Mac Mizelle
SEA RAVEN—Capt. George Purifoy, Mate Leo McIntosh
GULF BREEZE—Capt. Willie Bedsworth, Mate Jeff Smith
SHEARWATER—Capt. Walter Lewis, Mate Walter Fulcher

TOTAL CATCH FOR 1966

363,042 pounds

Catch per boat, 294 lbs. each trip

1,235 trips made by 11 boats

Greensboro District Laymen To Meet At GC On Sunday Afternoon

Dr. Cecil L. Heckard, minister of the First Methodist Church in Hickory, will speak to laymen of the Greensboro District on Sunday afternoon, Oct. 29, at Greensboro College.

After Dr. Heckard's address at 4 o'clock in the Finch Chapel, the group will divide



DR. CECIL L. HECKARD

to attend one of two workshops. There will be a workshop for Methodist Men leaders and a workshop for church lay leaders, Official Board chairmen, commission chairmen and other laymen attending.

Following the workshops, the group will have dinner at 6:30 in the Greensboro College dining room.

The meeting is under the sponsorship of the Greensboro District Board of Lay Activities. Charles W. Phillips of Greensboro is the district lay leader.

W. N. C. Conference Delegates Request Bishop Hunt's Return

The Western North Carolina Conference delegates to the General Conference and the Southeastern Jurisdictional Conference enthusiastically adopted a resolution last week that Bishop Earl G. Hunt, Jr. be returned to the Charlotte Area for the next quadrennium.

The resolution presented by Dr. James C. Stokes, editor of the North Carolina CHRISTIAN ADVOCATE, was adopted by unanimous vote. It read as follows:

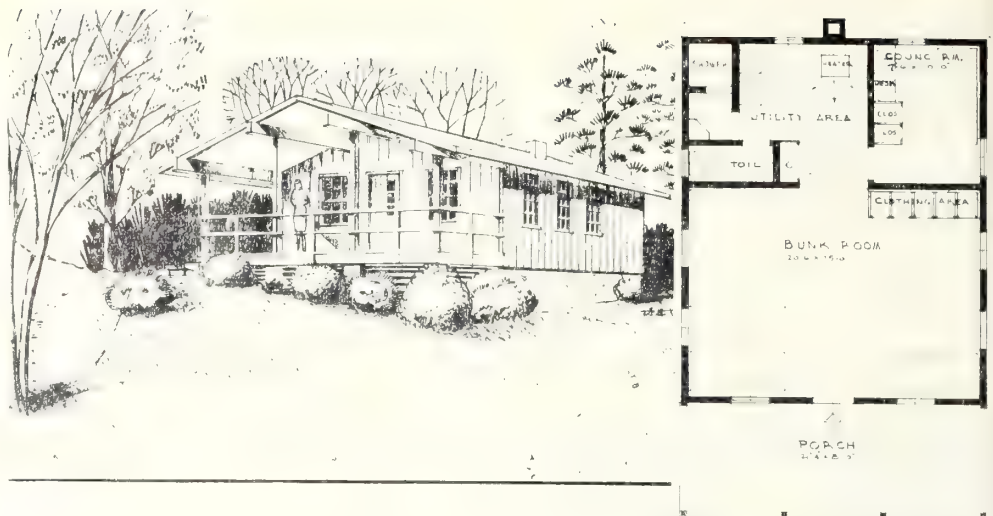
"Whereas, Bishop Earl G. Hunt, Jr. has served the Charlotte Area of The Methodist Church with distinctive success during the past three and a half years; and

Whereas, he has, during this time, gained the warm affection and the lasting gratitude of the entire Western North Carolina Conference; and

Whereas, the laws of The Methodist Church will quite freely permit it, therefore,

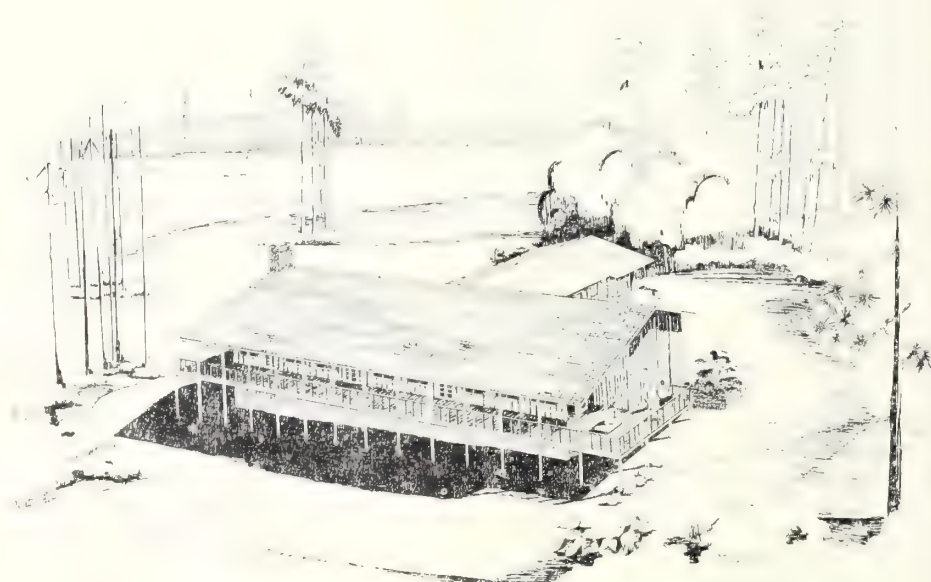
Be It Resolved, That we, the delegates from the Western North Carolina Conference to the Southeastern Jurisdictional Conference, do hereby record our strong desire that he be returned to the Charlotte Area for the quadrennium, 1968 to 1972; and

Be It Further Resolved, That we request



CABINS NEEDED AT CHESTNUT RIDGE

Two cabins, similar to the one in sketch above, are needed now at Camp Chestnut Ridge. These cabins will cost \$6,000 each. The Burlington and Durham districts will be directing their giving to Camp Chestnut Ridge during the Crusade for Conference Camps. The promotional meeting for the Durham District will be on Nov. 1, 6:30 p.m., at the Durham Civic Center. The meeting for the Burlington District was held last night.



DINING-ASSEMBLY BUILDING NEEDED AT KERR LAKE

Meetings will start tonight in the Raleigh District to promote the Crusade for Conference Camps. The Raleigh and Rocky Mount districts have been asked to direct their giving to Camp Kerr Lake. One of the needs to be met by the Crusade is a dining-assembly building, which will seat 120 persons at tables and can be divided into three separate meeting areas. This building, which is sketched above, will cost approximately \$65,000. Meetings in the Raleigh District will be held tonight at Norlina Church, Norlina; on Oct. 30 at Louisburg Church, Louisburg; on Nov. 1 at First Church, Henderson, and on Nov. 2 at Fairmont Church, Raleigh. Promotional meetings have already been held in the Rocky Mount District.

our representatives assigned to the Committee on the Episcopacy of the Southeastern Jurisdiction to make known to that committee and possibly to other relevant groups our desire in this matter, and we request that they follow a course of action which will be calculated to bring this wish to fruition."

The delegation meeting took place at The Methodist Building in Statesville on Oct. 18. Mr. Robert M. Smith, former conference lay leader, was elected chair-

man of the delegation, and the Rev. Dr. Cecil Heckard, pastor of First Methodist Church, Hickory, was elected secretary.

In other business, assignments were made to the various General Conference and Jurisdictional Conference committees.

The North Carolina Conference delegation held its organizing meeting in Raleigh on July 21. The North Carolina CHRISTIAN ADVOCATE will carry in its next issue the complete list of committee appointments from both conferences.

TELEPHONE COUNSELING MINISTRY STUDIED

The Methodist-sponsored Dallas program provides a round-the-clock telephone counseling service for persons who call with emotional, spiritual, or other problems.

At present 106 Dallas laymen, specially trained for the responsibility, take turns serving without pay as counselors. Ministers take turns standing by on a 24-hour basis for emergency situations.

★

In contrast to the membership trend in American Methodism, which has been downward in recent years, Methodism in many other parts of the world is growing, with the latest report from Korea showing a membership increase last year of more than seven per cent.

ECUMENICAL SPIRIT REFLECTED BY 'THE TWELVE'

At a national meeting in Nashville, Tenn., Oct. 5-8 of about 170 "Twelve" members from 31 states, several persons reported that their local groups involve members of different denominations. It was also reported that the movement, originally conceived primarily for adults, appeals as well to youth, and there are youth groups of "The Twelve" in some churches.

★

The Rev. Dr. John L. Knight will be inaugurated as president of Wesley Theological Seminary, Washington, D.C. The ceremony will take place at Metropolitan Memorial Methodist Church, with Bishop John Wesley Lord presiding. The entering class for the fall semester was the largest in the school's history, with 86 students from 63 colleges, representing 24 states.

by the host church. Scheduled to take place from Dec. 1 to Dec. 11, no two of them will be on the same evening. Report booklets will be prepared for distribution to the delegates, rather than having a representative of each board or agency appear before the conference.

☆

The Birmingham Area is setting up a network involving seven television stations for production in prime time of a program featuring Bishop W. Kenneth Goodson.

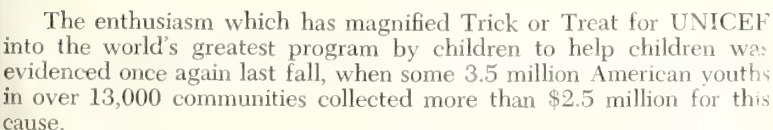
Dr. William M. Pearce, executive vice-president of Texas Technological College, has been elected president of Methodist related Texas Wesleyan College in Ft. Worth, effective June 1, 1968. He will succeed Dr. Law Sone who will retire next spring after more than 30 years in the post.

The Holiday Park Evangelical United Brethren Church and the Sardis Methodist Church of Murrysville, Pa., chose World-Wide Communion Sunday as the day to unite as the Holiday Park United Methodist Church.

Dr. Asuncion A. Perez, noted Methodist educator and social work leader, has died in her homeland, The Philippines, after a long illness with cancer. She had retired in July after 12 years as president of Philippine Wesleyan College, a Methodist school of 5,000 students.

AMY

By Jack Tippitt



An idea of this venture's importance is found in a survey of the needs it helps to meet. Three out of four of all the world's children live in the underdeveloped regions of Africa, Latin America, Asia, the Middle East. Of these 800 million children, an estimated 600 million fight for survival at or below a bare subsistence level, weakened by malnutrition, plagued by mass diseases.

Everyday conditions for them are so appalling, the misery which surrounds them is so unfathomable that a single statistic may be the simplest way to grasp the whole situation: 30,000 of these children die every day.

With an annual budget equivalent to what is spent on world armament in two hours, UNICEF is helping to bring about badly needed improvements in 120 countries. Fortunately, this can be done at a low cost; a nickel dropped into an orange Trick or Treat for UNICEF container provides the penicillin to cure two children of yaws, a highly contagious, crippling tropical disease. A dime given to UNICEF on Halloween buys enough antibiotics to cure a child of trachoma, which is conducive to total blindness. A quarter represents the BCG vaccine to immunize 20 children against tuberculosis. Half a dollar means th

When UNICEF's Trick or Treaters ring your doorbell on Halloween, open your door and your heart.



Woman's Activities



W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

MISS LORENA KELLY SENDS GREETINGS

Miss Lorena Kelly, missionary to the Congo, sends a message to the women of the Western North Carolina Conference in a letter written to Mrs. Leslie Barnhardt of Charlotte, Conference president. She says, "Please give my greetings to the women and tell them I am continually grateful for their love and concern for our work here."

Her message, written on Sept. 14, brings further news of the unstable conditions in Africa. She says, "You have doubtless heard that we have again had trouble in the Congo—I went to Kinshasa in August for my vacation. By the time my vacation was over, planes were no longer flying to Lodja, and the American Embassy was calling all Americans out of isolated places into the Urban Centers. The reason for this was to facilitate rapid evacuation in case of necessity. If our mission plane goes to Lodja next week I may be permitted to go—for a few hours only."

She continues, "The organization for African Unity, now in session in Kinshasa, has appointed a commission to try to restore order in the Congo. If they succeed in this effort, we shall be more than happy. We eagerly await every radio broadcast to see if any further developments have taken place."

Describing local conditions she writes, "It is now time to open schools. There are so many high school teachers who have not returned from vacation that secondary education in many places is in jeopardy. We have had to postpone the opening of our Junior High School for Girls at Lodja."

She adds a note of reassurance, "Thus far, in our area, there has been no destruction of property, or fighting. We are grateful for this."

She concludes her letter with her message of gratitude for "love and concern"—as Miss Kelly always does. The thoughts, prayers, love and concern of Carolina women are with her continually.

Her last address is: Miss Lorena Kelly, B. P. 41, Luluabourg, Rep. Dem. du Congo.

MISS ELIZABETH CALLIS IN PENANG

Miss Elizabeth Callis, who has been in language school in Kuala Lumpur for the past several months, has been assigned to Penang, Malaysia, to work with Methodist Church School teachers in the field of Christian education.

Her recent letter gives a glowing description of the city of Penang, her living quarters and her work there.

"Welcome to Penang, Pearl of the Orient!" she begins. "This is Penang's greeting

to new comers and during these early days of 'trying on life in Penang,' I have surely felt genuinely welcomed, finding the people most gracious and helpful.

"A lovelier setting is hardly imaginable! An island of 110 square miles, Penang, with its beautiful beaches, free port status and year 'round moderate temperatures (80-90 during the day and 70-80 at night) attracts visitors and residents from around the world. As is true in all Malaysia, Penang's population is multi-racial, multi-lingual, and multi-religious. Whereas in Burma I was awakened each morning by the Hindu Temple Bell, in Kuala Lumpur the first sound of the day came in the form of a call to prayer from the nearby Mosque and here in Penang it is the gong of the Buddhist Association next door which arouses me to greet the day."

She speaks of her residence, "Since there is only one Methodist owned missionary residence here and that one is now occupied by a missionary family, an apartment (called 'flat' here) owned by the Evangelical Lutheran Church has been rented for me. I was particularly eager to be conveniently located for the benefit of persons without transportation and those who discovered this place certainly get a high score on that point. If not within walking distance, I am within easy cycling distance for many of the persons with whom I will be working and am also on a main bus line. One of my first impressions of Penang is that it is an island of schools and cycles! Downstairs in the building where I live is a Lutheran-operated kindergarten and I have the entire upstairs. My living quarters include two bedrooms, living and dining rooms, office and kitchen. Plenty of room, so y'all come!"

Of her work she writes, "The Methodist Church in Singapore-West Malaysia (the peninsula of Malaya is known as West Malaysia, whereas Sarawak and Sabah are now known as East Malaysia) has two annual conferences: the Malaya Annual Conference (English and Tamil speaking churches) and Malaysia Chinese Annual Conference (Chinese speaking churches). My appointment is an Inter-Conference one which means that I am available to work in Christian education with all the Methodist churches in the Penang area, but more particularly related to the Chinese speaking churches.

"The most commonly spoken Chinese dialect here is Hokkien whereas my study has been in Mandarin. However, those who have been educated in Chinese schools, which includes a large number, can also speak Mandarin since it is the medium of instruction in such schools. Even though

my knowledge of Mandarin is very limited, I am already finding people most patient and helpful as I struggle to use what I know and to keep learning. Next week I hope to embark on a project of reading the Chinese Sunday School materials. I know that this will require much time, patience and help from others, but I also feel that it is a 'must' if I am to be of any help to the teachers who use it and I know that it will prove to be a rewarding experience."

She concludes her letter, "Let me take this opportunity to wish for you a thankful Thanksgiving and a glorious celebration of the birth of our Lord."

Her new address is: Miss Elizabeth Callis, 166 Anson Road, Penang, Malaysia.

TWO COLLEGE GIRLS REPRESENT WNC AT CHRISTIAN VOCATIONS CONFERENCE

Miss Linda Boswell of Wilkesboro and Miss Anita Lois Thomas of Greensboro represented the Woman's Society of the Western North Carolina Conference at the Christian Vocations Conference at Scarritt College in Nashville, Tenn. on Oct. 20-22.

Miss Boswell is a student at High Point College and is majoring in Christian Education. She plans to enter mission work after her graduation, and is considering post graduate work at Scarritt before she begins her work.

Miss Thomas is a senior at the University of North Carolina-Greensboro, majoring in mathematics. She has decided to participate in some type of mission work after graduation, and is especially interested in the U.S.-2 or Overseas-3 program. She has taken part in many activities and projects of the Wesley Foundation at the college and in community projects sponsored by Methodist Student Movement in vacation months.



N. C. CONFERENCE

MRS. H. W. DOUB

OUR NEWEST CHURCH AND COMMUNITY WORKER

We are so glad to present to our readers, our new Church and Community Worker, Mrs. William F. Williams of Southern Pines, who began her duties in this capacity the first of October.

Mrs. Williams until a few weeks ago



MRS. WILLIAM F. WILLIAMS

was the former Edna Swaim, US-2 Worker. She is the daughter of the Rev. J. C. Swaim, pastor of Riverland-Snow Hill Methodist Charge, near Mt. Holly, and Mrs. Swaim. She graduated from Brevard College in 1962 and Pfeiffer College in 1965. She served as a US-2 Worker in Anson County for a two-year period, ending August 1967.

The US-2 is a program much like a domestic Peace Corps. It is sponsored by the Methodist Board of Missions and gives a young man or woman the opportunity to serve in five different areas: as a teacher; as a nurse; as a social worker; as a houseparent in a Children's Home or as a Church and Community Worker.

Mrs. Williams, employed as a Church and Community Worker in the Southern Pines Area, will be serving the following churches: Mt. Carmel, Pinebluff, Hoffman, Community, Beaver Dam, Doub's Chapel and Roseland. Her purpose is to work with the pastors and the lay people in the development of the total program of the church toward a fuller service in the community. Her address is Mrs. William F. Williams, 105 North May St., Southern Pines.

Mrs. Williams is very anxious to meet all the people in her area churches and is eager to fill their needs in any way she can serve them. For the present, Mrs. Williams will have her office in the old Methodist parsonage in Aberdeen.

WEEK OF PRAYER AND SELF-DENIAL

Again, the time has come for all Methodist women, the world over, to observe the last week of October in Retreats, Days-Apart and in some fitting way to observe our days of Prayer and Self-Denial. In any way these days are observed, may our women, in their moments of dedication and gratitude, give generously of their substance and themselves.

As we come to the harvest time, with its wealth of beauty, we share by request, the following from "the scrapbook"—

OCTOBER

I knew you, October, when your ruby lips were redder than the warm blood of men who lay crushed and broken in the mud and muck of war, and when your cheeks were like the flaming of bright autumnal fires against the whispering night.

I knew you, October, when the moon's soft radiance made yellow your chestnut brown hair and laid a caressing beam like sacrificial offerings in the lambent flame of your shining eyes.

I knew you, October, when your cold breath sucked the beauty and the promise from the ambitious flowers and bestowed upon the earth the frost of age which marks the death of growing things, the resignation of the soul to the inevitable death in life.

And, I have seen in your beauty, the image of the ruthless and the cruel in your ugliness, the unmistakable stamp of beauty. You are all things in one, October, the beauty—the ugliness—the false and the true—the youth of the earth and its unquenchable hopes—the age of earth and its slow and uncertain decay. But, above all other names, October, the one which is most truly yours is showiness, for you always were and ever will be.

The glory that is yours, October, is

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Oct. 30-Nov. 1: Christian Convocation and N. C. Pastors' School, Duke Uni., Durham
- Nov. 1-2: Annual Meeting, Commission on Deaconess Work, New York City
- Nov. 6-11: Methodist Conference on Christian Education, Statler Hilton Hotel, Dallas, Texas
- Nov. 14-17: Council of Bishops of The Methodist Church, Miami Beach, Fla.

NORTH CAROLINA CONFERENCE

- Oct. 26 : Sanford District Camp Crusade, Rockingham, Rebel Restaurant, 7 p.m.
- Oct. 26 : Wilmington District Camp Crusade, Sunset Park Church, Wilmington, 7
- Oct. 26 : Raleigh District Camp Crusade, Norlina Church, Norlina, 7:30 p.m.
- Oct. 30 : Raleigh District Camp Crusade, Louisburg Church, Louisburg, 7:30 p.m.
- Nov. 1 : Raleigh District Camp Crusade, First Church, Henderson, 7:30 p.m.
- Nov. 1 : Durham District Camp Crusade, Civic Center, Durham, 6:30 p.m.
- Nov. 1 : Methodist College Founders Day and Board of Trustees Meeting
- Nov. 2 : Raleigh District Camp Crusade, Fairmont Church, Raleigh, 7:30 p.m.
- Nov. 5-9: Snow Hill Christian Workers' School, Farmville
- Nov. 6 : Conference-wide Stewardship Rally, Memorial Auditorium, Raleigh, 10-1
- Nov. 9 : Elizabeth City District Camp Crusade, Elizabeth City, City Road Methodist Church, 6:30 p.m.
- Nov. 10 : Louisburg College Board of Trustees
- Nov. 14 : World Order Conference, Edenton Street Church, Raleigh, 10:30 a.m.
- Nov. 15 : Elizabeth City District Conference, Newbegun Church, 10 a.m.
- Nov. 16 : District Secretaries of Commission on Town and Country Work, Methodist Bldg., Raleigh, 10 a.m.
- Nov. 19 : Rocky Mount District Conference, Englewood Church, Rocky Mount, 2-5
- Nov. 20 : Inter-Board Coordinating Council
- Nov. 30-Dec. 1: Duke Divinity School Seminar, Queen Street Church, Kinston

WESTERN NORTH CAROLINA CONFERENCE

- Oct. 26 : Charlotte District Mission Rally, Charlotte, Dilworth Church, 7:30 p.m.
- Nov. 1 : High Point District Mission Rally, High Point, First Church, 6:30 p.m.
- Nov. 2 : Asheville District Mission Rally, Asheville, Central Church, 7:30 p.m.
- Nov. 5 : North Wilkesboro District Mission Rally, N. Wilkesboro, First Church, 7:30
- Nov. 5-9: Christian Workers' School, Albemarle
- Nov. 5-10: Christian Workers' School, Shelby, Lawndale
- Nov. 6 : Clinic in Preaching, Salisbury, First Church, 10 a.m.-2 p.m.
- Nov. 6 : Statesville District Mission Rally, Hickory, First Church, 7:30 p.m.
- Nov. 7 : Greensboro District Mission Rally, Greensboro, Christ Church, 6:30 p.m.
- Nov. 8 : Winston-Salem Mission Rally, Winston-Salem, Ardmore Church, 6:30 p.m.
- Nov. 9 : Salisbury District Mission Rally, Salisbury, First Church, 6:30 p.m.
- Nov. 10 : Albemarle District Mission Rally, Monroe, Central Church, 7:30 p.m.
- Nov. 11 : Bishop's Convocation on Christian Responsibility, High Point College Memorial Auditorium, 10:30 a.m.
- Nov. 12 : Thomasville District Mission Rally, Lexington, First Church, 7:30 p.m.
- Nov. 20 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Winston-Salem, Ardmore Church, 10 a.m.-2 p.m.
- Nov. 20 : Consultations on Conference Program of Pastoral Care and Counseling, Winston-Salem, Ardmore Church, 6-9 p.m.
- Nov. 30-Dec. 1: Duke Seminar, Hickory, First Church

something to dream about—to write poems about—to anticipate and to glance backwards to in wistfulness. But, at what given moment, can one take you in his arms, October, and feel that you are his forever?

I knew you, October, when you fled like the red fox over and through the browning hedges, while desperately, like yelping hounds, through needled woods, charged all your impassioned lovers.

Adios, October, but not the thoughts you inspire—the hopes you raise—the lessons you would teach—the reckless and unheeding questers after life, with its riches and its mysteries. Like love and death, you seem simple enough, but there is much of the witch and the harlequin about you. For you are life, October, and you are death, and, from the dark mass of this strange compromise, emerges every spell that captivates and lures us on to story and to doom.

—Author Unknown

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CHILDREN'S PAGE

MRS. CATHERINE VICK

Dear Girls and Boys:

Next Sunday, the last Sunday in October, is a special day in the church. In many places a special worship service will be held to remember men who protested or disagreed with the teachings of the church in their day. It is called Reformation Sunday.

One of the men who we remember was named John Huss. He was a teacher and a preacher who told the people about the evils in the church. One thing he told them was that truth could come straight from the Bible to a person without the church to tell you what you must believe. The leaders of the church began to fear his teachings, as they were not what the church taught. John Huss was called before a great meeting of the church and was told to take back everything or face death. John said he could not take back what he had said. He was burned at the stake.

Other men suffered in other ways to change the church. Some of them were Zwingli, Calvin, Tyndale, Knox, and perhaps greatest of all, Martin Luther. We celebrate Reformation Sunday on the last Sunday in October because it was on the eve of All Saint's Day, Oct. 31, 1517, that Luther nailed his theses on the church door. We shall learn more about him in our story today.

Perhaps you can attend a Reformation Day service next Sunday.

AUNT CAY

HERE I STAND

The son born to Hans and Margareta Luther in the little German town of Eiseleben was christened Martin in the village church. He was full of life and spirit. He did well in school. He liked people and they liked him. He played the lute and loved to sing.

When he grew to be a young man he studied to become a lawyer. He was faithful to the Catholic church and from what it taught, it seemed to him that the surest hope of heaven must be in the monasteries. So, Martin, became a monk. He prayed and fasted and did everything he could to make up for his sins. One day, while he was reading the words of the Apostle Paul, he read, "The just shall live by faith." So that was the meaning of the gospel! Life would come not by what a man had to try to do but by what the love of God had already done.

A new chapter began in his life. He was sent to be a lecturer and preacher

in the university at Wittenberg. Students listened to him for he had much to say. He was, however, a man who was aroused to anger and here something happened to light a fire under him.

There had grown up in the church what was called the doctrine of indulgences. It was said that the saints and holy men had been so good that they had laid up a credit account in heaven. The pope could draw on that credit for the benefit of sinners. If they did all the priests told them and gave money to the church, the pope would give them some of the extra forgiveness the saints had won. People could buy this.

The pope sent John Tetzel to a small town near Wittenberg to sell indulgences. Luther became very angry. There was no true gospel in Tetzel's preaching. It seemed false. What could he do?

He decided to bring the matter to everyone's attention so that they could stop and think and make up their own minds. He wrote down his opinions. There was a long list of them, ninety-five in all. These ninety-five theses, as they were called, Luther nailed on the door of the castle church of Wittenberg, which was a sort of bulletin board that was read by the teachers and students and the people of the town.

Luther's theses were printed and spread all over Germany. He was astonished at the stir he made. Luther's words were having results. The people stopped buying indulgences.

The pope put Luther under a ban. This meant that he was forbidden to preach and teach. Luther put up a public notice inviting all in Wittenberg who held to the truth of the gospel to assemble by the Chapel of the Holy Cross outside the city gates. Luther appeared with a copy of the pope's ban in his hand. A fire was lighted and Luther threw the ban into it. All Germany watched to see what would come next.

Luther was called to appear before the Emperor Charles V at a diet held at Worms to plead his cause. The charge against him was read. On a table were copies of his books. Had he written them?

Yes, he had.

Would he now confess that they were full of falsehood?

Luther answered simply. "My conscience has been taken captive by these words of God. I cannot revoke anything, nor do I wish to; since to go against one's conscience is neither safe nor right.

Here I stand. I cannot do otherwise! God help me. Amen."

Luther was ordered to leave Worms and to go back to Wittenberg. On the way back he was kidnapped. Actually it was his friends who had him. They kept him hidden for a year and during this time he translated the New Testament into German.

Luther had never meant at first to form a new church, but to get rid of the abuses in the one church into which he and all other Christians had been born. For twenty-five years after the diet at Worms, he lived and worked. Always he was in danger; and if the pope could have his way, Luther would have been burned as a heretic.

Luther was a man of a great, warm heart. He could also make mistakes. But all his life he tried to be a servant of God. When he fell sick in what was to be his final illness, it was when he had gone in bitter winter weather to preach in the little town where he was born. He stopped his sermon suddenly and said, "This and much more is to be said about the gospel; but I am too weak, and will close here."

Adapted from—

The Story of the Church, Bowie

SONGS TO SING

Martin Luther loved music. He liked to play the lute and to sing. He wrote many hymns, both the music and the words. He believed they should be musical. He said jokingly, "Why should the devil have all the good tunes?" On Christmas he celebrated with his family by singing and entertaining. One time he wrote the words to the hymn "Away In A Manger."

For Christmas Eve of 1534 he wrote these words:

From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

Ah dearest Jesus, be my guest;
Soft be the bed where thou wilt rest
A little shrine within my heart,
That thou and I may never part.

WATCH OUT FOR SPOOKS

Take the letters in the word SPOOK and use them one at a time as part of another word which is an answer for the following meanings.

1. Another name for spook. . . . S . .
2. A large orange-colored fruit. . . . P
3. What a witch rides on
Halloween night. . . . O . . .
4. A wise bird. . . . O
5. or treat. . . . K

ANSWERS FOR LAST WEEK

Abraham; Joseph; Moses; Solomon.

Sunday School Lesson

FOR NOVEMBER 5

(International Lesson Series)

God Speaks Through Personal Tragedy

Background Scripture: Hosea 1 through 3; 8:1-3

Our next four lessons are to be devoted to a study of the prophet Hosea and the message he brought. If we may interpret Amos's main contribution as highlighting the justice of God, then what is the main theme of the message of Hosea? We will be concerned with finding an answer to this question during the month of November.

The Book of Hosea tells the story of a man who experienced great personal tragedy, but who used his unhappy situation to illustrate how God loves his people even when they are wayward. Hosea lived in a time when the people of the Northern Kingdom, to whom he preached, were strongly attracted to the gods of the Canaanites, and followed their religious practices. Like Amos, he was critical of such practices and condemned them as breaches of the covenant relationship with Jehovah God. He interpreted this relationship as similar to that between a bridegroom and his bride. Israel (the bride), by going after other gods, was untrue to Jehovah (her bridegroom). He preached that such disloyalty and heathenism was harlotry.

Now, returning to Hosea's own experience, he married Gomer who apparently was very much a woman of that time and place. That is, she lived among a people who had adopted pagan ways, including the widespread practice of prostitution. Harlotry was even a part of the religious establishment. Hosea seems to have been an extremely sensitive man with keen perceptions. He saw a close parallel between his personal tragedy and the tragedy of God's people, Israel. He realized that what Gomer had done to him by her unfaithfulness was exactly what the people of Israel had done to God.

Experiencing great personal anguish, he could well understand the suffering and disappointment of Jehovah over the waywardness of His bride. He expressed his reaction to Israel's harlotry by giving the three children born to him and Gomer prophetic names. The first one he named Jezreel (Jehovah sows), implying the judgment of God upon the Northern Kingdom. The second child he named Loruhamah (Not Pitied), suggesting that God's pity was exhausted. Lo-ammi was the name given to the third infant (Not my People), implying that God no longer regarded Israel as his covenant people. It may be noted that it was not unique in Hosea's time for children to be given symbolic names.

Now, the second act in this personal



ROCKY MOUNT CHURCH PLANS NEW BUILDING

A ground-breaking service was conducted on Oct. 1 at Rocky Mount Methodist Church, Mooresville, for a \$45,000 educational building. Participating in the event were, from left: The Rev. R. H. Ballard, pastor of the church; Mrs. C. L. Parker, Mrs. W. E. Simms, Bert Cornelius, Mrs. Maude Talbert, the church's oldest members; and J. C. Clontz, chairman of the building committee. Pledges and cash contributed during the service came to \$2,110. Chairman of the finance committee is Harold Mitchell.

drama unfolds. Although having experienced a most unhappy marriage, Hosea now takes unto himself a prostitute, whom he acquires like one would buy merchandise. Her name is not given. There is speculation that she might readily have been Gomer herself. She could have been a prostitute attached to one of the shrines or high places.

This episode is told in these words. "And the Lord said to me, 'Go again, love a woman who is beloved of a paramour and is an adulteress; even as the Lord loves the people of Israel, though they turn to other gods and love cakes of raisins.' So I bought her for fifteen shekels of silver and a homer and lethech of barley. And I said to her, 'You must dwell as mine for many days; you shall not play the harlot, or belong to another man; so will I also be to you.'"

What does all of this mean? Simply this. If a man, Hosea, could find it in himself to take an unfaithful woman—perhaps his own wife who had left him—and receive her to himself, then surely God could and would do likewise. All men are like Gomer. They have been unfaithful to God. They have worshipped idols and have rejected the love of their heavenly Father. They have ignored him in the pursuit of their own designs. But God, though spurned and mocked, yet finds it within Himself to love His wayward children. He ever invites them back to a place in His household and offers them His steadfast love.

In this way, Hosea brings a new element

to the picture of what God is like. God is not merely a lover of justice, but He is a lover of men, sinful though they are. This element of forgiving and abiding love is central to His very nature.

Perhaps but for his own personal tragedy, Hosea would never have come to see this element in the nature of God. We need not believe that God brings tragedy upon people, although He certainly permits pain and suffering to come. But this we may readily affirm: that whatever the reason for our sufferings, God always seeks to turn them to our advantage. Often we mature more through pain than through pleasure. Some of the deepest insights that have come to people have developed out of tragedy.

Through his personal sufferings, Hosea was enabled to gain a new perspective about God and His relationship to people. All of us likewise know pain and tragedy. Perhaps God is trying to tell us something through them. At the very least we can be certain that God shares suffering with us, and He offers His strength and love.

JCS

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Rev. and Mrs. William A. Rock, Jr., Kerr Street Methodist Church, 419 Kerr St., N.W., Concord, North Carolina 28025.

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Conference Wide Stewardship Rally

RALEIGH MEMORIAL AUDITORIUM

Monday, Nov. 6, 1967 — 10:00 A.M. to 1:00 P.M.

North Carolina Annual Conference of The Methodist Church

Program

BISHOP PAUL NEFF GARBER PRESIDING
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(Mt. Olivet Methodist Church, Arlington, Virginia)

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GREENSBORO, N. C., NOVEMBER 2, 1967

NUMBER 43



OHIO WEST METHODIST INFORMATION

Soon To Be United Methodist Bishops

Bishop F. Gerald Ensley (third from left) of Columbus, Ohio, was recently host to all of the bishops of the Evangelical United Brethren Church. They are pictured here as they assembled for a dinner meeting in West Carrollton, Ohio.

A meeting of the EUB Board of Bishops coincided with the West Carrollton meeting, one of a series of Churchmanship Dinners which Bishop Ensley has been conducting in The Methodist Church's Ohio West Area. Bishop Ensley is president of the Methodist Commission on Ecumenical Affairs and a member of the Ad Hoc Committee on Union With the EUB Church. Dayton is the headquarters of EUB General Boards.

After consummation of EUB-Methodist Union in Dallas, Texas, next April, the above leaders will all be bishops of the new United Methodist Church.

Left to right, they are:

Bishop H. W. Kaebnick, Harrisburg, Pa.; Bishop J. Gordon Howard, Pittsburgh, Pa.; Bishop Ensley; Bishop Reuben H. Mueller, Indianapolis, Ind. (president of the EUB Board of Bishops and chairman of EUB Commission on Church Union); Bishop H. R. Heininger, Minneapolis, Minn.; Bishop W. Maynard Sparks, Sacramento, Calif.; Bishop Paul M. Herrick, Dayton, Ohio; Bishop Paul W. Milhouse, Kansas City, Mo.

While the future assignments of the present EUB bishops in the new church cannot be predicted at this point, the Plan of Union does provide for the deployment of EUB bishops as follows: two to the Northeastern Jurisdiction; two to the North Central; one each to the Western, Southeastern, and South Central.

CAROLINA BRIEFS *

† Judge Allen H. Gwyn of Reidsville was the principal speaker at Woodmont Methodist Church, Reidsville, on Oct. 22 as the church observed Laymen's Day.

† Dr. Thomas A. Collins, president of N.C. Wesleyan College, Rocky Mount, will be the guest minister at the Glenwood Avenue Methodist Church, Rockingham, on Sunday morning, Nov. 5, at 11 o'clock.

† Concord Methodist Church of the Concord-Mary's Grove Charge on the Gastonia District has scheduled a revival for the week of Nov. 19-24. The Rev. H. Gwyn Clayton, pastor of the church, will preach at these services.

† A Preaching Mission will be held in Centenary Methodist Church, Smithfield, Nov. 12-17. Rev. Harold F. Leatherman, pastor of the First Methodist Church, Morehead City, will be the visiting minister. He will preach each night at 8:00 p.m.

† The Faison Methodist Church, Faison, will have a revival beginning on Nov. 5 and continuing through Nov. 10. The Rev. W. R. Crowder of the Warsaw Methodist Church will be the evangelist. Services will begin each evening at 7:30.

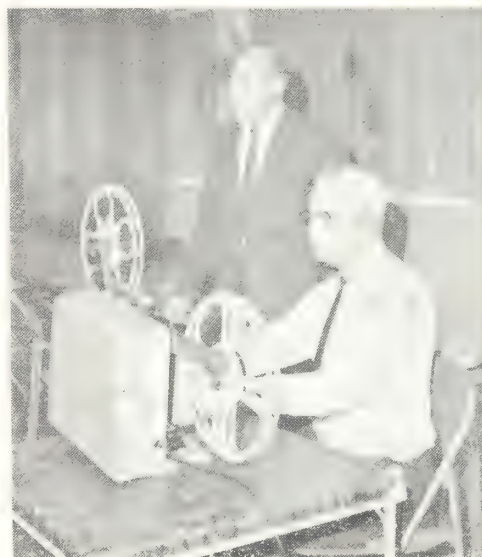
† Open house will be held at the newly decorated parsonage of the Proximity Methodist Church, Greensboro, on Sunday afternoon, Nov. 5, from 3 to 5. The parsonage is located at 1305 Summit Avenue. Methodist friends around Greensboro are invited to come by.

† A memorial fund has been established in Atlanta, Ga. to the late Rev. Joe E. Caldwell to benefit the Georgia Association for Pastoral Care. It will be used for scholarships for ministers in training. Contributions may be sent to: Grady Hospital, 80 Butler St., N.E., Atlanta, Ga.

† Laymen's Day was observed at Horne Memorial Methodist Church, Clayton, on Oct. 29. Joe Padgett of Smithfield, a certified lay speaker, spoke at the morning worship service. Stan C. Peele, lay leader, presided, and Jimmy D. McLaurin, Douglas A. McCormac and Melvin S. Grissom assisted in the service.

† Bishop Earl G. Hunt, Jr., delivered the worship hour message and led the congregation of Central Methodist Church, Kings Mountain, in the service of consecration of the new sanctuary on Sunday, Oct. 29. Following the service a congregational dinner was served at the Woman's Club. Rev. D. B. Alderman is minister of Central Church.

† Philip J. Cartwright of Milburn, N. J., will be at Weslev Memorial Methodist Church, Wilmington, Nov. 5 through 10 for a week of Evangelism in Song. Mr. Cartwright was born in China, the son of Methodist missionary parents and is well-known for his sacred music programs. The WSCS of Wesley Memorial is sponsoring the meeting, and invites the public to attend. Services will be at 8 each night.



Church groups in the North Carolina Conference will have an opportunity to view scenes of camp activities through a new 16 mm audio-visual film in color produced by the conference Board of Education. Shown above are the Rev. Dr. C. P. Morris, left, Executive Secretary of the Board of Education, and Dr. Landis Bennett who is on the faculty of North Carolina State University. Morris headed up the project, while Bennett did the on the scene camera work and editing. In all stages, the film was developed with the use of professionally trained persons, as is evidenced by its technical excellence. It depicts scenes and activities from all four of the camps sponsored by the annual conference, and emphasizes the variety of the program offered.

NCC Denies Endorsement Of Government Report On Alcohol

Dr. R. H. Edwin Espy, General Secretary of the National Council of Churches, has denied that the NCC has endorsed the government's "Alcohol Problems, A Report to the Nation," prepared by the Cooperative Commission on the Study of Alcoholism. Instead, he stated that the report is being given serious study by the National Council of Churches and recommended that the churches also give it careful study.

The report was released on Oct. 11, as the result of five years of research funded by a grant from the National Institute of Mental Health.

Among other recommendations, the Commission's report asks the American people "to move toward modifying the types of drinking that are damaging and unacceptable" and states that "all agencies should provide services to problem drinkers."

"The churches have a special responsibility in this field," said Dr. Espy, "and must make more effective use of the resources of the Christian faith to reclaim problem drinkers and alcoholics."

The report also made some startling proposals such as: lowering the drinking age to 18; liberalizing the method in which alcohol beverages are advertised in the mass media, allowing alcohol consumption to be shown in family settings, and making alcoholic beverages available to young people at adult-supervised activities such as church functions.

Rehoboth Church Dedication Held

Rehobeth Methodist Church of Route 8, Greensboro, was dedicated on Sunday Oct. 22, by Bishop Earl G. Hunt, Jr., who also preached at the morning worship service. He was presented to the congregation by the Rev. Dr. J. Garland Winkler, Greensboro District superintendent. This is the first time a bishop has visited the church since its establishment in 1806.

George Bishop, chairman of the Official Board, offered the buildings for dedication. They include the Georgian colonial-style sanctuary which seats 500 persons and the 20-classroom education building. The church property and buildings are valued at \$225,000. Future building plans include a new \$35,000 parsonage on a site adjacent to the church and a lighted recreation area.

The present membership of Rehobeth is 750. There are activities for all age groups. The two missionary families of the church are the Rev. Dr. and Mrs. Charles Stoke in Korea and the Rev. and Mrs. James Turner in the Fiji Islands. The Rev. Robert M. Hardee has been minister since June 1966.

A picnic lunch was served in the Fellowship Hall after the service.

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NORTH CAROLINA CHRISTIAN ADVOCATE

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WNC Mission Rallies In Progress

Methodist Bishop S. Trowen Nagbe of Liberia and Virginia layman Kenneth L. Lord will lead district rallies of the Board of Missions, Western North Carolina Conference, during the next two weeks.

The meetings will emphasize the national Methodist mission studies of "Japan," "Christ and the Faiths of Men," "Man and Community" and "Ecumenicity."

Other missions leaders at the rallies will include Dr. Horace McSwain of Statesville, executive secretary of the Conference Board of Missions, the superintendents of the particular districts, the district missions secretaries, and members of the local church Commissions on Missions.

Here is the schedule as released by the Conference Board of Missions:

Asheville District, Nov. 2, 7:30 p.m., in Central Methodist Church, Asheville; North Wilkesboro District, Nov. 5, 5:45 p.m. dinner meeting in First Methodist Church, North Wilkesboro; Statesville District, Nov. 6, 7:30 p.m., in First Methodist Church, Hickory.

Greensboro District, Nov. 7, 6:30 p.m., dinner meeting in Christ Methodist Church, Greensboro; Winston-Salem District, Nov. 8, 7:30 p.m., in Ardmore Methodist Church, Winston-Salem; Salisbury District, Nov. 9, 6:30 p.m., in First Methodist Church, Salisbury; Albemarle District, Nov. 10, 7:30 p.m., in Central Methodist Church, Monroe; Thomasville District, Nov. 12, 7:30 p.m., in First Methodist Church, Lexington.

Meetings have already been held in the Waynesville, Charlotte and High Point districts. No dates have been announced for rallies in the Gastonia and Marion districts.

Bishop Nagbe will be the speaker for the meetings in Greensboro, Hickory, Lexington, Monroe, Salisbury and Winston-Salem. Mr. Lord spoke during meetings in Charlotte and High Point and will speak in Asheville and North Wilkesboro.

Bishop Nagbe, at 33 years of age, is the youngest bishop in the national Methodist Council of Bishops. He is the first native of Liberia to have been elected to the church's episcopacy. The Bishop is a product of Methodism's mission work in Liberia, which began in 1833.

The Bishop gained his B.S. degree and his B.Th. degree at Cuttington College (Methodist) in Monrovia, Liberia. In 1961 he received a B.D. degree from Gammon Theological Seminary in Atlanta, Ga., and in 1965—the year he was elected a bishop—he received a M.S.T. degree from Boston University's School of Theology.

Bishop Nagbe will be telling the story of Methodist mission work in Liberia, and will be emphasizing the work of the late Dr. George Harley, who pioneered mission medical work in that nation. The Western North Carolina Conference is giving a \$100,000 George Harley Memorial this church year to honor the physician's efforts.

The memorial includes an airplane for mission work in the interior—already shipped to Liberia; a community center, a chain of medical clinics, and a program of evangelism.

Mr. Lord was born in England but came

WNC Convocation Set for Nov. 11

Methodists in the Western North Carolina Conference will gather in High Point on Nov. 11 for the "Bishop's Convocation on Christian Responsibility." The convocation, which will begin at 10:30 a.m., will be in the High Point College Memorial Auditorium.

Three major addresses and a laymen's panel on Christian responsibility are scheduled. Richard E. Thigpen of Charlotte, will be moderator of the panel with Gordon L. Goodson of Lincolnton, William R. Henderson of High Point and Harvey J. Smith of Greensboro serving as panel members.

Bishop Earl G. Hunt, Jr., presiding bishop of the Western N. C. Conference, will open the convocation with "A Charge to Laymen on Christian Responsibility."

The second speaker of the morning will be Dr. Eugene L. Smith of New York City, executive secretary in the United States of the World Council of Churches. Before joining the World Council of Churches' staff in 1964, he was general secretary of the Division of World Missions for the Board of Missions of The Methodist Church.

The laymen's panel will lead off the afternoon session. After the panel discussion, the Rev. E. A. Fitzgerald, pastor of Centenary Methodist Church in Winston-Salem, will address the group on "Invitation to a Deeper Dedication in Stewardship Responsibility."

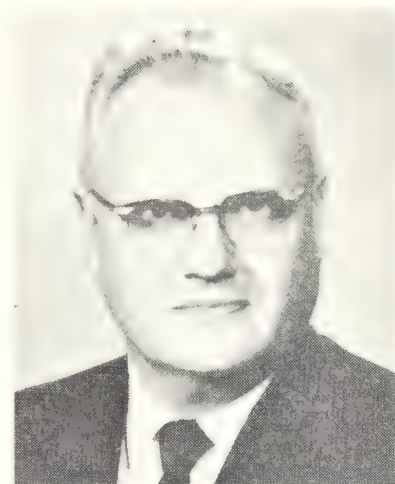
Special music will be presented by the High Point College Choir.

The convocation is sponsored by the Board of Lay Activities and the Woman's Society of Christian Service of the conference. Two well-known lay members of the conference will preside during the convocation. W. Bryan Moore of Wadesboro, chairman of the conference Coordinating Committee, will be in charge of the morning session, and Mrs. Leslie E. Barnhardt of Charlotte, president of the conference Woman's Society of Christian Service, the afternoon session.

Lunch will be served in the High Point College Cafeteria, but reservations must be

to Virginia as a child and has been reared in the U.S. He is head of the Kenneth Lord Furniture Shop in Richmond, Va., and in recent years has given of his time to visiting Methodist Mission fields and returning with film and verbal reports, all at his own expense. Mr. Lord, during the rallies he will lead, is expected to show the color film he produced in Liberia during a month's tour of the work established by Dr. Harley.

Mr. Lord has been active in his church: delegate to Jurisdictional and World Methodist conferences, member of the official board, building committee, teacher and lay leader in his church and district; with youth: Scoutmaster, Sea Scout commodore and district director of youth; his business: past president of the Southern Retail Furniture Association and past president of the Retail Merchants Association of Richmond, Va.; and in his community: vice chairman of the Richmond Parking Board, a director of the Richmond Chamber of Commerce,



BISHOP EARL G. HUNT, JR.



DR. EUGENE L. SMITH

received by Nov. 6. The cost of the luncheon will be \$1.25, payable on arrival.

All Methodists in the Western North Carolina Conference, both lay and clerical, are invited to attend.

and a member of the Richmond Rotary Club.

District missions secretaries will preside over the meetings.

Wife Of Florida Area Bishop Dies

Funeral services for Mrs. Huldah Chapin Henley, 59, wife of Bishop James W. Henley, Florida Area, were held on Oct. 25 at the First Methodist Church, Lakeland, Fla. Interment was in a local cemetery.

Mrs. Henley died Oct. 22 at Vanderbilt University Hospital, Nashville, Tenn., following surgery four weeks earlier.

Services were conducted by Bishop Edward J. Pendergrass, Jackson, Miss., assisted by the Rev. Dr. Charles T. Thrift, Jr., president of Florida Southern College; the Rev. C. Eugene West, superintendent of the St. Petersburg district, and the pastor, the Rev. Walter Rutland. Pall bearers were members of Bishop Henley's cabinet.

EDITORIALS



GOVERNMENT BY PRESSURE?

A healthy democracy must always remain sensitive to the opinions and wishes of its constituents. This principle is basic. Its continuance is guaranteed through a free electorate and through the demand that our elected officials appear at fixed intervals before the citizens for reelection.

This really amounts to insistence that they remain sensitive to the wishes of the general public; that they be prepared to render an accounting for the way in which they discharge their public responsibility.

The system has worked well during the brief life of our republic. It has given to the American people a maximum of personal freedom within the limits of orderly government. At the same time, it has offered to public officials enough latitude to fulfill their several functions imaginatively and efficiently, but without usurping the powers which reside permanently in the people themselves.

Our citizenry is guaranteed the right of petition, the right to dissent, the right to protest, and the right to engage in peaceful demonstration between elections. We remain deeply grateful for the privilege of living in a country where freedom of thought, of worship, of speech are written into the laws of the land.

But in every age, almost in every decade, we have these rights challenged. There have been organizations which would impose a supra-government; there have been self-appointed guardians of law and order which have sought to rule by fear and violence; there have been groups which have doubted that the people themselves could be trusted to govern themselves wisely.

Recently certain right-wing groups have been exerting considerable pressure upon church, state, business and the general populace. They have usually been well funded, and have made large use of the public communications media in promoting their views. This they have had every right to do within the law. However, at times they have resorted to personal innuendo and to statements unsupported by the facts. Such tactics have been roundly condemned, as they should be regardless of their source.

But these groups have at least spared us the use of disorder, of mass disobedience

of laws, and of personal physical attack upon public officials. Now, however, we behold the spectacle of champions of freedom using their liberties to encroach upon the freedom of others. The blockading of public thoroughfares, the burning of draft cards, the spurning of law and the insulting of public officials represents an attack upon the very values many of these misguided persons profess to believe in.

Moreover, the growing attempt to influence government decisions by a massive show of physical force, including the threat of violence is not a healthy expression of democracy. What if all organized groups in this nation, including labor unions, civic clubs, church denominations and political parties should begin to use such tactics?

If one group is permitted to gain some special advantage by the use of massive, threatening pressure, then other groups will be encouraged to do likewise. We will soon have government by blackmail and decisions being made under fear and duress. Is this what we want? This seems to be the direction in which we are now moving. Which is more important, that we push through some particular decision we want, or that we keep intact our democratic safeguards?

All of us are deeply concerned about Vietnam; about the problems of poverty, of limited education and of inequities in opportunity; about fiscal policies; about the dehumanizing processes going on in our midst. We disagree as to the right solution to many serious problems.

But all of us should at least respect the other person's right to his opinion. All of us should insist that law and order be maintained. All of us should see to it that in the exercise of our rights we do not encroach upon the rights of others. All of us should refuse to use tactics and pressures which we condemn others for using. All of us as citizens, should renew our conviction that ultimately the place to settle differences is at the ballot box.

Do we agree to these propositions? Well, then, are we basing our attitudes and our actions upon them? We believe the time has come for citizens to stand up and be counted on such basic questions as these. The tides of strange ideas bearing dangerous currents of hostile concepts are swirling about the foundations of our democratic institutions. There is much trash which needs to be removed. But we had better make sure the buildings themselves are not carried away with the garbage.

THE CHRISTIAN'S DILEMMA

The professing Christian gets it from all sides. If he advocates the way of love and forgiveness, he is accused of being soft toward wrong and evil. But if he takes an uncompromising attitude toward wickedness, he is castigated as being a bigot and a snob. If he associates with people of careless morality and worldly habits, he is criticized, and if he withdraws from all such association, he is equally under fire.

Of course, Jesus had the same problem. He was condemned for eating with publicans and sinners, and was assailed for numerous "misdemeanors." Yet down the centuries there has come no a whisper of scandal to besmirch his good name, not a criticism which could stand the light of day.

Perhaps there is no more astounding thing about Jesus than the miraculous way in which he combined these two factors: a profound and moving compassion for all people, including the wicked and worldly; and a scathing and uncompromising condemnation of every evil. Jesus, by his sheer excellence, was able to bridge the dilemma, and in doing it He has shown us the pathway through the pitfalls. No compromise with any evil and wrong thing; no hate for any human being.

It's no great trick to achieve either one or the other, to be a moral reformer or to be a compassionate friend to humanity. But it's quite an assignment to be both at the same time. No man is good enough or wise enough to achieve it alone. Only with the presence and the power of Jesus Christ can he play this true and full role of the Christian.

Something to Think About

Some are opposed to tithing. They say it is legalistic. Yet it is legalistic that a man must provide food, clothing, and shelter for his family; the law says he must. What man, loving his family, thinks of the law when he buys the groceries or pays the rent or buys the family clothing? This man is always thinking of better housing, better food, and better clothing. So, when you completely join the family circle of God by tithing, it does not seem legalistic; rather, it is an expression of love and this love always prompts man to give more. Does he think of the law that says he must? No, he thinks of the love that says he must.

From Heaven is My Home
By F. OLEN HUNT, SR.

LETTERS TO THE EDITOR

★

To the Editor:

Several people have written asking that I bring them up to date on my daughter, Carlene, who was injured in an automobile accident near Sweetwater, Tennessee, Sept. 6. The original information was not correct as given in Korea and passed on to Dr. Horace McSwain.

The car in which Carlene was riding skidded on loose gravel on a curve throwing her against the door which flew open dumping her on the road and into the ditch. Her arm was badly cut and shoulder severely injured as well as immediate paralysis from a broken neck.

Her neck is healing nicely, her arm and shoulder are almost completely healed with full return of the use of the right arm. She is listed as a quadriplegic with movement to the wrists. It will be a year before we know the full extent of the damage and whether the spinal cord was completely severed.

Present plans call for me to stay in the United States until Carlene is settled in a Rehabilitation Center, probably sometime in December, after her broken bones have healed. I am hoping a decision can be made sometime the first week in November when I am in New York in regard to the center to which she will be sent.

We are grateful for the number of cards, letters, phone calls, prayers, and concern by the people of North Carolina.

Sincerely,
CARL W. JUDY
1105 Katherine Ave.
Knoxville, Tenn. 37921

PS: Carlene is in the University of Tennessee Memorial Hospital (Knoxville) on the Alcoa Highway.

♦ ♦ ♦

Guidance And Testing Clinics Scheduled Again This Year

Five Guidance and Testing Clinics will be held at Greensboro College again this year. The dates are: Dec. 8-9; Feb. 16-17; March 8-9; April 5-6, and April 26-27.

The clinics will be held on five weekends, on Friday evenings and Saturday mornings. Applications for enrollment, which is open to high school sophomores, juniors and seniors, may be sent to Dr. Robert W. Hites at Greensboro College. A small fee, to help defray expenses of the clinics, will be charged.

Most of the cost of the clinics will be borne by the Commission on Christian Vocations of the Western North Carolina Conference, sponsor of the program. Rev. A. James Clemmer of Greensboro is director of the testing and guidance program for the commission.

Besides assisting high school students to determine their aptitude for various vocations, the program endeavors to acquaint them with the many vocations of the church, community, welfare and other humanitarian agencies, which are in great need of trained personnel.

Conference On Vietnam Planned

Methodists in the North Carolina Conference will gather in Raleigh on Nov. 14 to consider "Vietnam: Dilemma for Christians." The conference, under the sponsorship of the Board of Christian Social Concerns, will be held at Edenton Street Methodist Church from 10 a.m. to 4 p.m. Four major speakers have been secured.

At the morning session the Honorable Tran Van Dinh, former Acting Ambassador from South Vietnam to the United States, will speak. The other speaker on the morning program will be a U. S. State Department representative (not yet named).

Dr. Thomas Ritt, a Roman Catholic layman and writer who is the East Coast Coordinator for "Negotiation Now!" will address the conference in the afternoon. The second afternoon speaker will be Dr. Francis Brockman, Public Relations and Interpretation Director of the Methodist Committee for Overseas Relief. He has just returned from Vietnam.

After the addresses, a panel discussion will be presented by the following persons: Dr. O. Kelly Ingram, dean of students at Duke Divinity School; Dr. T. Marvin Vick, pastor of the host church; Dr. Frederick Krantz, professor of history at Duke University, and Dr. Collins Kilburne, United Church of Christ minister in Raleigh.

A registration fee of \$1.50 will cover the cost of a packet of materials on Vietnam.

Haymount To Have Lay Witness Mission Next Weekend

An outpouring of spiritual renewal is anticipated by the congregation of Haymount Methodist Church in Fayetteville on the eve of the church's Lay Witness Mission on Nov. 10-12.

Approximately 25 witnesses from North Carolina, South Carolina and Georgia, led by Barnes Boyle, Jr. of Sumter, S. C., will participate in the intensive weekend of sharing Christian experiences.

Twelve members of the Mission's planning committee are completing their organization under the direction of Col. Carl Weeldreyer (Ret.), chairman of the church's Membership and Evangelism Commission.

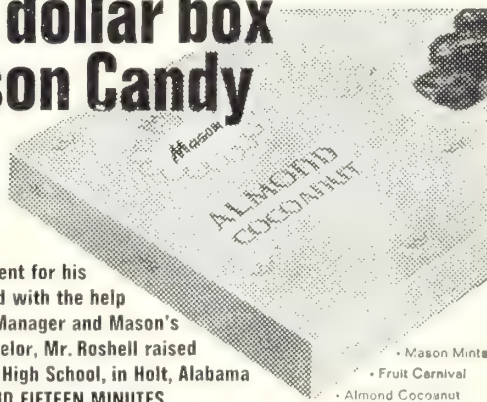
Haymount leaders are expecting a special period of spiritual growth to keep pace with the church's mushrooming membership of approximately 400 suburban and Ft. Bragg military families.

Key services during the Mission will be congregational meetings at 8 p.m. Friday and 7:30 p.m. Saturday, a coffee hour at 10 a.m. Saturday, men's and women's lunches at 1 p.m. Saturday, morning worship services Sunday and a sharing and evaluation session Sunday at 7:30 p.m.

Mission organizers are calling upon Methodists throughout North Carolina to join in prayer support for this important step in the life of the church.

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Bishop Hunt Comments On The New Educational Approach

By KENNETH A. HORN

The International Lesson has been doomed to a day which, perhaps in its twilight, if it has not already gone," Bishop Earl G. Hunt, Jr. of Charlotte said in an interview recently with Rev. Joe Parker, pastor of the South Lenoir Methodist Charge and publicity chairman for the Caldwell Methodist Christian Workers' School.

Asked about the "New Day in Christian Education," and its relevance, the Bishop, who has been a member of the General Board of Education of The Methodist Church for eleven years, noted that there has been an all-out effort on the part of the general board to develop a new curriculum for all of the age groups for which the church has educational responsibility.

In direct reference to the new curriculum for adults which was introduced in Methodist churches throughout the country on Sept. 3, the Bishop said that there isn't anything wrong with the old International Lesson approach to church school study, particularly if it can be offered by a competent and exciting teacher who makes the necessary preparation. But, "the new educational approach," he went on to say, "the new curriculum approach . . . has undertaken to do something which the International Lessons have not done — namely, to lift up the great life issues and situations in which a Christian has to make his choices on the basis of what he has been taught to believe about God, about the Bible, and about the church.

"This is a feature of the new curriculum — that the problems a man deals with and lives with in everyday life become the focal center of his learning experience as a Christian.

"Then again," Bishop Hunt continued, "the International Lessons have been Bible-history oriented. The purpose of the new curriculum is more to share, in an educational manner, the fresh new insights about the church, and the church's mission in the world. Of course, Bible and Bible history are still basic to all of this, and a person has the wrong idea about the new curriculum if he thinks that these important basic materials have been omitted or neglected.

"But the new curriculum doesn't stop here. It moves on with these as a foundation to talk about the church and the church's mission in the world. And this is what the average Christian in the average local church needs greatly to be helped to understand in our time.

"Now, there is a third aspect of the new curriculum which ought to be recognized by all of us. Namely, it does take advantage of all the new discoveries about the ways in which human beings learn. It tries to put those principles and that experience into practice in its approach to the whole educational adventure.

"I do not think that the educational program of the church has ever been in a better educational situation. For example, we have always known more about how to teach and



The Rev. Joe Parker (left) interviews Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, on the subject of Christian education during the bishop's visit in the Statesville District. The Rev. Mr. Parker was chairman of publicity for the Caldwell County Christian Workers School.

how to make teaching attractive and effective than we have been willing to put into practice. I think . . . the times have caught up with us. In another day and another age we might have been able to slip by with a program that was not excellent in all its aspects, but it isn't so any more. The church has not done its job as well as it should in the realm of the church school.

"Now I think there are other things that ought to be said. I think we have not been willing to profit always by new discoveries in the art of teaching and the science of learning. We have been late in the church to appropriate the findings of . . . educational psychology. We have often times been late in the appropriation of new insights in theology and the understanding of the Bible. All of this has tended to make our approach in church school less than current or temporary.

"Then I have a feeling, too, that the educational program of the church, particularly in the church school, has been too traditional in its methodology. It has not been willing to break out of the old ruts and to try new forms and new approaches.

"Often times we ignore the fact that in a teaching situation a better method to employ, particularly where certain age groups are concerned, than the lecture method is the dialogue method where everybody participates, and where questions can be raised and then answered and discussed generally by the group under the guidance of some leader who has his lesson up and who knows how to lead group discussion meaningfully. The psychological principle of group dynamics takes over in this kind of a situation, and real learning, real inspiration, can often result.

"At this point we certainly haven't kept up with secular education. The public school program in America today is an adventure in new forms and new methods. And this is what has kept it vital and effective. Why should we do less in the

church school?

"The new curriculum represents a new departure in education in the church. There won't be too much trouble getting this over to our little children, and I think our youth will welcome it. But some of us who are older, like myself, have been led to the traditional approach, and this is going to look so startlingly revolutionary to some of us that we may draw back from it in fear and apprehension without really rendering an objective judgment about it.

"In other words, we may be afraid of it simply because it is different, simply because it is new, simply because we haven't done it before. I hope that all of us will be broadminded enough and intelligent enough to give the new curriculum an opportunity to justify itself on the basis of its own philosophy and its own approach apart from our prejudices which, after all, are lodged primarily in our traditional experience."

On the other hand, when asked about the rejection of the new curriculum on the part of some adult classes, Bishop Hunt said, "I would strongly counsel against super-imposing this program arbitrarily upon an unwilling constituency. . . . It may take several years to make a transition from the old method to the new method. So what? We've got all the time God has, and we've simply got to remember that this is part of the educational experience itself.

"If you've got a class that believes it simply can't learn effectively without the International Lesson approach, let that class use that approach and try to get the class the best teaching you can provide for it within that context. Maybe you have got a young adult class ready to try something new and fresh—a little bit uninhibited. Let this class tackle the new curriculum and make such a success of its use that other classes will see this . . . and want to undertake it themselves."

'For Whom The Cow Bell Tolls'

By A. T. ST. CLAIR

Ever been led to church by a cow bell swinging preacher? This has been the experience of campers on the shore of Lake Norman during the past summer. As the clank of the bell sounded, from tents and campers, came the worshippers to hear God's Word. To see them in their attire ranging from levis to shorts, from sun hats to scarfs, reminded one of the message that Jesus came to call us all.

Lake Norman is a long way from the Sea of Galilee, longer by some twenty miles and narrower by five. . . . Yet, the message was the same. It was the Master's Words that were being heard as Dubois Pettit preached beside this inland sea. As the wind blew westward across the Lake, so too the words became alive and one could sense Jesus speaking to Peter in a real way when He said, "Feed my lambs."

At four campsites on the southern end of the Lake for ten weeks, Mr. Pettit conducted services every Sunday in a ministry that reached campers from Florida to New York State, not to mention the Carolinas. Some Sundays there were four to five at a campsite that gathered to worship and other Sundays some fifty to sixty. Then, too, each campsite was different in size and place of worship.

While at The Outrigger, one worshipped in a bamboo decorated river boat riding in its berth on the Lake; at Ye Olde Camp Ground, it was in an arbor that the worshippers gave thanks; and at Ranger Island and Wher-Rena Marinas, it was under the blue canopy of sky.

As the congregations sang "This Is My Father's World," one could feel it was, whether you looked at the choir with the blonde haired angel in red sweater and blue slacks or the tall lad in his London Fog jacket, whether it was at the foot of the flag pole with the blue water reflecting the rays of the uprising sun or looking at the rustic cross with a crown of thorns hanging over the upright piece as it stood on three pieces of warped pine that reminded one of The Trinity and of the three virtues of a Christian, "Faith, Hope and Love."

It was all there as this young Duke Divinity School freshman led them in worship—this Spirit of God and His real presence and the people felt it. The gray haired woman who had not been able to go to church for years because of a heart condition found an opportunity to worship without steps and without a closed-in feeling. Rather, she felt close to God in a new way. She said she would be back next week, as she had for the past eight weeks, and she was, and for the tenth week as well. The business man who with his family left their trailer across the cove and who experienced the worship of God in a new way that made him want to come back the following week. The lady from Davie County who said she would always remember the services because the messages were short and brief and to the point as they truly were.

Perhaps, it was an unusual choice when the soft-spoken Arkansan chose his text from Exodus 3 where Moses turned aside,

but it was fitting for the message reminded all who attended that they could rejoice that they had turned aside for God as they had done that day, that the Charlotte District Mission Society and the Methodist churches in the Lake Norman area could take satisfaction in the fact that they had turned aside from the conventional worship to this new pattern of ministry and that this young man could give thanks that he had turned aside from the secular way of life to carry the Message of the Master back again to the seashore.

N. C. Conference Plans Big Rally

Hopefully, all roads will lead to Raleigh on Nov. 6 for Methodists in the North Carolina Conference. This is the day the Conference-Wide Stewardship Rally will be held at Raleigh Memorial Auditorium, beginning at 10:00 a.m.

Under the theme of "We Witness Through Stewardship," two nationally-known Methodist ministers and three laymen, including a former big league baseball player, will address the rally.

Bishop Paul N. Garber will preside, and the Honorable Terry Sanford, former N. C. governor, will welcome the persons attending. The combined choirs of Louisburg, Methodist and Wesleyan colleges will sing under the director of the Rev. Robert Gibbons, Atlanta, Ga.

Dr. G. Don Gilmore, who is taking a year's sabbatical from Groesbeck Methodist Church in Cincinnati, Ohio, will speak on "Renewal Through Stewardship." Minister of the Groesbeck Church for twelve years, Dr. Gilmore has been in demand as a speaker around the country since his first book, *In The Midst*, was published in 1962. The book describes the spiritual renewal of his church through Yokefellow groups. His next book, *Letters of A Previously Unpublished Angel*, will be released in early winter.

Dr. James Roy Smith, pastor of Mount Olivet Methodist Church in Arlington, Va., will give the concluding address on "Stewardship Is the Answer!" During his eleven years as minister at Mount Olivet, he has received over 2,600 members and the church has completed a building program which doubled the seating capacity of the sanctuary and has erected a new educational building at a cost in excess of half a million dollars. President of the Virginia Conference Board of Evangelism, he is author of the book, *God Still Speaks in the Space Age*.

Bobby Richardson, a former star player with the New York Yankees and now Youth Program Director of Liberty Life Insurance Company, will tell what Christian stewardship means to him. Two other laymen who will witness on stewardship are R. R. Allen, president of the Allen Construction Company in Fayetteville, and Walter F. Anderson of Raleigh, a member of the General Board of Evangelism.



The measure of a man's real character is what he would do if he knew he would never be found out.

Thomas Macaulay

Something To Think About

"While the church has been turning with fresh vigor to its ancient task as champion of the poor, it has become fashionable, particularly among the younger clergy and the leading seminaries, to look down the nose at the suburban churches—to write them off as complacent country clubs peopled by the indifferent. . . . Your gospel to the poor will have little effect except as a Band-Aid to their wounds, if you do not also preach to the well-to-do, the educated people of the suburbs who do have the power—and the responsibilities—of decision."—ROBERT L. FEGLEY, publisher of *Forum* magazine and an active Methodist layman.



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Issues and Opinions ◀

Arm Waving In Church

By ALLEN P. BRANTLEY

Most people go to church to worship. The elements of worship are supposed to be conducive to and to enhance that period of corporate worship when people come together for the edification of soul and spirit.

Too often this is not the case. You will note in many churches, either in printed bulletins or in the service itself these words . . . "The Lord is in His Holy Temple, let all the earth keep silence before Him." After repeating or singing this, we often go into a spiritual rampage. . . . Silence is forgotten, dignity in worship is dethroned and off we go on our merry-making so-called worship service.

First, the minister says, "Let us sing" and throws his hands up in the air and says, "Let us stand." The people in The Methodist Church know to stand when they sing so why does the minister have to make the announcement every time and then motion for the congregation to stand. All the minister has to do is to tell his congregation once that we will always stand when hymns are sung. That is sufficient. Then the minister in so many cases, says, "Let us be seated." Why all these alien statements, which detract from the period of worship? Notes or asterisks printed in the bulletins will take care of all this.

Then the choir director takes over. He or she must parade before the choir and the congregation, summon the choir to stand, then all the gyrations in the book come out when the choir begins to sing. I have often wondered how a choir director can manipulate his arms, hands, head and mouth in so many undignified ways. The choir director probably does not know it but half the choir pays little or no attention to these arm and hand thrusts and jerks. If the choir is prepared, why must the choir director go through all these unnecessary movements? I am reminded of the preacher who said when he is least prepared he hollers the loudest. Maybe this is true with the choir director.

Some churches have their choir director hidden from view of the congregation, then there is no distraction of these unworshipful movements. With this I heartily agree. However, when the director must be seen, he or she can at least use discretion in his or her movements. He can

be dignified if he so desires. The great Sousa, one of the world's greatest musical directors scarcely ever raised his hands or arms. He held his arms close to his side and moved his hands only, which was scarcely seen.

Another most inappropriate thing is to see a choir director move his podium out in front of the cross and altar. This is especially true if there is a divided chancel. Christians should have enough respect for the cross to refrain from performing any duties of the church in front of it.

Still another uncalled for distraction is to see a soloist or trio or quartet move out of their position in the choir and come stand in front of the cross and face the congregation. Why all this distraction and unworshipful movement in the choir? Is it that they want to be seen or is it that they want to add more to the confusion? Why not rise and stand where they are? This would be more worshipful than a lot of moving around in the choir. Truly it would be more dignified and more reverent for the special group to stand just when they are and sing. The most unforgivable infraction of the true order of a worship service is to see the director march a group of children up in front of a congregation to sing. There is commotion and confusion among the children getting to the right place. Then they are supposed to look and act like little angels. You who know children, know that this will not work. Somebody is bound to laugh or giggle, or just stand mute. You will always see one or two who won't sing at all. They will look around at the congregation or look at one of the other singers to see if he is singing. They perform various and sundry antics in going to and coming from the place they perform. Why can't we have them stand where they are and sing? They would feel better and it would eliminate a great deal of unnecessary confusion.

Another unforgivable act among choir members is that **SOMEONE** has to be excused after they perform. There is nothing so disconcerting after a lovely anthem, as to see someone who has to get up and leave the choir. If you can't stay, stay out of the choir to begin with. Sometimes a whole children's choir is marched out after they sing. This is a grave injustice to the children and an insult to the worship service.

A word to the organist is in order. The word "Prelude" means something before, not a part of. Therefore, start your prelude five minutes before 11 o'clock. Then begin at 11 o'clock with the regular Order of Service. Don't string it out and encroach on the Order of Service which should begin **IMMEDIATELY** at 11 o'clock. Watch your time, be prompt with all these matters of so great concern to the pastor. When you take five or ten minutes to get started then the whole service is behind time and the pastor is accused of preaching too long. When you start a hymn, play only the first bar, don't ever go all the way through the hymn, it is wasted time.

The choir director can help or hinder a

minister in his work. See that the organist goes to the organ five minutes before 11 o'clock. See that your choir enters on time. Don't wait for anyone. It is unfair to a congregation who has been there five or ten minutes, to the minister and everyone to wait for some person who has little regard for punctuality.

When there is complete unity, dignity and understanding between the congregation, the minister and the choir you will find an effective worship service which will appeal to the worshipper. Then as he leaves the sanctuary he will say either audibly or silently, "It was good to be here." "I was glad when they said unto me, let us go unto the House of the Lord."

(The Rev. Mr. Brantley is a retired member of the North Carolina Conference.)

★

Sincere But Ineffective Witness

We are faced with serious problems and your Oct. 12 issue demonstrates the confusion that exists in the minds of many of those who are concerned with them.

Your editorial "Father Groppi On Violence" is to the point in condemning the advocacy of violence to solve these problems. You turn over the page and read where Methodist Bishop R. T. Alton was joining in a march in Milwaukee organized by Father Groppi. This is the right of the Bishop and I have no fault to find with it except to point out that as one of the leaders of the church he should stay as far away as possible from anyone who endorses violence as a solution to the problems. It seems obvious that Jesus would not do this. It is a tragedy that social injustices exist, but movements that lead to violence invariably result in damage to those who need the help.

This leads me to comment on the article by the Rev. Jack Crum under Issues and Opinions entitled "Christian Principles in Vietnam."

Mr. Crum states, "In 1954 the Vietminh under Ho Chi Minh (the Vietnamese 'George Washington') with help from Communist China defeated the French at Dien Bien Phu." It is an unfortunate choice to compare this Communist with George Washington. He is about as much like George Washington as Fidel Castro, who was also called by some of the leading sympathizers with the Cuban Revolution, the George Washington of Cuba. A better comparison would be to say that he was the Lenin or Trotsky of Russia. Ho Chi Minh has been a Communist since the early nineteen thirties. The North Vietnamese Army Chief of Staff Giap went to school with him in Hue and together they have been plotting a Communist take-over long before World War II.

I agree with Mr. Crum that the United States has no business whatsoever in Vietnam and as a Christian there is no way to justify what is being done there.

I would not have written this letter had Mr. Crum said nothing about the North Vietnamese leadership through use of the propaganda term implying endorsement, and had left the United States out of it altogether as to our policy there. Mr. Crum advocate as one of his suggestions to help

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the situation that the United States should "announce, as President Johnson has already done, that we are willing to provide substantial assistance through international channels for the reconstruction of North and South Vietnam."

The only way the United States can do what he suggests is through taxation, which requires compulsion; in other words, he does not want to correct the social injustices or damages by voluntary means.

It does not matter whether it is Father Groppi, Mr. Crum, or any other minister who advocates force of any kind, but until our religious leaders understand that Jesus Christ was concerned with the spiritual changes of individuals they are spending their time on less effective means of bringing change.

These actions demean their calling, although I recognize their rights as individuals to express themselves in this way. I know they are sincere, but their witness is ineffective.

S. A. CHALK, JR.

Morehead City

★

Prayer-Talk, No; Hate-Talk, Yes

Maynard Seehorn, pastor of High Shoals Iron Station Charge in Lincoln County, sent in a clipping, with the suggestion that it might be of general interest. Here it is.

The United States Court of Appeals said, Stop it, by a two to one vote in the court of appeals in Chicago. The court was speaking to or about Mrs. Ester Watne, kindergarten teacher in the Ellwood Elementary school at De Kalb, Illinois.

What was Mrs. Watne doing that she was to stop? Each morning she was permitting her little children to recite this verse:

"We thank you for the flowers so sweet,
We thank you for the food we eat,
We thank you for the birds that sing,
We thank you for everything."

The court held that the little children were violating the law of the land as handed down by Chief Justice Earl Warren. The court held that "the secular purposes of the verse were merely adjunctive and supplemental to its basic and primary purpose, which was a religious act of praising the deity and expressing to Him their thanks."

Isn't it remarkable that Stokely Carmichael can go over this country preaching the overthrow of this government by violence and by murdering every man, woman, boy and girl who gets in the way and the court makes no decisions on him? But when a class of little children publicly express their gratitude for blooming flowers, and singing birds and for the food they eat, the court of the United States tells them they must stop.

Would this not be inconsistent with the fact that the President of our land recently called for a day of prayer and asked the people of this land to pray for peace? The place the President had in mind for prayer, no doubt, was in the houses of God, which are certainly a public place. One wonders if perhaps the court and the President should get together since one condemns public prayer while the other asks his people to pray.

—From *The Baptist Tribune*



PRESENTED GOD AND COUNTRY AWARD

These scouts received their God and Country Award at First Methodist Church, Cary, on Sunday, Oct. 15. Wallace Woods, Scout Executive, Occaneechee Council, spoke. Left to right, seated, Larry Pardue, Ricky Rood, Walter Mann, Stewart Mallard, Eddie Williams; standing, Rev. Troy Barrett, pastor; Mr. Woods, Charles Dunham, Tom Mitchell, Paul David Fairbetter and Steve Bass. (Not present, Richard Farrell.) Forty boys have received this award in the last three years at First Methodist Church, Cary.

Ministers Benefit Greatly From Church Management Institute

Thirty-two men of the North Carolina and Western North Carolina Annual Conferences are indebted to High Point College and President Wendell Patton for the Church Management Institute held on that campus Oct. 9-13. Led by top flight personnel in every session, the ministers found themselves confronted with many new facts and facets of church management. In the fields of church administration and public relations, in the areas of stocks and bonds and intricacies of the law, on the subject of insurance coverage, architectural contracts, disciplinary law, and church finance and Christian stewardship, the ministers received many new tools and learned new uses for old tools.

Most of the ministers present had been in the ministry more than ten years; they knew the inevitable necessity of church administration and business transactions. They had learned parlance of certain other professions without always knowing the definitions of that parlance. They had allowed their churches to founder or bungle decisions when adept management acumen would have produced miracles.

The Institute obviated the "nuts and bolts" aspects of every minister's job whether he likes it or not. The sessions underlined the inevitable situations which pastor and people encounter. Though few ministers cherish their work in this field, church management is an inherent part of

the local parish. We may feel more comfortable studying theology, ethics, or missions; but so long as we have jobs that contain "mechanical" areas, we cannot justify ineptness by saying that, "We don't like this part of our task."

Thirty-two men might be spared embarrassment, frustration, or even failure at the practical intersection of the church and the world because they attended these sessions. High Point College and President Patton, we thank you.

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Methodist Publishing House Reports Record Year

Reports of a record year in Methodist Publishing House history were given at the annual meeting of the Board of Publication in New York Oct. 25. Sales totalled \$38,790,360—a 14.7 per cent increase over last year.

The 45-member board directs and controls the business of The Methodist Publishing House, with general administrative offices in Nashville, Tennessee.

In his report to the board, Publishing House President and Publisher Lovick Pierce said that accomplishments of the year are not paralleled in any other year in Publishing House history, even though comparisons with other years be on percentage bases.

Pierce said the year's financial success opened the way for needed expansion of operations to include opening of new Cokesbury book stores in Seattle, Wash., and Birmingham, Ala., scheduled for mid-November 1967.

The year's success also made possible the installation of new equipment necessary to handle increased production occasioned by such jobs as the new adult curriculum and the forthcoming new youth curriculum. Major equipment purchased during the year included the third multi-color offset press to be installed in recent years and a perfect binder.

The board approved an appropriation of \$800,000 from proceeds of The Methodist Publishing House for distribution to retired ministers of the church, their widows and orphan children. This is \$100,000 more than the annual appropriation for each of the past four years.

Other reports from the record year included the following:

Over three million new *Methodist Hymnals* have been purchased by churches and individuals.

"Foundation Studies in Christian Faith," the new adult curriculum, was introduced and published for use in September 1967. Responses indicated that 45 per cent of adults in Methodist church schools would be using the new curriculum materials.

Bishop Paul N. Garber of Raleigh was the devotional speaker.

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Committee Assignments Made For Two 1968 Methodist Conferences

Robert M. Smith of Mount Airy and Roy L. Turnage of Ayden have been elected chairmen of delegates from the Western North Carolina Conference and North Carolina Conference, respectively, who will attend two historic Methodist meetings in 1968.

They will head delegations to the General Conference in Dallas, Texas, April 21-May 4, 1968 when the United Methodist Church is formed from a merger of The Methodist Church and the Evangelical United Brethren Church.

And they will head delegations to the July 24-28, 1968 meeting at Lake Junaluska of the Southeastern Jurisdictional Conference. The 16 present Annual Conferences of the jurisdiction will be joined by eight Negro Methodist Annual Conferences and four E.U.B. Annual Conferences in a major legislation-making meeting.

Dr. Cecil Heckard, pastor of First Methodist Church in Hickory, was elected secretary for the WNC Conference delegation during the Oct. 18 meeting of delegates in Statesville. The Rev. N. W. Grant, Raleigh District superintendent, was elected vice chairman and secretary for the N. C. Conference delegates when they met in Raleigh on July 21.

During the meetings in Statesville and Raleigh, the delegates were placed on Standing Legislative Committees which will meet during the two conferences to perfect legislation to be offered the voting delegates.

Committee appointments are as follows:

WESTERN N. C. CONFERENCE

General Conference at Dallas, Texas:

Christian Social Concerns—Dr. J. Clay Madison, Greensboro; M. Tom Lambeth, Winston-Salem.

Conferences—Dr. Cecil Heckard, Hickory; Dr. Edwin L. Jones, Sr., Charlotte.

Education—Dr. Philip L. Shore, Jr., High Point; Frank Scott, Salisbury.

Hospitals and Homes—Dr. Charles Shannon, Salisbury; Tom Little, Wadesboro.

Interdenominational Activities—Dr. Wilson O. Weldon, Nashville, Tenn.; Mrs. Leslie Barnhardt, Charlotte.

Judicial Administration—Dr. Charles D. White, Gastonia.

Lay Activities—Robert M. Smith, Mount Airy.

Local Church—Dr. Harlan L. Creech, Jr., Charlotte.

Membership and Evangelism—Dr. Robert Tuttle, Charlotte; G. L. Goodson, Lincoln.

Ministry—Dr. Herman Nicholson, Asheville; E. M. Dudley, Lenoir.

Missions—Ralph Stockton, Winston-Salem.

Pensions—Dr. Julian Lindsey, Winston-Salem; Charles Phillips, Greensboro.

Publishing Interests—Hugh Massie, Waynesville.

Ritual and Worship—Dr. Emmett K. McLarty, Brevard.

*Southeastern Jurisdictional Conference
at Lake Junaluska*

(Where the home town of the delegate

is listed in the General Conference appointments, the city is not repeated here.)

Annual Conference Boundaries—Dr. Charles D. White, Dr. Herman Nicholson, Dr. Wilson Nesbitt, Durham; Dr. Edwin L. Jones, Sr., W. Bryan Moore, Wadesboro.

Christian Social Concerns—Dr. Cecil Heckard, Dr. C. C. Herbert, Jr., Gastonia; Mrs. Leslie Barnhardt, M. Tom Lambeth, D. W. Holt, Asheville.

Education—Dr. Philip L. Shore, Jr., High Point; Dr. Emmett K. McLarty, Dr. W. Arthur Kale, Durham; Frank Scott, J. C. Cowan, Greensboro.

Episcopacy—Dr. J. Clay Madison, Robert M. Smith.

Evangelism—Dr. Wilson O. Weldon, Dr. Robert Tuttle, E. M. Dudley, Philip Sales, Asheville; T. W. Aldred, Charlotte.

Hospitals and Homes—Dr. E. H. Nease, Jr., High Point; Dr. Charles Shannon, Dr. Charles Beaman, Thomasville; Fred Russell, Charlotte; Ralph Stockton.

Interdenominational Relations—Rev. John Christy, Jefferson; Walter Boone, Valdese.

Itinerary—Dr. J. Garland Winkler, Greensboro; the Rev. Harley Williams, Thomasville; Marcus J. C. Deal, Greensboro; Carl Hyatt, Jr., Asheville.

Lay Activities—Dr. Harlan L. Creech, Jr., the Rev. Rollin Gibbs, Statesville; Dr. James C. Stokes, Greensboro; G. L. Goodson, Charles Phillips, Greensboro.

Missions—Dr. Cecil Hefner, Statesville; the Rev. Ernest Fitzgerald, Winston-Salem; Tom Little, H. H. Wellman, Concord.

Pensions and Relief—Dr. Julian Lindsey, Winston-Salem; Dr. A. Glenn Lackey, Marion; the Rev. John Carper, Statesville; Richard E. Thigpen, Charlotte; Woodrow Hartsell, Concord.

Publishing Interests—Dr. James G. Huggin, High Point; Hugh Massie, Waynesville; George Finch, Thomasville; R. P. Caldwell, Gastonia; Paul Evans, Lexington.

NORTH CAROLINA CONFERENCE

General Conference, Dallas:

Christian Social Concerns—Rev. C. W. Robbins, Louisville.

Conferences—J. Nelson Gibson, Gibson; Rev. C. D. Barclift, Fayetteville.

Education—L. Stacy Weaver, Fayetteville.

Lay Activities and Temporal Economy—Roy L. Turnage, Ayden.

Membership and Evangelism—Walter F. Anderson, Raleigh.

Ministry—Rev. R. E. Cushman, Durham.

Missions—Rev. N. W. Grant, Raleigh; Mrs. Sam A. Dunn, Enfield.

Pensions—Rev. C. P. Morris, Raleigh.

Publishing Interests—Rev. Leon Russell, Goldsboro.

Hospitals and Homes—A. K. King, Chapel Hill.

Interdenominational Relations and Activities—Leo W. Jenkins, Greenville.

Judicial Administration Enabling Acts and Legal Forms—Paul Hardin, III, Durham.

Local Church—Rev. H. G. Ruark, Elizabeth City.

Ritual and Orders of Worship—Rev. W. M. Howard, Durham.

Southeastern Jurisdictional Conference

(Where the home town of the delegate

is listed in the General Conference appointments, the city is not repeated here.)
Episcopacy—Rev. N. W. Grant, J. Nelson Gibson.

Education—L. Stacy Weaver, Leo W. Jenkins, Rev. R. E. Cushman, Rev. C. P. Morris.

Missions—Rev. H. G. Ruark, Mrs. Sam A. Dunn, Mrs. L. C. Vereen, Raleigh; Rev. T. A. Collins, Rocky Mount.

Itinerancy—Rev. W. M. Howard, Rev. G. S. Eubank, Fayetteville; W. C. Chadwick, New Bern.

Annual Conference Boundaries and Annual Conference Journals—Rev. C. D. Barclift, Rev. C. H. Mercer, Laurinburg; D. S. Coltrane, Raleigh.

Publishing Interests—Rev. Leon Russell, Wade Pierce, Wilmington; Rev. B. L. Davidson, Goldsboro.

Evangelism—Walter F. Anderson; Rev. J. V. Early, Greenville; Eldridge Fergus, Wilmington.

Pensions and Relief—James Rogers, Burlington; Rev. M. W. Lawrence, Burlington.

Lay Activities and Temporal Economy—Roy Turnage, Jasper Smith, Rocky Mount; A. C. Edwards, Hookerton; Rev. Paul Caruth, Raleigh.

State of the Church—Rev. C. W. Robbins, Paul Hardin, III, John Meares, Cary; Rev. O. K. Ingram, Durham.

American Bible Society and Inter-Denominational Relations—James Patrick, Durham; Rev. C. W. Goldston, Louisburg.

Hospitals and Homes—A. K. King, Rev. O. L. Hathaway, Durham.



Among those attending the reception for Rev. and Mrs. Robert H. Stamey were, from left: The Rev. H. L. Creech, Jr., superintendent of the Charlotte District; the Rev. Mr. Stamey; the Rev. R. Harold Hipps of Nashville, Tenn.; Herbert Hitch of Charlotte, president of the Conference Board of Education, and the Rev. Cecil Hefner, superintendent of the Statesville District.

Stameys Honored At Reception

The Rev. and Mrs. Robert H. Stamey, the new executive secretary and first lady of the Board of Education for the Western North Carolina Methodist Conference, were honored at a reception in Statesville last

month.

Among those attending the evening affair were Herbert Hitch of Charlotte, president of the Conference Board; the Rev. R. Harold Hipps of Nashville, Tenn., with the national Methodist Board of Education; and Dr. Frank Jordan, pastor of Board Street Methodist Church in Statesville.

Dr. Cecil Hefner, superintendent of the Statesville District, was host cabinet representative for the district leaders. Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, was unable to attend because of other schedule commitments.

Others invited to the reception included clergymen of the Statesville District and members of the Conference Board of Education, and the wives. The reception took place in the Methodist Building.

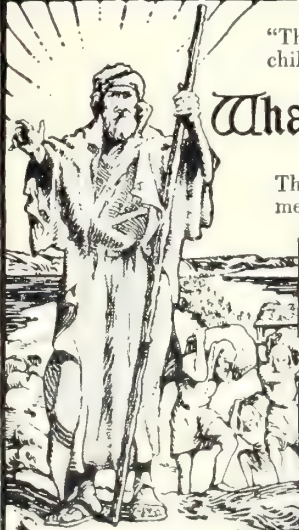
Directly participating in the planning and giving of the reception were the Rev. and Mrs. Paul Duckwall, the Rev. and Mrs. Tom Lee, Miss Louise Robinson, Mrs. J. E. Yountz, Miss Linda Harrell, Mrs. Maxine McLaughlin, Mrs. Grace Jones, and Mrs. Rebecca Holcombe. These are directors of various sections of Board of Education programs and secretaries for these offices.

CWS Office Not Clothing Depot

The Church World Service office now in Salisbury (P. O. Box 543, Salisbury, N. C.) is an administrative and promotional office and not a depot for receiving clothing and other materials. This has been incorrectly indicated in some publicity.

The Salisbury office is available for promotional materials and information concerning collection schedules, depots, etc., but does not have facilities for receiving clothing.

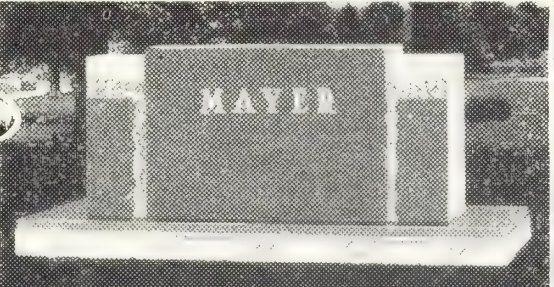
An urgent appeal for collections before Dec. 11 has been sent out by the Salisbury office for clothing and blankets, and these collections should still be sent to New Windsor, Maryland as previously.



"That this may be a sign among you, that when your children ask their fathers in time to come saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

ROCKY MOUNT DISTRICT

Using the theme, "Ecumenicity," the Tri-county Subdistrict meeting of the Woman's Society of Christian Service met in the Pinetops Methodist Church on Oct. 3. Mrs. Angus Cameron, subdistrict leader, presided.

Mrs. G. Curtis Wilson introduced the Rev. William R. Bussey, pastor of the First Baptist Church of Wilson, who spoke on "Spiritual Foundations of Ecumenicity."

Mrs. Hugh Pitt Jenkins, president of the Woman's Society of the host church, issued the welcome.

The minutes of the previous meeting were read and approved. The roll call of the societies followed. Middlesex Woman's Society won the attendance award with 33 per cent of its members present.

There were no special memberships.

The leader urged members to attend the conference-wide Stewardship Rally to be held in Memorial Auditorium in Raleigh on Nov. 6, at 10 a.m.

She expressed appreciation to Mrs. Jesse Lee Evans; to Mrs. James Walston, organizer for the meeting; and to the Pinetops Woman's Society of Christian Service for hosting the event.

Announcement to the effect that beginning with the spring meeting one dollar (\$1) would be paid to the host church by each member present to aid in defraying expenses for the luncheon. This assessment will be done on a trial basis.

The following guests were recognized:

Mrs. Jack Page, wife of the district superintendent; Rev. E. H. Measamer, pastor of Pinetops Methodist Church; Mrs. Lydia Lupton, district secretary Program Materials; Mrs. Alan Lee, district secretary Missionary Personnel; Mrs. Carey H. Banks, Jr., district secretary Campus Ministry; Mrs. Charles Snipes, district secretary Christian Social Relations; Mrs. P. T. Fugate, Jr., district secretary Membership Cultivation; Mrs. Emily Bullock, district secretary Wesleyan Service Guild; Mrs. James King, Halifax district subleader.

Mrs. Cameron encouraged the members to read *The Methodist Woman and World Outlook* magazines, and the Woman's Society program book, *Search For Identity*.

In connection with programs she reminded the vice-presidents of the societies to seek other speakers in the society for program speakers rather than presenting all programs themselves.

The societies were urged to express opinions to television stations of programs they have viewed.

Mrs. Cameron announced that the 1968-69 date Woman's Society program book will be published.

connection urged other societies to increase their pledges to missions.

She announced that reports are due Nov. 5 and if they are received after that date cannot be tabulated with the district report.

The societies were encouraged to make every effort to seek out qualified individuals to conduct mission study courses.

Following the offering for subdistrict work, a choral reading entitled, "Our World Is God's World," was presented by readers from the Black Creek Woman's Society.

Immediately following the benediction offered by the Rev. Mr. Measamer, the members retired to individual officer responsibilities groups.

Luncheon was served following adjournment.

BARBARA B. WILSON, Sec.

SANFORD EXECUTIVE COMMITTEE MEETING

The Executive Committee of the Sanford District Woman's Society of Christian Service, met on Sept. 28 at the district parsonage with Rev. and Mrs. V. E. Queen.

Mrs. Nelson Gibson, district president, called the meeting to order. Mrs. Hubert Odom, district Spiritual Life Cultivation secretary, presented a very timely devotional on "Take a Little Honey."

Preliminary plans for a Spiritual Life Retreat for Sanford District were made and Mrs. Hubert Odom was named chairman of a committee to complete plans. This will be held at Pinebluff on Nov. 16 at 9:30 a.m..

Plans were made to select a woman from the Sanford District to attend the annual meeting of the Southeastern Jurisdiction Conference on Feb. 21-23 in Birmingham.

Mrs. H. W. Doub, conference chairman of Public Relations, and Mrs. H. R. Odom, conference secretary of Campus Ministry, were welcomed to the meeting.

Rev. Mr. Queen dismissed the meeting. The Executive Committee were joined by Mrs. J. S. Hiatt, Jr., immediate past district president and Mrs. A. G. Martin, former secretary of Membership in the district, for a lovely luncheon.

After lunch the guests enjoyed a tour of the beautiful new district parsonage.

Mr. HOBART MORRIS, Dist. Chm. Public Relations

BE THE SAINTS SAINTS?

They were cheerful when it was cheerful, patient when it was patient; and because they rushed on when they wanted to stand still,

kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was quite SIMPLE and always will be.

Accent, Tennessee Conference

★

W. N. C. CONFERENCE

Mrs. JOHN C. WRIGHT

WNC WOMEN TO JOIN OBSERVANCE

Plans were made for Methodist women of Western North Carolina to join in the observance of the "International Year of Human Rights" during 1968 at a meeting of the Executive Committee of the Woman's Society of Christian Service of the Conference in session at Lambuth Inn, Lake Junaluska, Oct. 16-17.

The committee voted to send a message to the Foreign Relations Committee of the United States Senate, urging the Committee to work for the passage of the Universal Declaration of Human Rights, adopted by the General Assembly of United Nations in Paris in 1948.

Mrs. J. Z. Watkins of Charlotte, Conference secretary of Christian Social Relations, spoke on the history of human rights, including three steps of vital interest to women: the abolition of slavery and forced labor, and adequate laws guarding the political rights of women.

Human rights will be the theme of most of the meetings planned in the Conference during the coming year. A training day will be held in Statesville on March 30, when 100 leaders from the districts will be given special instruction in the history of human rights and also techniques of the presentation of the subject in the annual meetings of each of the 13 districts in April and May.

The same theme will be emphasized at the annual meetings of the Conference at Lake Junaluska in June, 1968.

Mrs. Fletcher Nelson of Morganton, Conference vice-president and program chairman, announced that outstanding speakers had been secured for the Annual Meeting, including Dr. Carlyle Marney of Lake Junaluska, director of Interpreter's House at the lake; Miss Theresa Hoover of New York, assistant general secretary of the Section of Program and Education for Christian Mission of the Woman's Division of the Board of Missions; and Dr. Harry Haines, director of the Methodist Committee for Overseas Relief.

Mrs. Leslie Barnhardt of Charlotte, Conference president, outlined the program of the meeting of the Southeastern Jurisdiction Woman's Society and Wesleyan Service Guild be held in Birmingham, Ala. Feb. 21-24. The executive committee voted to send all Conference officers to this meeting and urged each district to send its president.

The voting delegates from the WNC Conference are Mrs. Barnhardt, Mrs. Fletcher Nelson of Morganton, Mrs. J. Z. Watkins and Mrs. Carl M. Worthy of Charlotte, Mrs. Arthur Williams of Greensboro and Mrs. John Wright of Weaverville.

Dr. Merl Young of the staff of the Interpreter's House at Lambuth Inn explained the program of training for ministers at the center, when groups of 30 men

spend three weeks in intensive training in spiritual, mental and physical development.

Mrs. E. D. Chandler, treasurer, told the group that in the past seven years the Conference Society and Guild had increased its pledge to missions from \$150,000 to \$260,000 and that through the years one-half a million dollars had been given to Pfeiffer College.

The presidents and vice-presidents of the 13 districts were observers at each of the standing committee meetings to see the Conference in operation.

In her final message to the group, Mrs. Barnhardt emphasized the necessity of vision and cooperation in the program of work, saying, "Whatever structure comes out for Methodist women in this union of The Methodist Church and the Evangelical United Brethren to make the United Methodist Church will be truly planned and carefully considered. There may be radical changes on some levels—and some changes on the district and local levels—particularly in the names of offices. But Methodist women will make the adjustment and change in the same fine spirit in which they have always worked."

SPIRITUAL LIFE RETREAT

Mrs. Milton Randolph of the staff of *The Upper Room* was in charge of a Spiritual Life Retreat sponsored by the Woman's Society and the Guild of the Western North Carolina Conference and the North Carolina-Virginia Conference of the Central Jurisdiction.

The theme of the retreat centered in "Boundless Horizons." Mrs. Randolph said, "Women set the tone of the homes in America. How beautiful are your horizons at home? . . . One of the Christian's richest blessings is that Christians never catch up with their horizons, for when there are no unattained ideals, life is over."

She urged women "to become a visionary—to reach out and live by the visions God gives—for vision is a part of being a real person—to know what we are and what we can become. The two greatest days in one's life are the day you are born, and the day you know *why* you are born."

There were 414 women present for the overnight retreat. The afternoon and evening programs were held at Lambuth Inn and the Sunday morning consecration service in the Memorial Chapel.

Mrs. John P. Nesbitt of Clyde, Conference secretary of Spiritual Life Cultivation, was in charge of arrangements. Sixty women participated in the program and as prayer group leaders.

The closing service was the Love Feast observance in the chapel.



NORTH CAROLINA DELEGATION

These thirty-three North Carolinians attended the National Consultation on the Church in Community Life at Ohio State University, Columbus, Ohio, in early September.

● CALENDAR OF COMING EVENTS ●

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

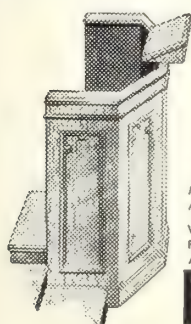
- Nov. 6-11: Methodist Conference on Christian Education, Statler Hilton Hotel, Dallas, Texas
- Nov. 14-17: Council of Bishops of The Methodist Church, Miami Beach, Fla.

NORTH CAROLINA CONFERENCE

- Nov. 1 : Methodist College Founders Day and Board of Trustees Meeting
- Nov. 2 : Raleigh District Camp Crusade, Fairmont Church, Raleigh, 7:30 p.m.
- Nov. 5-9: Snow Hill Christian Workers' School, Farmville
- Nov. 6 : Conference-wide Stewardship Rally, Memorial Auditorium, Raleigh, 10-1
- Nov. 9 : Elizabeth City District Camp Crusade, Elizabeth City, City Road Methodist Church, 6:30 p.m.
- Nov. 10 : Louisburg College Board of Trustees
- Nov. 14 : World Order Conference, Edenton Street Church, Raleigh, 10 a.m.
- Nov. 15 : Elizabeth City District Conference, Newbegun Church, 10 a.m.
- Nov. 16 : District Secretaries of Commission on Town and Country Work, Methodist Bldg., Raleigh, 10 a.m.
- Nov. 19 : Rocky Mount District Conference, Englewood Church, Rocky Mount, 2-5
- Nov. 20 : Inter-Board Coordinating Council
- Nov. 30-Dec. 1: Duke Divinity School Seminar, Queen Street Church, Kinston

WESTERN NORTH CAROLINA CONFERENCE

- Nov. 2 : Asheville District Mission Rally, Asheville, Central Church, 7:30 p.m.
- Nov. 5 : North Wilkesboro District Mission Rally, N. Wilkesboro, First Church, 5:45
- Nov. 5-9: Christian Workers' School, Albemarle
- Nov. 5-10: Christian Workers' School, Shelby, Lawndale
- Nov. 6 : Clinic in Preaching, Salisbury, First Church, 10 a.m.-2 p.m.
- Nov. 6 : Statesville District Mission Rally, Hickory, First Church, 7:30 p.m.
- Nov. 7 : Greensboro District Mission Rally, Greensboro, Christ Church, 6:30 p.m.
- Nov. 8 : Winston-Salem Mission Rally, Winston-Salem, Ardmore Church, 7:30 p.m.
- Nov. 9 : Salisbury District Mission Rally, Salisbury, First Church, 6:30 p.m.
- Nov. 10 : Albemarle District Mission Rally, Monroe, Central Church, 7:30 p.m.
- Nov. 11 : Bishop's Convocation on Christian Responsibility, High Point College Memorial Auditorium, 10:30 a.m.
- Nov. 12 : Thomasville District Mission Rally, Lexington, First Church, 7.30 p.m.
- Nov. 20 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Winston-Salem, Ardmore Church, 10 a.m.-2 p.m.
- Nov. 20 : Consultations on Conference Program of Pastoral Care and Counseling, Winston-Salem, Ardmore Church, 6-9 p.m.
- Nov. 30-Dec. 1: Duke Seminar, Hickory, First Church



Page

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MRS. CATHERINE VICK

Dear Girls and Boys:

This is the time of the year when we begin to think about a special season which we call Thanksgiving. It is a time set apart for us to give special thanks to God for all his blessings and gifts to us throughout the year. We ought to remember to give thanks every day, for the Bible tells us that every good and perfect gift is from God. There are many ways that we can express our thankfulness. We may do it through prayer, or by sharing what we have with others, or even through hymns which we sing.

Martin Rinkart was the pastor in the small town of Eilenberg, Germany over three hundred years ago. Many countries were at war and enemy armies broke into the town hurting people and stealing from them. Pastor Rinkart nursed the sick, comforted the sad, and was especially kind to orphan children. One day when three small children came to find him because their sister was sick, he was glad to help them. He let them stay at his home while he nursed the older sister to health again. After she was well, he came to the home one day with some tasty soup. He stayed to eat supper with them. He taught them a prayer to say before eating. It begins, "Now thank we all our God."

He taught this prayer to many people, both at home and in church. Martin's thankful prayer became a hymn. Perhaps you will sing it in your church or at home during the Thanksgiving season. You and your family could say it or sing it before meals. You will find the words in The Methodist Hymnal.

AUNT CAY

LITTLE SQUIRREL'S HARVEST

"Next year, Grandmother, I won't be able to come to the farm to stay with you very much," said David, as he watched another apple being sliced for pie.

"That's so, you'll be in school, won't you? And what shall Grandfather and I do without your visits? You'll have the summer, though, and vacation times. We'd better make the most of the visits this year, David," and she popped a slice of apple into the little boy's mouth.

"Mm! that's good. Is it one I picked?" "Yes, it came from the basket you brought me."

Grandfather and John are going to gather in all the winter apples. Some they will store in the cellar, and some will go into holes in the ground.

have nice mellow apples to eat when we sit in front of the open fire."

"Seems to me that Grandfather and John are gathering everything in. Yesterday they finished hauling in the corn, and stored the pumpkins in the barn. John gave me a splendid one for a jack-o-lantern."

"This is the time of year to gather things in, David. Winter is coming, and if we do not store things carefully now, we might be hungry then."

"Oh, I know; that's like the story Grandfather told me last night about the first Thanksgiving. They were so glad they had things stored up that they wanted to give thanks. That's why we have Thanksgiving now, isn't it?"

"That's just it, dear; only lots of folks forget about that part," and Grandmother finished sprinkling on the cinnamon and pushed the pies into the oven.

"That makes me think, dear," she said, "that we haven't gathered all the nuts from the big tree in the meadow. It was windy last night, so today there should be plenty of nuts on the ground. We'll want them for molasses candy this winter."

"Let me go for them, Grandmother. I know where the tree is, and I could pick them in a jiffy."

"Why, so you could," she said. "Here's a flour bag to put them in. If they are heavy, leave them for John to bring. But you can have them all picked up when he comes."

David ran down along the orchard fence, and crawled under the bars into the meadow. Then he followed the merry bubbling creek to the big tree. But just before he reached there, he stopped short. Someone was there before him. Someone was taking the nuts.

"Shoo; shoo! You mustn't take my grandmother's nuts," he cried. "Run away, you naughty squirrels."

Two little gray squirrels scampered up the tree as fast as their legs would carry them. There they sat, safely out of reach, scolding angrily at the little boy below.

David laughed at them, as he began filling the flour bag Grandmother had given him. Then he suddenly stopped. He dropped the bag and looked up at the two squirrels.

"Why," he said, "you're doing your work, too, aren't you? You're gathering your food for wintertime, just as Grandfather and John are doing. I never thought of that. I guess you have to

eat, too. There's surely enough for us all. Never mind scolding me. I'll leave your share for you. I know Grandmother won't mind."

Then, as if they understood, one little furry fellow started down the tree trunk. A few steps at a time he came, and then stopped to see if David was coming. Then a few steps more. At last a dash across the ground to a fallen nut, and then back up the tree, before David could realize what he had done. Several times he did this while David watched. Then David fell to work, too. At first the little squirrel ran up the tree when David moved, but it was not long before all three, the little boy and the squirrels, were working together—until all the nuts were picked up from the ground. The flour bag was full to the top, and tied with a string, to wait for John. The squirrels were sitting quietly on the limb overhead, as if to say, "We got as many as we wanted, so we're satisfied. Come again!"

"Goodbye, little squirrels," called David as he turned to go. "I hope you find plenty to store up for wintertime. Only don't forget to give thanks. That's what Thanksgiving's for, you know. I'm going to try to remember."

Selected

GOD'S WONDERS

High in the sky the golden sun
Sends its rays to warm each one.
The silvery moon is beaming bright
Shedding its light in the dark night.
The twinkling stars, the milky way
Make the heavens seem bright as day.
The gentle rain falls all around
And waters well the thirsty ground.
Animals, birds, and bugs so small,
Fish and shells and trees so tall.
The cooling breeze, the winter's snow,
Our food, the flowers and plants that grow.

For all the wonders to us given,
We praise Thee, Lord of earth and heaven.

BOOKS OF THE BIBLE

Some time ago we learned the names of the books of the Bible. Can you unscramble the names of these books of Prophecy?

TMENSNIOTAAL	SAMO
HIAAIS	KEILZEE
NDAEIL	MUHNA
EOIL	ESAOH
REJEHAIM	

RIDDLES

Why is the Isthmus of Suez like the first u in cucumber? Because it is between two seas.

What wears shoes, but has no feet? The sidewalk.

ANSWERS FOR LAST WEEK

Ghost; pumpkin; broom; owl; trick.

Sunday School Lesson

FOR NOVEMBER 12

(International Lesson Series)

The Lure of Other Gods

Background Scripture: Hosea 4:8 thru 10
Lesson Scripture: Hosea 4:1-2; 11-12; 8:4, 11-14; 10:12

Our subject for Sunday, November 12, "The Lure of Other Gods," implies that our gods are whatever we give ourselves to. Hosea, like all of the prophets of the Old Testament, bases his appeal on the presupposition that Jehovah God is the Creator and Lord of all; also, that God has established a covenant relationship with his people Israel. That is, they are to acknowledge Him as Sovereign Lord, and He is to watch over and care for them.

Hosea expresses this relationship as similar to that between a bridegroom and a bride. Each has made and received a promise of faithfulness and loyalty and love.

Therefore, when Hosea looks around him and sees all manner of evil and wickedness, he interprets its significance in theological patterns of thought. He comments, "There is no faithfulness or kindness, and no knowledge of God in the land; there is swearing, lying, killing, stealing, and committing adultery; they break all bounds and murder follows murder."

In his catalogue of the people's evil ways, he continues, "Wine and new wine take away the understanding. My people inquire of a thing of wood, and their staff gives them oracles. For a spirit of harlotry has led them astray, and they have left their God to play the harlot."

Moreover, says Hosea, the people "made kings, but not through me," "with silver and gold they made idols," they "multiplied altars for sinning," "Israel has forgotten his Maker."

It would have been interesting to have been in Israel during the days of Hosea. What would one have heard on the streets? What sort of reaction did Hosea's preaching elicit? Did the whole populace rush to repent? Apparently not. We would probably be correct in assuming that the response to Hosea was very much what our response would be to similar public utterances.

Many no doubt shrugged his message off as being irrelevant. Others considered it impertinent. Some probably rationalized about the conditions which Hosea described and condemned. Others propounded a "death of God" theory. ("If Jehovah God is so great, and if He really exists, why doesn't He come and knock over these altars of Baal?").

It is somewhat startling to realize how similar conditions were then to what they are now. The social, economic, political and religious problems of their day are present in our society today. The setting, of course, is vastly different; but it is the same humanity. Basically human nature has not changed with the passing of the centu-



OPEN HOUSE HELD AT NEWTON PARSONAGE

Open house was held at the new parsonage of First Methodist Church, Newton, on last Sunday afternoon. This nine-room brick Modified French Provincial home contains 3,000 square feet of floor space, consisting of four bedrooms, living room, dining room, family room, kitchen, dinette, utility room, two and one-half baths and a double carport. The lot for the building site was given by Mr. M. L. Setzer and Miss Frances Setzer. Cost of construction was \$45,000, not including furnishings.

ries. We speak of crime waves, political corruption, poverty problems, threats of Communism, secularism. They used different terminology, but often they were speaking of the same basic conditions. The idols they worshipped were simple things compared to our automobiles, television sets, and all of the automatic gadgets of a technological age.

Is it any better to worship an electronic device than a piece of wood? Is man in a space craft really any more the master of the universe than man in a chariot? The worship of idols is still idol worship, whether the idols be of crudely formed materials or amazingly sophisticated creations.

The lure of other gods has always been a distracting influence in the life of mankind. The shape, the form of the gods change with the unfolding of history, but it is the same idolatry.

Hosea ruthlessly diagnosed the ills of his day, and proclaimed the judgment of God upon the children of disobedience. He left no doubt that for his monstrous crimes, for his implacable self-will, for his impregnable pride, man deserved the hand of God's judgment upon him. But he does not leave his hearers in despair. Before he finishes his diatribe he declares, "Sow for yourselves righteousness, reap the fruit of steadfast love; for it is the time to seek the Lord, that he may come and rain salvation upon you."

This is the note that should never be left out of the proclamation of the Gospel. Though man has sinned, and merits condemnation, God offers mercy and reconciliation and love. Man is not to be good for goodness sake. He is not to be kind merely because his brothers need kindness (this they certainly do); but he should be constrained to goodness, to love for all, to allegiance to truth because these elements

are of the essence and spirit of God, his Father.

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Methodist News Round-up



SANDERS TO PREACH AT GENERAL CONFERENCE

The Rev. Dr. Carl Sanders, superintendent of the Norfolk (Va.) District, will be one of eight preachers for the afternoon services at the Uniting Conference to be held in Dallas, Tex., April 21-May 4, 1968. The list of preachers includes one from each of the six jurisdictions of the present Methodist Church, an overseas representative, and a speaker from the present EUB Church.

The preaching services will be held in the First Methodist Church in Dallas.



CUBAN METHODIST AUTONOMY SET

The Methodists of Cuba have set Feb. 2-4, 1968, as the dates for bringing into being the new autonomous Methodist Church of Cuba. The organizing conference will be held in Havana.

Since 1964, Cuban Methodists have been in the process of becoming autonomous, and have now fulfilled all of the necessary steps. The new autonomous body will have about 9,000 members. There are 54 pastors, either fully-ordained ministers, theological students or accepted supply (lay) ministers.



MISSIONS UNITS MOVE TO NEW YORK CITY

All offices of the National Division of the Methodist Board of Missions still remaining in Philadelphia have now moved to New York, and the executive staff of the Division is consolidated in one headquarters location for the first time in 27 years.

Units affected by the move are the Section of Church Extension with its Departments of New Church Development and of Finance and Field Service, the Department of Research and Survey, the Department of Architecture, and the Treasurer's Office. The only Agency of the National Division remaining temporarily in Philadelphia will be the office of the executive secretary of the Methodist Investment Fund.

The Philadelphia units joined the remainder of the National Division at the Interchurch Center, 475 Riverside Drive, New York, N.Y.



COUNCIL OF EVANGELISM MEETING SET

The Council of Evangelism of The Methodist Church will have its annual meeting Dec. 5-7 in San Antonio, Texas.

Attendance at the regular sessions of the



The parsonage of the West Chapel-West Side Charge, near Asheboro, was dedicated following the morning worship service on Oct. 22. Shown above standing in front of the parsonage are members of the two congregations who were present for the dedication. The ceremony was in charge of Dr. James C. Stokes who substituted for Dr. Phil Shore, District Superintendent, due to the latter's illness. The building contains three bedrooms, two baths, living room, family room or study, and a combination kitchen-dining room. Begun in May, 1964, it was completed in August of that year, and paid for in July of this year. It was built during the pastorate of Rev. Joe Petree, and members of the building committee in addition to him were: from West Chapel: Mrs. Myrtle Register, Mrs. Mary Poole, Joseph Garner, Hobert Sexton and Emory Miller; from West Side: Charles Copple, Hubert Cooper, and Mrs. Berta Howell. The Rev. James C. Stokes, Jr. is the present pastor.

meeting at the El Tropicano Motor Hotel is expected to be about 300. This will include secretaries of evangelism of Methodist annual conferences and districts, officers of conference boards of evangelism, some district superintendents, several General Board of Evangelism staff members, Council of Evangelism executive committee members, and others.



FELLOWSHIP IN JOURNALISM OFFERED

Awaiting some worthy student is an amount of \$3,000 for the Ralph Stoodt Fellowship in Journalism. The announcement states that the grant will assist a person engaged in religious journalism, or a person planning to enter this field, in taking graduate work at an accredited school or department of journalism.

Applications and supporting documentation must be received at Methodist Information's headquarters office in New York by Jan. 15. Blanks may be secured by writing to Dr. Arthur West, General Secretary, Methodist Information, Room 7-D, 777 United Nations Plaza, New York N.Y. 10017.



FUND-RAISING SERVICE SETS NEW RECORD

A new record of service to annual conferences and local congregations of The Methodist Church was posted last year when the denomination's corps of professional fund-raisers led 457 financial crusades. \$13,000 was raised. Total fund-raising for the year brings to \$477,207,000, a record in the 37-year history

of the Department of Finance and Field Service of the National Division, Methodist Board of Missions. It is the Department's 32 full-time and part-time crusade directors, or "financial missionaries" as they are often called, that comprise the professional fund-raising staff.



METHODIST NEWS CAPSULES

Five Methodist churches in Dallas, Tex., representing the Rio Grande Conference, the West Texas Conference of the Central Jurisdiction, and the North Texas Conference of the South Central Jurisdiction, are pooling their efforts in the North Dallas Metropolitan Ministry.



Delegates from six annual conferences in Texas have organized the Methodist Communications Council of Texas to present a state-wide "master plan of communications" to the annual meeting of the Texas Methodist Planning Commission next year.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR SALE—20" carriage Underwood typewriter in excellent condition. \$50.00. First Methodist Church, Franklin, North Carolina.

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RELIGIOUS BOOKS PURCHASED—Any size library. Send list, or write for details. Baker Book House, Dept. NC, Grand Rapids, Michigan 49506.

NORTH CAROLINA

Christian Advocate

VOLUME 112

GREENSBORO, N. C., NOVEMBER 9, 1967

NUMBER 44

Commitment Day Is Sunday, November 12

It is a call to practice self-discipline in all of one's relationships, and with especial reference to the question of beverage alcohol. Commitment Day is also a challenge to express loving concern and to render compassionate assistance to those persons and families who are hurtfully involved in the use of alcohol.

"We believe that the Christian principle of love for God and neighbor calls us to abstain from the use of alcoholic beverages and to minister to those victimized by their use. The use of beverage alcohol imperils the abundant life to which Christ calls us. This is especially true in an organized and mechanized society. Individuals and families are destroyed by its use. We join with men of good conscience who seek to overcome the social, economic and moral waste which this indulgence has created. The Church must become a healing and redemptive fellowship for those who suffer because of beverage alcohol."

From *The Social Creed of The Methodist Church*

* CAROLINA BRIEFS *

Sunday Is Commitment Day

How do you help a young person make a responsible decision about drinking, in a society where drinking is widespread?

An attempt to provide youth with "guidelines for responsible behavior in relation to alcohol" is the emphasis in plans for Methodism's observance of Commitment Day, Nov. 12.

In its stress on youth and on decision making, the annual program this year augments past emphases on abstinence and combatting alcoholism and aiding the alcoholic.

The "high risk situation" of alcohol combined with youthful immaturity has led to the 1967 program on "Alcohol, a Dilemma for Youth," according to the Rev. Dr. Dan White, associate general secretary of the sponsoring Methodist Board of Christian Social Concerns. He points out that there is "an almost total lack of cultural guidelines for the acceptable use and non-use of alcoholic beverages," but that the church must help prepare youth for responsible participation in that kind of world.

To give both young people and adults, especially in the youth-parent situation, an opportunity to seek understanding on the subject, the board's Division of Alcohol Problems and General Welfare has developed a new filmstrip named for the theme as a discussion starter.

It also is urging use of a new documentary film, "The Churches and Alcohol Problems," to show how the church can work with other community agencies in helping people.



RALLY SPEAKER

The Rev. Ernest A. Fitzgerald, pastor of Centenary Methodist Church, Winston-Salem, will be one of the featured speakers at the Bishop's Convocation on Christian Responsibility, to be held Saturday in the High Point College Memorial Auditorium. He will address the group on "Invitation to a Deeper Dedication in Stewardship Responsibility." The convocation will begin at 10:30 a.m., and all Methodists in the Western North Carolina Conference are urged to attend.

NORTH CAROLINA CHRISTIAN ADVOCATE
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¶ Revival services are to be held at Fairgrove Methodist Church, Conover, from Nov. 12-19. The Rev. Oscar L. Easter, pastor of Main Street Methodist Church, Albemarle, will be the guest preacher.

¶ Patrick Taylor, Jr., of Wadesboro spoke at Providence Methodist Church, Charlotte, on Oct. 29 as the church observed Layman's Day. Mr. Taylor, a Certified Lay Speaker, is a member of First Methodist Church, Wadesboro.

¶ Bishop Paul Hardin, Jr., will preach at the Thomasville District Laymen's Evangelistic Rally on Sunday, Nov. 19, 7:30 p.m., at First Methodist Church, Lexington. Bishop Hardin's subject will be "A Venture in Total Commitment."

¶ The Rev. Roy Putnam, pastor of Trinity Methodist Church in Greensboro, will preach at revival services to be held at Morris Chapel Methodist Church, Walkertown, from Nov. 12-16. The services will start each evening at 7:30.

¶ On Oct. 15 the Rev. R. Keith Glover, Conference Director of Youth Work in the New York Conference, delivered the Homecoming sermon at Mt. Pleasant Methodist Church, Bailey. Son of Mr. and Mrs. S. D. Glover of Bailey, the Rev. Mr. Glover grew up in Mt. Pleasant Church. He is married to the former Frances Hennessee of Morganton, and they have one daughter, Teresa.

¶ Joseph C. Bowles, director of public relations at Brevard College, will speak at First Methodist Church, Granite Falls, during the morning worship service on Nov. 19. He will speak on Christian higher education, and following the service will meet with members of the Methodist Youth Fellowship for lunch.

¶ David S. Coltrane, chairman of the North Carolina Good Neighbor Council, will be the Laymen's Day speaker at Glenwood Methodist Church, Greensboro, on Sunday morning, Nov. 12. An active Methodist layman, he is a member of Edenton Street Methodist Church of Raleigh, chairman of the NC Conference Committee on Interjurisdictional Relations and a trustee of Wesleyan College, Rocky Mount.

¶ The Goldsboro District Methodist Youth Fellowship will hold its annual fall rally on Sunday, Nov. 12, at 3 p.m. at First Methodist Church, Mt. Olive. The Rev. J. L. Peterson, associate pastor at First Church, Morehead City, will be the guest speaker. Mr. Peterson has recently returned from the Congo, where he spent three years as a short-term missionary. Gene Crowder, District MYF president, will preside. All members of the Southern Methodist MYF in the

¶ The Rev. Edgar R. Shuller, pastor of the Laurel Hill Methodist Church, preached the homecoming sermon at Saint Matthew's Methodist Church, Fayetteville, on Oct. 22. Mr. Shuller served as pastor of Saint Matthew's from 1961-63.

¶ Homecoming services were held at Kenly Methodist Church, Goldsboro District, on Oct. 22. The guest preacher was the Rev. F. Roderick Randolph of Stantonsburg, who is a former minister of the Kenly-Buckhorn Charge. After the service, dinner was spread in the church fellowship hall, which has recently been redecorated. The MYF assisted in the redecoration by placing indoor-outdoor carpet in the kitchen and on the stairs leading to the fellowship hall.

¶ The MYF of College Place Methodist Church, Greensboro, will sponsor a bazaar on Saturday, Nov. 11, from 10:30 a.m. to 7:30 p.m. A turkey supper with all the trimmings will be served from 5:30 to 7:30. The price will be \$1.25 for adults and 75c for children under 12. Ice hockey tickets, books, home-made baked goods, portraits and paintings, games for children and other items will be sold at booths in the Fellowship Hall. The MYF is sponsoring the bazaar to raise money for a church activity bus.

¶ The Fayetteville District Methodist Youth Fellowship will hold its fall rally at the Divine Street Methodist Church in Dunn on Sunday, Nov. 12, beginning at 4 p.m. The Hay Street MYF of Fayetteville will give a dramatic presentation, "I Am My Brother." The closing worship will begin at 7, with the Rev. E. F. Smith, pastor of Trinity Methodist Church, Wilmington, and a former missionary to the Congo, preaching. Curtis McGirt of Fairmont, District MYF president, will preside. The theme of the rally will be "Youth in Mission."

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Central Jurisdiction Conferences Ruled on by Judicial Council

Abolition of all but three annual conferences of The Methodist Church's racially-constituted Central Jurisdiction (CJ) awaits only a simple administrative announcement, the denomination's "supreme court" said Oct. 28, in sessions at Minneapolis, Minn.

In a unanimous decision, the Judicial Council said that all constitutional requirements have been met to permit the transfer of CJ conferences in nine southern and southwestern states to the Southeastern or South Central Jurisdictions, "and with respect to each conference, to permit it to merge with the annual conference or conferences with which it is geographically identified."

"These transfers and mergers will become effective upon announcement of the authorizing votes by the College of Bishops of the jurisdictions affected by the transfers," the 14-page decision declared. "This is an administrative duty . . . which they are now in a position to perform."

Included in the transfer and merger will be CJ conferences in Virginia, North Carolina, Florida, Alabama, Mississippi, Louisiana, Arkansas, Texas, and Oklahoma. These conferences have about 1,350 churches with 144,300 members. The predominantly-white geographical conferences in these states have more than 18,000 churches with almost 5,000,000 members.

"When these transfers have been made, three annual conferences will remain in the Central Jurisdiction, Georgia, South Carolina and Tennessee-Kentucky," the opinion noted.

"They remain in the Central Jurisdiction by virtue of their failure to approve the appropriate Omnibus Resolutions (voted on across the church this past summer) by the required majority.

"If any of the three annual conferences were to reconsider their vote on the Omnibus Resolutions, they could do so at any time before The United Methodist Church replaces our present church (in April of 1968).

"After the new church comes into being, the Georgia, South Carolina and Tennessee-Kentucky conferences will be conferences of the Southeastern Jurisdiction, but Amendment IX of the present constitution will not be in the new constitution and the implementing procedures of the Omnibus Resolution will have expired."

The "Omnibus Resolutions" referred to in the opinion were adopted by the 1966 adjourned session of the General Conference. They were introduced by the Commission on Interjurisdictional Relations and designed "for the elimination of racial structure and the development of greater understanding and brotherhood in The Methodist Church."

In voting this past summer the resolutions received a more than two-thirds favorable vote in all jurisdictions of the church, although several individual geographical annual conferences, in addition to the three CJ conferences, failed to endorse them. The

percentage of approval by jurisdictions ranged from 67.7 per cent in the Southeastern to 98.2 in the North Central.

It was the status of the Omnibus Resolutions that was before the Judicial Council in its meeting here along with petitions on similar issues from the Committee on Interjurisdictional Relations of the North Carolina-Virginia Conference of the Central Jurisdiction, the Central Jurisdictional Conference, and the College of Bishops of that jurisdiction.

Since the substance of each petition was directed to the same question, the four were covered by a single, consolidated decision.

The Judicial Council noted that the North Carolina-Virginia Conference of the CJ had voted prior to the 1966 session of the General Conference to transfer into the Southeastern Jurisdiction and merge with the North Carolina, Virginia and Western North Carolina conferences of the Southeastern Jurisdiction.

The so-called "Durham Resolution" under which that vote was taken provided the prototype of five of the "Omnibus Resolutions" adopted by the General Conference.

Another part of the "Omnibus Resolutions" provides that when the Central Jurisdiction conferences are transferred to the geographical jurisdictions, their resident bishops will be assigned to the College of Bishops of the jurisdiction concerned.

Turning to questions regarding the status of delegates to General Conference and jurisdictional conferences from the nine annual conferences involved, the Judicial Council said that they will continue to be delegates representing conferences with which they have been merged.

In a separate opinion relating to the Central Jurisdiction, the Judicial Council spoke again on the effect of the "12-year rule" in the Constitution for the new United Methodist Church.

This rule provides that for 12 years after the church is formed by the union of the Methodist and Evangelical United Brethren churches no conference can have its boundaries changed without its consent. The provision is intended primarily to apply to conferences of the present Evangelical United Brethren Church, but the question had been raised as to whether it applies also to conferences of the present Central Jurisdiction of The Methodist Church.

Reaffirming an earlier decision, the Judicial Council said it applied to all conferences, but added that:

"No annual conference of the United Methodist Church may unilaterally block the elimination of an annual conference based on race, even during the twelve-year transitional period, if such elimination (is) in accord (with any) constitutional procedure undertaken to secure a racially-inclusive church."

The two decisions issued here concerning the Central Jurisdiction are the latest in a long series of legislative actions and

judicial opinions growing out of The Methodist Church's drive to eliminate the racially-constituted jurisdiction set up in 1939 when three branches of Methodism were united into the present denomination.

One of the earlier major steps was taken in Minneapolis, also, since it was at the General Conference here in 1956 that Amendment IX was added to the Constitution. Most subsequent action has been related to this amendment.

In addition to extensive briefs on the petitions before it here; the Judicial Council heard oral arguments from Bishop Charles F. Golden, Bishop L. Scott Allen, both of Nashville, Tenn., and Thurman L. Dodson of Washington, D. C., representing the Central Jurisdiction College of Bishops; Richard C. Erwin, Sr., Winston-Salem, representing the Committee on Interjurisdictional Relations of the North Carolina-Virginia Conference; and the Rev. Dr. D. Trigg James, Sr., Atlanta, Ga., and Leonard D. Slutz, Cincinnati, Ohio, representing the General Conference Commission on Interjurisdictional Relations.

Presiding over the sessions of the Judicial Council was its president, Paul R. Ervin, Charlotte attorney.

Methodist Church Burned In Miss.

A Negro Methodist church in Grenada, Miss., burned Sunday night, Oct. 29, and the pastor and district superintendent say there is unmistakable evidence of arson.

The church is the Vincent Methodist Church of the Central Jurisdiction of The Methodist Church. Its pastor is the Rev. B. J. Cameron of Grenada.

Mr. Cameron said Vincent Church's involvement in civil rights activities undoubtedly was the reason it was burned.

An unsuccessful attempt to burn the church was made last March, he said.

It was evident, Mr. Cameron stated, that an arsonist on Oct. 29 started a fire under the church organ near the spot where the unsuccessful attempt was made in March.

The Rev. William N. Redmond, Jr., Oxford, Miss., superintendent of the Holly Springs Methodist District, in which the Grenada church is located, confirmed the pastor's views.

Though the walls of the building are still standing, the church is a total loss, said the pastor. He and the district superintendent estimated the loss of the building, organ, and furnishings at \$25,000.

"All we can do is rebuild," the pastor declared.

Insurance on the church property was canceled by a local insurance company in May after a Negro Baptist congregation, whose church was burned in February, said Mr. Redmond, began having services in the Vincent church basement at the invitation of the Methodists. The pastor, Mr. Cameron, said Oct. 31 that Mr. Redmond is checking with the Methodist Board of Missions to see if the property is insured through that board. Arrangements for such insurance were discussed with a staff member of the board, he said, after the other insurance was canceled.

The evidence of arson was reported to law enforcement authorities, and they are investigating the matter, Mr. Cameron said.

EDITORIALS



OUR POSITION ON BEVERAGE ALCOHOL

The official Methodist position of total abstinence from the use of beverage alcohol comes directly from John Wesley. Through him it came to be written into the General Rules of The Methodist Church. Among these rules is the declaration that "there is only one condition previously required of those who desire admission into these societies—a desire to flee from the wrath to come, and to be saved from their sins." Then follows this significant statement: "But wherever this is really fixed in the soul it will be shown by its fruit."

The General Rules then list among practices to be avoided this: "drunkenness, buying or selling spiritous liquors, or drinking them, unless in cases of extreme necessity."

In Wesley's time the church in England was largely unconcerned about the welfare of people as human beings. But he took an interest in the poor, in the orphaned, and the exploited. He established institutions, sought to enact protective laws, and insisted that those in the Methodist societies treat all people with justice and with compassion.

Wesley's whole system of conduct was based upon the idea that all men, irrespective of station or circumstances were the children of God and were to be considered as possessing intrinsic value. Moreover, for him the principle that Christians should love all men carried with it the mandate to do them no harm but instead to protect their welfare. When he saw people being unjustly treated, he spoke out against it. When he saw men being victimized or being crushed by customs or practices of the day, he fought them. He saw the great harm which the use of liquor was doing to the newly industrialized communities of England, and he fixed it as a rule of the Methodists that they should refrain from the use of liquor themselves and from placing it to the lips of others.

If the use of liquor had been a harmless pastime, Wesley would never have banned its use. But he observed its devastating effect upon men, individually and socially. He noted its habit-forming propensity, its brutalizing consequences, its aptitude for creating trouble and tragedy.

As a champion of human welfare, and one dedicated to love all men, he threw the weight of his convictions and the influence of the Methodist societies into the struggle for human betterment. The Methodist position has

maintain this perspective about all practices which hurt, corrupt and exploit persons.

We should be proud of this position. It is directly in the line of Christ's ministry and mission. The official position of The Methodist Church with reference to the use of liquor, as given on our front cover, is entirely consistent with the teachings of Christ and with the finest insights of sensitive Christians.

If we, as a church, are to remain concerned about what happens to people, then we cannot be indifferent about the problems growing out of the use of liquor. Wesley felt that in the light of what liquor did to people, it should be left off. This was before the day of the automobile, of highly sophisticated machinery, of complex social interrelationships. Would he be less convinced about it if he were alive today? We think not. Nor should we.

DUKE CONVOCATION IN REVIEW

Pastors from all over North Carolina and from neighboring states began converging on Duke University on last Monday afternoon. They were coming to get a quick refresher course of study involved in the North Carolina Pastors' School and the Duke Convocation.

For the next two days thereafter the quadrangle in front of the chapel and the halls outside of Page Auditorium were thronged with bearded gray heads and bald heads who mingled freely with students who sometimes wore beards and long hair cuts. Student life must indeed have been disrupted and scholars put to inconvenience as queues for meals grew longer and parking spaces scarcer. However, students and faculty seemed to take the invasion with philosophical fortitude, and demonstrated a high degree of restraint and courtesy.

For the pastors, this was not a holiday nor a momentary escape from the pressures of parish work. Rather it was a very important supplement to their continuing education. Most laymen realize how necessary it is for pastors to get away for occasional periods of intensive study away from their daily routines. In fact, some laymen might be inclined to say, "I wish my pastor would do it more often. It might help his preaching." (By the way, brother layman, did your pastor get to go?)

This year's pastors school and convocation offered some unusual opportunities for ministers to brush up on some vital problems of the day. Lectures and

addresses were especially relevant — oops, we were going to let that word rest—we mean, exceptionally suited to our times and circumstances.

Bishops were in abundance, relatively speaking—there were four, and considering their scarcity that is a pretty high ratio. Bishop James K. Mathews of the Boston Area delivered the James A. Gray Lectures. He gave four masterful addresses on Methodism and Ecumenism. The man and the subject were well chosen. His grasp of the two fields related in his subject Methodism and the Ecumenical movement—was obvious, but no more so than his evident concern and interest. This degree of interest would certainly be expected of one who is a vice-president of the Methodist Commission on Ecumenical Affairs and vice-chairman of the Consultation on Church Union. We felt that in dealing with the problems of the ecumenical movement, Bishop Mathews displayed a slight tendency to pass over too lightly the knotty problems involved. But he brought some insight and perspectives, well spiked with wit and humor, which were much to the point. We thought that his lectures were very favorably and appreciatively received.

The convocation preacher was Dr. David H. C. Read, the native of Scotland who fills so ably the pulpit of Madison Avenue Presbyterian Church in New York. In his pair of sermons he brought a well rounded, soundly biblical, interpretation of the Christian message for our time.

His first sermon highlighted Jerusalem, the symbol of religion, even as Athens is of art, and Rome of law and order. Jerusalem, the weakest of the three, but at the focal point where the roads of the world meet; Jerusalem which was forever killing prophets and engaging in worldly intrigue; where life was at its worst and at its best; the Jerusalem which was again and again reduced to a pile of rubble, but persistently and painstakingly rebuilt; where history was written in strife and struggle, which swirled around the very "holy of holies."

With words for brushes and ideas for paints, he portrayed Jerusalem as the symbol of man's faith and his hope. The structures of religion though often demolished or damaged could not be ultimately destroyed. So stands our Jerusalem today.

In his second message, Dr. Read affirmed his conviction that it was "Time to Stop Blaming." He pointed out that God is not so much interested in fixing blame as in effectuating reconciliation. (For God sent not his son into the world to condemn the world, but that the world through him might be saved. John 3:17.) Speaking with telling words in a pleasant Scotch accent, he decried our propensity for finding scapegoats for all of the ills which harrass us. He called for a truce in the fixing of blame.

"The world needs the gift of compassion and forgiveness," he said. "Stop blaming and start loving."

Bishop Paul Hardin, Jr. of Columbia, S. C. brought the Bishop's Hour Lecture in the opening meeting of the convocation. He pulled no punches as he talked to his fellow ministers like a "Dutch uncle." Ministers and seminarians who indulge in social drinking and in smoking, and justify such practices on the grounds of avoiding hypocrisy or prudishness were told that in his opinion they were simply displaying a lack of self-discipline to carry out the wishes of their church. He deplored the practice of some ministers of using unnecessarily crude language in the pulpit. He added, "While they call it communicating, it appears to me that they are behaving like bad little boys and enjoying it."

Always speaking in good humor, Bishop Hardin took exception to ministers who constantly attack the institutional church but do not hesitate to run to it for protection. "People are hungry to hear some great affirmations," he said. "These times are a challenge to affirm a great faith in a time of deep trouble. We must take counsel of our faith and not of our fears."

Dr. Edward E. Wiley, Jr., minister of State Street Church, Bristol, Va. was the Alumni Lecturer. Those who were Duke Divinity School students from 1931 to 1934 will remember him as "Ned." Those who heard him speak on last Tuesday were taken back down the years to familiar persons and places connected to the Duke which was, and still somewhat is.

Four members of the Duke Divinity School faculty made constructive contributions. Especially deserving of mention are the two lectures brought by Professor Hans J. Hillerbrand on these subjects: "The Reformation—Then" and "The Reformation—Now."

Three "Introductory Seminars" were offered this year. Dr. Charles K. Robinson led one on "Theology and Science"; Dr. Harmon L. Smith on "Medical Advance and Moral Responsibility"; and Dr. Donald S. Williamson was the leader for one especially for district superintendents on "The Personal and Professional Identity of the Young Pastor."

Bishop John E. Hines, presiding leader of the Episcopal Church, delivered the sermon at the closing service of worship in the University Chapel.

The Alumni luncheon on Tuesday, partly devoted to business, also gave the ministers an opportunity to hear Bishop Earl G. Hunt, Jr. of Charlotte bring a forceful message on "The Mutual Responsibility of the Seminary and the Church in Training for the Ministry." Stating that the most important task of the church today is the recruitment, training and the conservation of the ministry to meet the needs of today and



Shown above seated at tables are a portion of the ministers and laymen of the Durham District who came together at the Civic Center, Durham on Nov. 1 in the interest of the conference camps program. This was one of approximately twenty promotional meetings held over the conference as a part of the campaign to raise \$300,000 for Camp Chestnut Ridge, Camp Don-Lee, Camp Kerr Lake and Camp Rockfish. The promotional campaign is now to move into the local churches.

tomorrow, Bishop Hunt expressed regret at the "tragic chasm" which has sometimes arisen between the local church and the seminary community. While the problem was not acute in connection with Duke and Emory, he pointed to areas on both sides where changes in perspective and attitude would be helpful.

To summarize, we had the impression that the convocation this year was served up with more meat and potatoes, less birds nest soup and caviar, than in some years. The diet was, in our opinion, nourishing, palatable and attractively dished up. We congratulate Director of the Convocation McMurry S. Richey;

Rev. Julian A. Lindsey and the Board of Managers; and members of the Duke faculty and staff for providing this significant contribution in the continuing education of ministers.


♦ ♦ ♦

Something To Think About

"Those who hold that the Church should ignore controversial issues would reduce it to a mausoleum in which the Gospel is embalmed and interred. Controversial issues are the places where problems are faced, answers sought, decisions made, and destiny shaped."

BISHOP EVERETT W. PALMER

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Scenes From the Duke Convocation and Pastors'



What did the bishop of South Carolina say to the bishop of North Carolina—or vice versa? Bishop Earl G. Hunt, Jr., of Charlotte, and Bishop Paul Hardin, Jr., of Columbia, S.C. are talking it over in a corner of the Flowers Building Lounge.



Some key leaders at the Duke Convocation and Pastors' School: seated, left to right: Dr. McMurry S. Richey, of the Duke Divinity School faculty, who was director; Bishop James K. Mathews, episcopal leader of the Methodist Boston Area, who delivered the James A. Gray Lectures; Dr. Edward E. Wiley, Jr., pastor of State Street Methodist Church, Bristol, Va., who presided over the dinner; standing, left to right, Dr. Robert J. Bartholomew, also of the Duke Divinity School faculty, who brought two of the speakers to the attention of the convocation; and Bishop Paul G. Hardin, Jr., of the Charlotte Area, who presided over the luncheon.



The Rev. Dr. David H. C. Read, Convocation Preacher, has a responsive listener in Bishop Mathews, as the two engage in amiable conversation during a recess.



The infant child of Rev. and Mrs. Jack Crum was without doubt the youngest person to attend the learned and interesting lectures. The proud parents as well as the baby smile obligingly for the camera. Crum is director of Christian Social Action for the North Carolina Council of Churches.



Some of the approximately 500 ministers who attended the convocation are here shown entering the sanctuary of the magnificent Duke Chapel to hear Dr. Read preach. The Divinity School Choir assisted with the worship services, including special anthems.



Dean Robert Cushman brought greetings at the Alumni luncheon. Included in his remarks were some made in a humorous vein. During a business session at the luncheon new officers of the Alumni Association were elected as follows: Dr. C. D. Barclift, president, Dr. A. McKay Brabham, vice-president; Rev. O. R. Hutchinson, secretary-treasurer. Elected to serve with them on the executive committee were Rev. Jennings H. Fast, Morgantown, W.Va., and Rev. J. Robert Regan, Jr., Reston, Va.



Half day study program offered a busy schedule. But there was also a balance of relaxation and fellowship, for taking the weight off of hot and tired feet.



Shown speaking to the ministers gathered for the Alumni luncheon is the Rev. Nick Grant, superintendent of the Raleigh District, who is making a progress report on the financial campaign to raise \$100,000 among ministers of the southeast for the Divinity School expansion program. In the absence of the Alumni Association president, Dr. C. C. Herbert, Gastonia, who was filling an exchange pulpit in New Zealand, the Rev. Paul Edwards, pastor of Highland Methodist Church, Raleigh (seated in center), presided.

Rev. J. C. Kendrick, 60, Dies at Home In Polkville

The Rev. J. C. Kendrick, 60, died unexpectedly at 3:45 p.m. Tuesday, Oct. 31, at his Polkville home.

He was pastor of Polkville and Rehobeth Methodist churches. He had filled both pulpits for the past five years.

Kendrick was a native of Gastonia and was the son of the late John M. and Julia M. Kendrick of Gaston County.

He attended High Point College and Wake Forest University and was a member of the Western North Carolina Methodist Conference. His ministry included pastorate at Friendship Methodist Church in Greensboro, Main Street Church in Salisbury, Pisgah and at High Shoals and Oneville Church and Asbury Charge in Lincoln County.

Survivors are his wife, Mrs. Mary Emma Lyson Kendrick; one son, William M. Kendrick of Blacksburg, Va.; one daughter, Mrs. W. R. Hampton of Greensboro; one brother, W. R. Kendrick of Gastonia; four sisters, Mrs. Perry Lewis, Mrs. Miles Hampton, Mrs. Hillard Ferguson and Miss Nell Kendrick, all of Gastonia, and four grandchildren.

Funeral services were at 3:30 p.m. Thursday at Polkville Methodist Church. Rev. Charles D. White, district superintendent, and Rev. G. W. Thompson, officiated.

Burial was in Bethesda Cemetery, Gastonia.

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I shall allow no man to belittle my soul making me hate him.

Booker T. Washington

TWO METHODIST BOARDS HAVE CONSULTATION

The Interboard Committee for the boards of Education and Missions met for two days recently in New York City and delved into the question of how the two boards could work together more effectively in the area of education for participation in the mission of the church. Some new emphases in missionary education were suggested:

- more emphasis on ecumenism.
- that American families be sent to other countries to live for a time and then return to interpret the mission in the context of the family unit.
- more initiative in local church in planning and projecting its own mission enterprises.

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TO HELP KEEP UP WITH THE TIMES

A book to help one look into the future is just off the press. It is entitled *Human Values and Advancing Technology*, and is being made available through the Methodist Board of Missions.

Produced in paperback at a price of \$1.50 per copy or \$1 in quantities of 25 or more, it represents the addresses and findings of a National Consultation on Technology and Human Values held in Chicago last May under sponsorship of the National Council of Churches. Dr. Ed Carothers of the Board of Missions' National Division and chairman of the consultation has written the introduction.

It may be ordered through the Service Center, Methodist Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237.

★

FIRST WORLD METHODIST SESSION WITH CATHOLICS

The first formal conversations between Methodists and Roman Catholics on a world-wide basis found cordiality and a desire to proceed toward further cooperation.

Nine representatives of the World Methodist Council and nine from the Roman Catholic Church met at Ariccia, Italy, on Oct. 15-19 to explore the possibilities of further dialogue in the rapidly-growing ecumenical scene. They agreed to meet again in the autumn of 1968 and in the meantime to urge their parent bodies to take some steps with the general aims of fostering "conditions favorable to the growth of Christian unity."

The Methodist group, headed by Bishop Odd Hagen of Stockholm, Sweden, president of the World Methodist Council, included representatives also from the United States, Great Britain and Africa.

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RELIGIOUS FOLK MUSIC SOUGHT

A concerted researching and cataloging of worship resources in the field of folk music and other arts forms is being planned by The Methodist Church's national Commission on Worship. Bishop Lance Webb, chairman of the Commission, said

the best of religious folk music would be collected and made available.

The Rev. Dr. David J. Randolph, Jr., assistant professor of preaching and pastoral ministry at Drew University in Madison, N. J., has been named chairman of the project.

Dr. Randolph has issued a call for persons to send to him at Drew experimental and folk music, texts, orders of worship, and recording tapes, as well as other contemporary materials such as pictures.

★

PROGRAM JOURNALS UNITED

A united program journal for the new United Methodist Church will come into being next spring. The first issue will be released at the Uniting Conference in Dallas, Texas, April 21-May 4.

Plans for bringing together the present *Spotlight*, an EUB quarterly with a circulation of about 7,000, and *The Methodist Story*, a monthly publication of The Methodist Church with a circulation of 300,000, were made in a two-day joint meeting of about 40 participants representing the publishing units of the present magazines, editorial staff, and the program agencies of both denominations.

The new publication will bear a double name during a period of transition. *Staff*, the permanent name, and the distribution policy will be established when boards and agencies are organized subsequent to the United Conference. During the interim, editorial responsibility will be carried jointly by the staffs of the two merging publications and distribution will be to present recipients of both.

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REPORT FROM ANGOLA

A Methodist mission board executive and former missionary to Angola, Dr. Juel Nordby reports that The Methodist Church is continuing to grow in that Portuguese colony. Our missionary personnel has declined from 45 in 1961 to only two, plus Bishop Harry P. Andreasson. But African leaders have filled many vacancies of leadership. He added "The 'do it yourself' program due to the loss of missionary personnel, and the ever-present persecution, are producing a church that is stronger spiritually, and at the same time a church that is increasing its program of activities."

Dr. Nordby further declared that "The task of the church is becoming more and more difficult. Suffering and persecution is not a possible future, but a daily reality to large segments of the church. It is therefore a great tribute to the faith and courage of Angolan Christians that the work of the church not only maintains itself but grows."

◆ ◆ ◆

If you stop to count the people who appear cheerful and happy, I suspect you will recognize that they have two characteristics in common: they work hard at tasks that have meaning for them, and they are essentially kind in their dealings with other people.

► Issues and Opinions ◀

Risque Movies On TV

Five years ago I prophesied that at the rate movies were being used up on TV, broadcasters would soon be so desperate for films that they would pay high prices to show recent films (instead of old 1940 movies) and would show them in prime viewing time. I further stated that the new "realistic" sex-drenched, sadistic films then flooding the theaters, if shown at kiddie hours on television, would pose a problem of gigantic proportions to conscientious parents.

An article in the *Los Angeles Times* (July 10, 1967) proves the prophecy correct. Under the heading "Risque Films Pose Problems for Video," Paul Molloy writes: "The 'mature' movies to be shown on television next season will beget stormy days for the medium. Films like 'Tom Jones,' which will be shown on NBC, are certain to anger some viewers who feel that cinematic 'realism' may be acceptable in a motion picture theater but not in a home. . . . The shortage of films for television has created a market for pictures made abroad, and foreign films are noted for being 'raw.' . . . What will happen when pictures such as 'Virginia Woolf,' 'Ulysses' and all-out vulgarities like Kim Novak's 'Kiss Me, Stupid' are shown in 9 p.m. (8 Central Time) slots is not pleasant to consider. . . . There isn't much hope that rough dialogue will be edited out."

. . . Religious programs on TV are not enough. Without reducing our production schedule, therefore, we must increase our efforts to help the industry upgrade the quality of films which are shown on movie screens and a few months later on TV tubes. Lyman White (director of TRAF-CO's Hollywood Office) regularly reports to church leaders what is going on in the world of radio, television and films and is making contacts with industry personnel so they can have a truer picture of Methodist interest in entertainment productions

(the industry commonly thinks our *only* desire is to censor their productions).

HARRY C. SPENCER
General Secretary, TRAF-CO
(Reprinted from *Continuity*)

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Allow Extra Day For Conference

Few annual Conference sessions of our time represent the significance of the 1967 one. The consideration of resolutions, the election of General and Jurisdictional delegates, the consideration of Conference business . . . all deserved adequate time and attention. I am not sure that every lay and clerical delegate to this Conference realized the momentous importance each of these matters imposes on the future life and destiny of the Charlotte Area.

Pertaining to Conference scheduling, I suggest for consideration that our Annual Conference session begin just as easily and conveniently on Tuesday of the first week in June, rather than on Wednesday. Since most of our people consider this as "Conference Week," it would not impose undue difficulties on any of our delegates. The advantage of such a change would be helpful in several ways. It would allow more flexibility in schedules, more time for fellowship, more time for business consideration, time for needed recess periods, put less pressure on the Bishop and secretarial staff in preparing the Order of the Session; and, in general, create the impression that the Conference business is important enough to justify the time.

It also seems reasonable to consider the revision of the Sunday morning schedule and service. Since the majority of our delegates remain on the Assembly Grounds and are adjusted to early rising, why not begin the Communion Service at 8:00 a.m., to allow the worship service to begin at 9:30 a.m. This would permit our Bishop to preach and then read the appointments by the noon hour. Accomplishing this would mean that most of our people would have the afternoon for travel and return.

With no intention of being "Gung-Ho," I would like to offer the observation that there ought to be a way of enlisting the support of the clergy throughout all the sessions. With extended breaks, recess, and fellowship, there would be no reason for us not to remain in Conference and attend to the business at hand. A longer Conference might even afford one evening free for fellowship and visiting.

Wouldn't it be beneficial to have the Report Booklet available at least two weeks prior to Conference? While possibly limiting in some instances the information of certain agencies, this would still allow most delegates to know what would be happening during the business sessions.

Point has been debated and I feel it deserves further consideration.

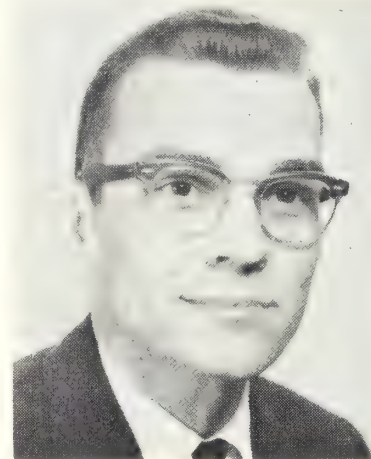
I am most appreciative of our organization and its moving influence. I merely offer these thoughts for study and observation.

HENRY F. FLOWERS
High Point

Hardin To Head Wofford College

Paul Hardin, III, a law professor of the Duke University faculty, has been elected president of Wofford College in Spartanburg, S. C. He will succeed Dr. Charles F. Marsh, who retires on Aug. 31, 1968.

Mr. Hardin, 36, has been a member of the Duke faculty since 1958 and a full professor in the Law School since 1963.



PAUL HARDIN, III

He served as chairman of the Long Range Planning Committee for the Duke Law School from 1963 to 1967 and now serves as faculty placement director for the Law School.

He received both his A.B. and LL.D. degrees from Duke University, where he was a member of Phi Beta Kappa and edited the Duke Law Journal for 1953-54. Co-author of two textbooks on law, he has written extensively for law journals.

An active Methodist layman of the North Carolina Conference, he was elected a lay delegate to the 1968 General and Jurisdictional conferences. He is an Associate Lay Leader of the conference, member of the Conference Committee on Interjurisdictional Relations, a certified lay speaker and a trustee of the Methodist Home for Children in Raleigh.

Son of Bishop and Mrs. Paul Hardin, Jr. of the South Carolina Conference, Mr. Hardin was born in Charlotte and grew up in parsonages across the Western North Carolina Conference. He is married to the former Miss Barbara Russell, daughter of Rev. and Mrs. Leon Russell of Goldsboro, N. C. They have three children—Paul, 10, Sandra, 8, and Dorothy, 6.

Wofford, a Methodist-related college for men, has a current enrollment of approximately 1,000 students. It was founded in 1854. Mr. Hardin will assume his duties as president on Sept. 1.

WRITERS

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► Among Our Colleges ◀

PFEIFFER STUDENT WINS AUDITION

For the second consecutive year a Pfeiffer College student has won the Young Artists Auditions conducted by the Charleston, S. C., Symphony Association and the Charleston Music Study Club.

Glenn Griffiths, Kenil, N.J., bass-baritone and senior religion major at Pfeiffer, was one of two chosen for the honor this year. He will appear on Feb. 24 with the Charleston Symphony.



NEW STAFF MEMBER AT WESLEYAN

A former military historian and author of the centennial history of Rocky Mount, Michael O'Quinlivan, is the new bibliographer and order librarian at N. C. Wesleyan College.

O'Quinlivan was for 13 years the research historian and head of the Historical Archives and Library at Marine Corps Headquarters, Washington, D.C., the principal research center for the history of the Marine Corps.



HIGH POINT DEBATERS WIN

Colleges in the Piedmont area were well-represented at the Plainsman Debate Tournament at Auburn University recently by the High Point College debate squad.

The college's affirmative team, composed of George Vann and Richard Quinn, won four out of six debates at the tournament, debating the topic, "Resolved: That the Federal Government should guarantee a minimum annual cash income to all its citizens."

The High Point team defeated Peabody College, Jefferson State, Millsaps, and the University of Florida.



SASSER ELECTED HEAD OF STATE MUSIC TEACHERS

Dr. William Sasser, chairman of the Music Department at N. C. Wesleyan College, Rocky Mount, was elected president of the North Carolina Music Teachers Association at the organization's annual convention held Oct. 28-29 in Charlotte. He will serve as president for a term of two years.

The North Carolina Music Teachers Association is affiliated with the Music Teachers National Association, the oldest professional music organization in America. Its membership is composed of college, university, public school and private music teachers in every state.



BREVARD PLANS FUND DRIVE

A drive to raise \$200,000 in capital improvement funds was announced at the Board of Trustees meeting at Brevard College recently.

The announcement, made by Allen H. Sims, chairman of the Board, indicated

that the funds would be used to complete development projects on the campus already approved by the Board at its spring meeting last May. The money realized from the drive would be used in the construction of a classroom building and a student union.

In other action, the Board accepted a memorial gift by David Ginsberg of Downingtown, Pa. Mr. Ginsberg will give the college a reflection pool to be located in front of the Administration Building.



GROUNDBREAKING FOR NEW DORMITORY HELD

Groundbreaking ceremonies were held recently on the High Point College campus for the proposed new women's dormitory. It is hoped that the structure will be completed by Sept. 1, 1968.

Officiating at the ceremony were Dr. Wendell M. Patton (center), president of High Point College; W. Lawson Allen (right), director of the college's development program, and Earle Dalbey (left), college business manager, who set the project underway with the formal groundbreaking.



PARENT'S DAY AT PFEIFFER

Pfeiffer College will observe Parents' Day on Saturday, Nov. 11, with a special program which will include conferences between parents and faculty members. Other events planned are a reception at 3:30 p.m. in the Student Center for parents and members of the college community, a special dinner at 5:30 p.m. for parents, and an entertainment event by the Windjammers at 8 p.m.

One of the highlights of the Parents' Day Program will be a presentation by the college's Choral Union of Brahms' "German Requiem" at 2 p.m. in the Pfeiffer Chapel. The 86-voice choral group will be under the direction of Dr. Richard Brewer. Soloists will include Jane Scheer, soprano, and Adrian Ketcham, tenor, both of the college music faculty.

▼ The Broad Scope ▼

BILLY GRAHAM CONTINUES TO DRAW

The largest attendance ever for a Christian meeting in the Far East found 36,000 persons jammed into the Korakuen Baseball Stadium on Sunday afternoon, Oct. 29. This was the closing service in the Tokyo, Japan crusade of Dr. Billy Graham.

During the ten-day crusade, 191,950 persons are reported to have heard the evangelist, with 15,854 responding to the appeal to seek God. "This is the most significant crusade we have ever conducted in any place in the world, considering that there only 15,000 Christians in Tokyo," declared Graham at the conclusion of his closing sermon.

The Rev. Kaira Hatori, well-known national radio preacher and crusade leader termed Graham's preaching mission "the sunrise of a new day for the Christian Church in Japan," while another Christian leader in Japan, Bishop Tsunenori Takase of the Anglican Church declared that "because of this crusade, the Christians of Japan are now united to evangelize our country."

IN MEMORIAM

MRS. W. C. MASSEY, SR.

We, the members of the Woman's Society of Christian Service of Trinity Memorial Methodist Church, Trinity, North Carolina, wish to pay tribute to the memory of Norma Reddick Massey (Mrs. W. C., Sr.).

Whereas, she has been a loyal, faithful member of our Society, serving in many capacities, and whereas, she has been a faithful and devoted member of Trinity Memorial Church for many years,

Whereas, in her passing September 30, 1967, the church has lost one of its most beloved members, therefore, be it resolved that we of the Woman's Society of Christian Service do hereby go on record in expressing our deep appreciation of her life and devotion, we share a sense of great loss in her death.

Be it further resolved that copies of this resolution be recorded in the minutes of our Society, copies sent to the family, and to the North Carolina Christian Advocate.

Mrs. John Payne, President
Mrs. Chas. I. Morgan, Vice Pres.
Mrs. John Easter, Rec. Sec.



MISS NAOMI POWELL WALKER

We, the members of the Woman's Society of Christian Service of Mount Pleasant Methodist Church of Winston-Salem, N. C., wish to pay tribute and respect to the memory of Naomi P. Walker.

Whereas, she had been a faithful member of our Society and a loyal and faithful member of Mount Pleasant Methodist Church since her early years,

Whereas, in her passing September 21, 1967, the church, this Society and the community has lost one of its most beloved members, therefore, be it resolved that we of the Woman's Society of Christian Service do hereby go on record in expressing our deep appreciation of her life and devotion. We share a sense of loss in her death.

Be it further resolved that copies of this resolution be recorded in the minutes of our Society. Copies sent to the family and the North Carolina Christian Advocate.

Mrs. T. Alfred Walker, President
Mrs. Marshall S. Welborn, Sec.

Methodists in Action

AN ARTIST-IN-RESIDENCE AT MISSION SCHOOL

By ELLEN CLARK

Staff Writer, Methodist Board of Missions

Boylan-Haven-Mather Academy, a Methodist mission school in Camden, S.C., is justly proud of its new music teacher. She is Miss Marilyn Neeley, a brilliant concert pianist who took a leave of absence from the faculty of the University of Southern California to become artist-in-residence at the school this year.

Explaining her decision to the *Camden Chronicle*, the young and attractive Miss Neeley, a Methodist, said: "To be a successful performer one is essentially self-centered. One has to be concerned with becoming well-known and keeping one's name before the public. I had reached a point where I had become tired of thinking of myself and my career. I wanted to do something in which I could give of myself."

Miss Neeley's humility and her enthusiasm for Camden and her beginning music pupils have earned her raves from fellow teachers. "A real human being" is how one co-worker described her.

Accolades from music critics have been equally laudatory. When she gave a solo recital in New York's Town Hall in December, 1966, the *New York Times* called her performance "extraordinary," and the *World Journal Tribune* paid glowing tribute to "a gifted pianist."

In 1963 the *Los Angeles Times* named her "Woman of the Year" in Music. *The London Times* has commented that "her pianistic gifts are of a high order."

Born in Los Angeles, Miss Neeley made her debut at the age of eight and was hailed as a child prodigy. In the 20 years since then, she has appeared with more than 75 symphony orchestras and has toured the United States, Canada, Mexico and Europe.

Among her numerous awards is the 5th prize in the Van Cliburn International Piano Competition, Fort Worth, Texas, in 1962. She recorded Brahms for the British Broadcasting Company in 1966. In the summer of 1967 she participated in the Marlboro Music Festival in Vermont, where Pablo Casals was conductor-in-residence.

Miss Neeley is the daughter of Los Angeles County Supreme Court Judge William B. Neeley. Her mother is a retired piano teacher, who started her daughter at the keyboard when she was three years old. She is a 1960 graduate, magna cum laude, of the University of Southern California and also has a master of arts degree in religion from the university.

It was through an academic advisor that

she made contact with Boylan-Haven-Mather Academy after visiting the South. Miss Neeley is giving concerts across the country this year.

Boylan-Haven-Mather Academy has an enrollment of about 225 students, grades seven through 12, and a faculty of about 25. It is a project of the National Division of the Methodist Board of Missions. The superintendent is the Rev. Edwin E. LeMaster, a former Methodist missionary to Angola. The school receives major financial support from the Woman's Society of Christian Service and Wesleyan Service Guild through their "pledge to missions" giving.



SOMETHING SHINING IN THE MUD

What do you do when your town has been hard hit by a hurricane-induced flood? Water four feet deep down main street; 75 per cent of the residential area damaged; your church and parsonage knee deep in mud? And then comes World Wide Communion Sunday.

This happened to Three Rivers, Texas and to the Methodist church there. On that Sunday morning—they had scrubbed out the fellowship hall enough to hold services there—the pastor, Rev. D. D. Hogan, got up and said, "I know we have all been hit hard by the flood waters. Many of you still have not been able to get back into your homes, but today is World Wide Communion Sunday, and on this day, we, as Methodists, must remember that there are other people in the world who have been hit harder than we and who suffer more than we."

He continued, "Therefore, we will, through our Communion offering, participate in the Fellowship of Suffering and Service for others, remembering, it is still more blessed to give than to receive."

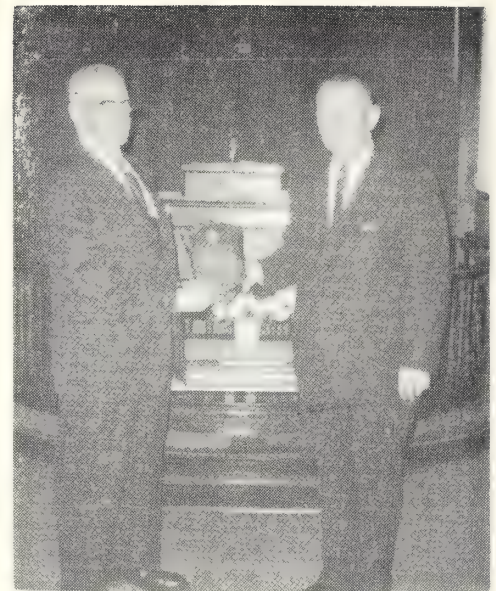
The 321-member church suffered damages estimated at more than \$35,000, with no insurance coverage for this type of loss. This in addition to their personal losses. Yet they found it within themselves to offer sympathy and help for those less fortunate than themselves. Surely, this is the spirit of Christ alive and in action.

This incident, coming out of the ravages of Hurricane Beulah in Texas, reveals that courage and faith among the people called Methodists is not all past history.

Something To Think About

Here is the dilemma in which the church finds itself. Its young people live in an electronic world and receive signals which are ignored by their older contemporaries. Yet the older members comprise the majority opinion in the church and prevent the kinds of radical transformation in the church structure which would enable the church to speak more meaningfully to the youth of today.

JAMES CAMPBELL
Audio-visual Resources
Director, TRAFICO



HICKORY GROVE WINS AWARD

Hickory Grove Methodist Church of Greensboro recently was named Rural Church of the Year by the N. C. State Grange. The 227-member church was sponsored by the Guilford Grange for the recognition. On Sunday morning, Oct. 29, Guilford Grange Master C. L. Knight, left, presented an engraved bronze plaque to the pastor, the Rev. William H. Key. The Rev. Dr. J. G. Winkler, Greensboro District superintendent, was present and preached at the morning worship service.

Second Builders' Club Call Made

The Western North Carolina Methodist Conference is seeking funds to aid congregations in Swannanoa, Charlotte and Rockwell in the latest call for monies from members of the Builders' Club, the financial arm of Conference church extension.

The Rev. John Carper of Statesville said the needs for this, the second of three calls for funds during the 1967-68 church year, are as follows:

Swannanoa Methodist Church—Relocation and construction of the first unit. The Rev. Donald C. Davis is the pastor.

Sharon Road Methodist Church, Charlotte—Construction of the first unit for a congregation first organized September of 1966. The Rev. John McWhorter is the pastor.

Rockwell Methodist Church—Relocation and construction of the first unit. The Rev. Wade W. Benson is the pastor.

The Rev. Mr. Carper, Conference director of church extension, said more than \$40,000 is expected from Builders' Club members during this call for funds. Nearly half of this money is returned to the Conference's 13 districts. The remainder of the contributions, after deduction of Conference expenses, will be used to aid the three congregations listed above.

The Rev. Mr. Carper said the 8,000 members of the Builders' Club contributed \$122,850 during the 1966-67 church year to church extension. Members pledge to give five dollars or more each time a call for funds is made. Three calls are made a year, assisting nine to 12 projects.

Warren County Methodists To Cooperate In Study On Japan

The Methodists of Warren County will join in a unique study of Japan at the Norlina Methodist Church, Sunday, Nov. 12, it has been announced by the Rev. R. Bruce Pate, pastor of the host church. One of a series of co-operative efforts by the county's 12 Methodist congregations, the study will be the first of four scheduled for the year.

An outstanding array of leaders, including three natives of Japan, will lead the study, which will begin at 4 p.m. and conclude at 9.

Isao Hoshi, a 26-year-old Japanese Christian, a graduate of the Christianity University in Tokyo, will lead the first session on "Japan Today." Currently a special student at N. C. Wesleyan College, Rocky Mount, Mr. Hoshi grew up in the Christian Church in Japan, serving as a church youth group president, advisor and Sunday School teacher.

Also serving as a leader will be the Rev. J. D. Stott of Greensboro. A former missionary to Japan, Mr. Stott completed his most recent tour in 1964. A retired member of the N. C. Methodist Conference, Rev. Mr. Stott is the father of the Rev. Russell Stott, Methodist minister in Wake Forest and Youngsville.

Completing the corps of leaders will be Dr. and Mrs. Isawa Tanaka, now of Durham. The Tanakas are natives of Japan, where Dr. Tanaka served as a Christian minister until his retirement. Mrs. Tanaka is widely known for her recent appearances on WTVB-Durham on "The Peggy Mann Show."

At 6 p.m. a picnic supper will be served. Those attending are asked to bring sandwiches.

Planning the study and serving as host is the Norlina Methodist Church and its Commission on Missions, under the chairmanship of Walter Newman.

Judicial Council Passes Milestone

Methodism's "supreme court" passed a major milestone Oct. 26-28 as it issued its 250th opinion since 1940.

The Judicial Council, a piece of ecclesiastical structure that was somewhat new in the United States, came from the Methodist Episcopal Church, South, one of the three churches involved in the union in 1939 that created The Methodist Church.

Looking back on the many hours of deliberations involved in the 250 opinions, Paul R. Ervin, Charlotte attorney and Judicial Council president, cited the atmosphere that has prevailed in the considerations.

"We have made it possible for difficult and troublesome questions to be answered in a cool and tranquil manner, not in the heat of debate, but after careful consideration," he said. "The fact that the church accepts our decisions and abides by them indicates that the church is willing to let its impartial determination prevail."

The milestone decision was one of nine issued during the three-day session at



CENTRAL CHURCH, MONROE, HAS GROUNDBREAKING

Approximately two hundred persons gathered on Sunday afternoon, Oct. 22, on the site for the relocation of Central Methodist Church, Monroe, and participated in the groundbreaking service, conducted by Bishop Earl G. Hunt, Jr. Dr. Elwood Carroll, Albemarle District superintendent, and the Rev. Melton E. Harbin, minister of the church, also took part in the service, along with church officials. Pictured during the ceremony are, left to right: N. K. Dickerson, Jr., of Dickerson, Inc., general contractor, Mr. Harbin, Bishop Hunt, Dr. Carroll, and Walter B. Love, Jr., chairman of the Building Committee. James R. Huntley is chairman of the Building Finance Committee. An architect's sketch of the proposed church building is pictured above.

Hennepin Avenue Methodist Church in Minneapolis, Minn.

Growing out of the North Carolina Annual Conference, it held that an annual conference can properly file liens against a minister's pension annuities to cover unpaid apportionments from his churches for the conference pension fund.

In other decisions here, the Judicial Council held:

All but three conferences of the present Central Jurisdiction have met constitutional requirements to be transferred to geographical jurisdictions and merged with appropriate geographical annual conferences;

The "12-year rule" in the constitution of The Methodist Church to be formed in 1968 does apply to racially-constituted annual conferences, but cannot be used to block their integration into geographically constituted conferences;

A bishop cannot appoint pastors to regular appointments in a conference other than that in which they hold membership without transferring them to that conference;

Paragraph 325.3(1) of the present Discipline concerning college credit for admission on trial into the annual conferences means just what it says and that the hours of college credit do not need to be in an institution accredited by the University Senate;

Bishop Jose L. Valencia was acting within the Constitution when he permitted retired Bishop Shot K. Mondol to preside one day over the Philippines Central Conference; and

An annual conference cannot place a limit on the amount of expenses reimbursed a pastor by his church's quarterly conference.

In another action, the Judicial Council

upheld an earlier ruling concerning term episcopacy. This was to the effect that when the term of years for which a bishop was elected expires, he ceases to be a bishop.

Considering a request from the Holston Conference for clarification concerning Paragraph 127.1 of the Discipline dealing with removal of members from church rolls, the Judicial Council declined jurisdiction on the grounds that the paragraph is clear and unambiguous.

In addition to its deliberations, the council's agenda here included a reception and dinner as guests of Bishop T. Otto Nall of the Minnesota Area and the Rev. Dr. Chester A. Pennington, senior minister of Hennepin Avenue Methodist Church. Other participants included Bishop Harold R. Heininger of the Northwestern Area of the Evangelical United Brethren Church, district superintendents of the Minnesota Conference and a number of Methodist attorneys from the Twin Cities.

The next regularly-scheduled session of the Judicial Council will be in Dallas, Texas, at the time of the Uniting Conference for the United Methodist Church.

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CHURCH MANNERS

As you are seated, speak to the Lord.
As you worship, let the Lord speak to you.
As you leave, speak to others.

Davis St. Church Bulletin

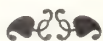
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Woman's Activities



W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

TWO DEACONESSSES HONORED

Miss Mary Bethea and Miss Mary Floyd, professors at Pfeiffer College, were honored by the Woman's Society of Christian Service of the Western North Carolina Conference of The Methodist Church at a recent meeting. The 27th Annual Report of the Society was dedicated to the two deaconesses for their outstanding service in the conference during the past several years.

The dedication reads: "In genuine appreciation of their devoted service in Student Work, their inspirational teaching of the Bible and of mission study courses, and their wonderful spirit of cooperation in every phase of woman's work, we lovingly dedicate this, the 27th Annual Report, to our friends, 'THE TWO MARYS'."

The vote to honor these two faithful workers was taken at the Annual Meeting of the Woman's Society at Lake Junaluska in June. The Annual Reports were mailed early in October to every society in the Conference, with the picture of "The Two Marys" and the dedication on the first page.

Miss Bethea, assistant professor of Religion at Pfeiffer College, is recognized as a fine counselor of young people, one who understands the concerns and problems of college students. She is a teacher of Old and New Testament and her classes are marked by provocative discussions which enable the students to gain better insight into the Scripture in its relation to modern life.

She is a well known speaker in all parts of the Conference and is in constant de-



MISS MARY BETHEA

mand as a teacher at Schools of Mission and in leadership training conferences. During the past summer she spent three months at the United Nations Church Center doing special research work.

A graduate of Greensboro College, she holds a Master's degree from Scarritt College in Nashville, Tenn. and has done graduate work at American University in Washington, D.C. She was a faculty member at Wesleyan College in Macon, Ga. and at Louisburg College in Louisburg, before going to Pfeiffer College in 1956.

A deaconess in the Western North Carolina Conference, she has served as president of the Deaconess Board of the WNC Conference and as vice-president of the Deaconess Association of the Southeastern Jurisdiction.

Miss Mary Fisher Floyd is known as one of the most effective Bible teachers in the entire Conference, not only for the actual classroom teaching, but also for her unceasing devotion to the cause of Christian missionary work. Every student, whether a member of her class in college or a woman studying in a School of Christian Mission, holds a deep reverence for this fine teacher. Many students have entered the field of missions as a result of her inspirational teaching and guidance.

In 1956 the women of the WNC Conference established the Mary Floyd Chair of Religious Life at Pfeiffer College in her honor.

Floyd joined the faculty at Pfeiffer College in 1946 and for eleven years was director of Religious Life, in addition to

her teaching duties. The Missions Club at the college has been one of the leading influences in college life with her fine leadership and guidance.

A graduate of LaGrange College in Georgia, she holds a Master's degree from Scarritt College, Nashville, Tenn. She has done graduate work in theology and in Bible at Columbia University, Union Theological Seminary, Northwestern University and at Garrett Theological Seminary.

From 1950 through 1960 she was a member of the summer school faculty at Perkins School of Theology, Southern Methodist University, Dallas, Texas, teaching in the school for supply pastors.

She was president of the Deaconess Association of the Methodist Episcopal Church, South, and of the Deaconess Board of the WNC Conference. She often speaks in local churches and before large church conferences.

It is said that no two women in the WNC Conference have had greater influence on the lives of others than "The Two Marys," and in the spirit of love and gratitude the women give to them this high honor.

WINSTON-SALEM DISTRICT NEWS

The Rev. Julian Lindsey, district superintendent of the Winston-Salem District, was guest speaker at a workshop of the members of the Woman's Societies and the Wesleyan Service Guilds of the district at Love's Methodist Church, Walkertown, recently on Sunday afternoon.

He used as his theme, "Why Is It Important That We Have Concern For Ecumenicity?" emphasizing the fact that Christians may have a better understanding of each other and of the brotherhood of man through Christian unity.

Mrs. Frank Smith, district president, was in charge of the meeting and Miss Ruth Futrell, hostess president, welcomed the group. Others on the program included Mrs. Frank Ferguson, Mrs. Charles Hauser, Mrs. Ralph Sheppard and Mrs. T. D. Waggoner.

Some 215 women attended the meeting, which included officer responsibility classes. A social hour was held after the program.



N. C. CONFERENCE

MRS. H. W. DOUB

CONFERENCE ON VIETNAM

The Board of Christian Social Concerns of the N.C. Conference has released the following letter:

To: District Superintendents, Board of Missions, and Woman's Society of Christian Service.

Re: The Conference on "Vietnam: Dilemma for Christians." Nov. 14, 10 a.m. to 4 p.m. at Edenton Street Methodist Church, Raleigh.

Dear Friends:

This is a note to describe our progress so far.

We have secured four major speakers. The two who will speak during the morning session are: The Honorable Tran Van Dinh, former Acting Ambassador from South Vietnam to the United States, and a U.S. State Department representative whose name



we do not have. Tran Van Dinh will be with us for the morning session only.

The two afternoon addresses will be given by Dr. Thomas Ritt, a Roman Catholic layman and writer who is the East Coast Coordinator for "Negotiation Now!" an interfaith movement, and Dr. Francis Brockman who is Public Relations and Interpretation Director of the Methodist Committee for Overseas Relief (MCOR) and who just returned from Vietnam.

A panel colloquy (discussion) will be presented by the following persons: Dr. O. Kelly Ingram, Dean of Students at Duke Divinity School; Dr. T. Marvin Vick, pastor of host church; Dr. Frederick Krantz, professor of history at Duke University; and Dr. Collins Kilburne, United Church of Christ minister in Raleigh.

A packet of materials on Vietnam is being prepared.

A registration fee of \$1.50 will cover the cost of this material and brochures.

NEW BERN SUBDISTRICT MEETINGS

The subdistrict meetings of the New Bern District of the Woman's Society of Christian Service met during the month of October with only minor changes being made to give each meeting individuality.

The New Bern Subdistrict met at Cherry Point Methodist Church in Havelock on Oct. 5 with Mrs. Dan Hargett, subdistrict leader presiding.

The invocation was by Rev. J. C. Parker, minister of the host church, with Mrs. M. S. Amspacher, district secretary of Spiritual Life giving the meditation. A special arrangement of organ and piano music was given by Mrs. R. L. Pappas and Mrs. J. C. Pelley.

Mrs. H. D. Hall read the minutes of the last meeting and called the roll of the local churches. One hundred and five members of the local societies stood to be counted with Riverdale Methodist Church earning the attendance urn.

Chapman's Methodist Church extended an invitation for the subdistrict meeting to be held with them as host church in the spring.

The Morehead City Subdistrict met at Anne Street Methodist Church in Beaufort on Oct. 12 with Mrs. C. W. Taylor, subdistrict leader presiding.

The minister of the host church, Rev. James H. Miller, gave the meditation.

The minutes of the last meeting were read and the roll called by Mrs. E. F. Seymour, in the absence of Mrs. Sumos Jones, subdistrict secretary. One hundred and sixteen members were present with Oak Grove Methodist Church earning the possession of the attendance urn.

Special music for the meeting was a solo by Mrs. Silvia Springle accompanied by Mrs. Marion Mills at the organ.

The oldest and youngest members present were honored with a corsage for the oldest going to Miss Betha Bell of the Oak Grove Church, and for the youngest to Mrs. Judy Daniels of Cedar Island.

The Jackson Subdistrict met at Maysville on Oct. 19 with Mrs. R. L. Mattocks, subdistrict leader presiding.

The meditation was given by Rev. C. R. Calloway, host pastor, with special music by Mrs. J. A. Thompson, with Mrs. W. W.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Nov. 14-17: Council of Bishops of The Methodist Church, Miami Beach, Fla.

NORTH CAROLINA CONFERENCE

- Nov. 10 : Louisburg College Board of Trustees
- Nov. 14 : World Order Conference, Edenton Street Church, Raleigh, 10 a.m.
- Nov. 15 : Elizabeth City District Conference, Newbegun Church, 10 a.m.
- Nov. 16 : District Secretaries of Commission on Town and Country Work, Methodist Bldg., Raleigh, 10 a.m.
- Nov. 19 : Rocky Mount District Conference, Englewood Church, Rocky Mount, 2-5
- Nov. 20 : Inter-Board Coordinating Council
- Nov. 30-Dec. 1: Duke Divinity School Seminar, Queen Street Church, Kinston
- Dec. 2 : Conference Board of Lay Activities, Methodist Bldg., Raleigh, 2-5 p.m.
- Dec. 3 : Greenville District Conference, First Church, Williamston, 2:30 p.m.
- Dec. 4 : Cabinet Meeting
- Dec. 4 : World Service and Finance Budget Hearing, Methodist Bldg., Raleigh
- Dec. 10 : Greenville District Board of Lay Activities, 5 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Nov. 10 : Albemarle District Mission Rally, Monroe, Central Church, 7:30 p.m.
- Nov. 11 : Bishop's Convocation on Christian Responsibility, High Point College Memorial Auditorium, 10:30 a.m.
- Nov. 12 : Thomasville District Mission Rally, Lexington, First Church, 7:30 p.m.
- Nov. 20 : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Winston-Salem, Ardmore Church, 10 a.m.-2 p.m.
- Nov. 20 : Consultations on Conference Program of Pastoral Care and Counseling, Winston-Salem, Ardmore Church, 6-9 p.m.
- Nov. 30-Dec. 1: Duke Seminar, Hickory, First Church
- Dec. 3 : Asheville District Conference, Hendersonville, First Church, 3:30 p.m.
- Dec. 3 : Gastonia District Conference, Lincolnton, First Church
- Dec. 3 : Greensboro District Conference, Greensboro, Rehobeth Church, 3-5 p.m.
- Dec. 3 : Marion District Conference, Morganton, First Church, 2:15 p.m.
- Dec. 3 : North Wilkesboro District Conference, Elkin, First Church, 3 p.m.
- Dec. 3 : Salisbury District Conference, Spencer, Central Church, 2:30 p.m.
- Dec. 3 : Thomasville District Conference, Liberty Church (Davie Co.), 2:30 p.m.
- Dec. 3 : Waynesville District Conference
- Dec. 4 : Albemarle District Conference, Albemarle, Central Church, 3-8 p.m.
- Dec. 8-9: Christian Vocations Testing and Guidance Clinic, Greensboro College
- Dec. 10 : High Point District Conference, High Point, Oak View Church
- Dec. 10 : Statesville District Conference, Mooresville, Central Church, 3-8 p.m.

Wicks at the organ.

The minutes of the last meeting were read and the roll called by the subdistrict secretary with about 70 local members present.

An invitation was extended by Northwoods Methodist Church for the subdistrict meeting to be held at their church in the spring.

The major part of all the programs was presentations by the district officers pertaining to things of interest to the entire district.

Mrs. O. G. Richardson, district treasurer, presented a film explaining how our money is used in connection with her report. An introduction to all four studies for the year was given in the form of a panel led by Mrs. Ralph Lewis, secretary of Missionary Education for the district. She was assisted by various society members from the different subdistricts. Mrs. J. H. Ipoche, president of the district, led each session in "Portrait of a Woman." This was very informative and enjoyed by all present.

At the close of each session the ladies of the host church served lunch for all who cared to enjoy the hour of fellowship.

MRS. E. F. SEYMOUR
For MRS. J. L. SMITH, Sr.
Chm. Public Relations

Rev. W. Reid Harris Dies

The Rev. W. Reid Harris of Hickory, a retired member of the Western North Carolina Conference, died on Oct. 31. Funeral services were held on Nov. 2 at Bethel Methodist Church.

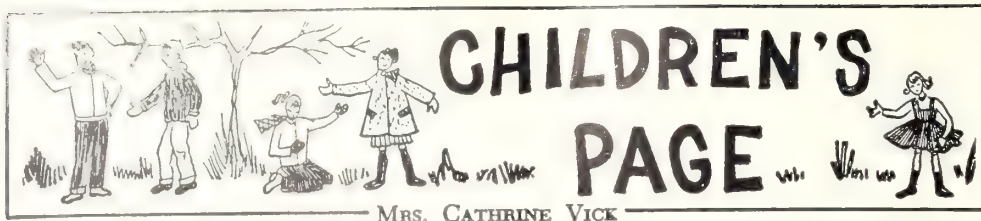
Mr. Harris, 75, joined the WNC Conference in 1918 and retired in 1957, after serving in the active ministry for 38½ years. After his retirement he wrote a book of sermons and meditations, entitled "Reaching for the Best."

He is survived by his wife; two daughters, Miss Shirley Harris of Greensboro and Mrs. Robert Fry of Hickory; three sons, Dr. J. Braxton Harris of Hickory, Kenneth Harris of Greensboro, and W. Reid Harris, Jr. of Gastonia.

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Dear Girls and Boys:

In Psalm 67 we read these words. "The earth has yielded its increase; God, our God, has blessed us." Some of the psalms were used in thanksgiving to God for a bountiful harvest. This meant that the storehouses were full and the people would have plenty of food for the coming year. The sun, the rain, the good soil, and the work of the people had brought about this state of plenty and they showed their gratitude in hymns of praise.

The sun still shines, rain still comes, and soil that is used wisely still produces an abundant harvest. But all of the people in the world do not have enough to eat today. Every town and city in the land has families who do not have enough food to keep their bodies strong and healthy. As we prepare for a bountiful Thanksgiving meal, let us be sure to remember those who are not as fortunate as we are.

The early Hebrews had very strict laws about leaving the gleanings in the field for the poor. You can read about them in Deuteronomy 24:9-22. Near the end of His ministry, Jesus gave His disciples a new law or commandment. You will find it in John 13:34-35: "Love one another," He said. The love He was talking about caused the disciples to spend the rest of their lives helping others. It still compels us who call ourselves Christian to show concern for those in need.

AUNT CAY

THE THANKSGIVING BAG

Long, long ago, when the white people first came to America, a little ship called the Mayflower sailed into harbor. On the ship were men and women and boys and girls. They were families that had come to make their home in America. Among the children was a little girl who had come with her father and mother to make her home in this new land. Her name was Charity. She had made many friends during the long trip over the rough seas because of the way she had led the boys and girls in games and songs. Now that they had

while the men chopped down trees and made houses for them to live in. But at last Charity walked with the others along the shore to the place where the homes had been built close together in a circle.

You would hardly call Charity's home a house. Indeed, it was only one small log room, with no windows, and only the ground for a floor. But Charity thought it was splendid, and told her father he had made a lovely house. Then she set about helping her mother unpack the one small chest they had brought with them, which contained their clothes, the bed linen, and Charity's doll, Idella.

At first the children were not allowed to be far from the house, because now and then Indians had been seen, and the white people were not sure they would be friendly. So the children played in the little circle around which the houses were built, so that their mothers could see where they were.

For a while the fathers had a very hard time of it, because they did not know how to get food. But by and by some Indians came to their village. When they saw them, the children all scampered for their houses; and the fathers reached for their guns. But one of the Indians called out a welcome. So they knew the Indians meant to be friends.

Just as they were showing they wanted to be friends, Charity came out from where she had hidden behind a tree stump, with Idella. She had been too far away to run to the house. And besides, she was not afraid. The Indians stopped when they saw her. Never had they seen such a child. They put their fingers on her curly yellow hair; they touched the pink of her cheeks; they looked at one another. Then without a word they hurried off to the woods.

After that the mothers were afraid the Indians meant to come back and take some of the children. Charity's mother was most afraid. Even the fathers kept their guns close by. But Charity played as happily as ever.

The Indians did come back. They came many times. Each time they asked to see "the little white papoose," as they called Charity. They did many things to help the white people. They showed them how to plant food and how to use it. They showed how to make tools. They caused the white people to be friendly. So by the time the crops were ready to harvest

the white folks were comfortable and happy in their new homes. Their hearts were full of thanks to God, who had brought them these friends, these homes, and all this food.

One day it was decided to set apart a time to gather in the harvest, and to give their thanks to God. So, of course, the Indian friends were invited, and a great feast was prepared. A whole week was set aside to get ready. The men went hunting and brought home wild turkeys and rabbits, which the women cooked over fires out-of-doors. Corn and other vegetables were made into good things. The Indians, too, brought food.

The day of the feast, Charity was told she could help wait on the Indians, and she was very happy. She had made a present for White Deer, the Indian she liked best. Out of a bright-colored piece of cloth she had sewed a little bag. It was neatly done, although no one had seen her make it, because she had hidden it for a surprise.

When everyone was seated, the Governor stood and motioned for all to be quiet. They bowed their heads, and he began to pray to God their thanksgiving for all the good things. Charity stood beside White Deer, and bowed her curly head. She listened happily to the deep voice.

When the prayer was finished and they had begun the feast, Charity slipped the little bag into White Deer's hands, telling him it was a present for him. White Deer was pleased. He looked it over and over. He liked its bright color. Then he fastened the drawstring over his belt, and from that day the white people were puzzled to know where White Deer had found the bright red bag which he always wore at his belt.

—Selected

BOOKS OF THE BIBLE

Here are some more books of Prophecy. Can you unscramble them?

GIAGAH	KABKKUAH
DAIHBAO	ACHIM
AIHCLAM	CHRAHAIEZ
HANJO	NHAIAPHZE

RIDDLES

Three men stood under an umbrella, but nobody got wet. How can this be? It wasn't raining.

Why is it useless to send a telegram to Washington today? Because he is dead.

No man wants me, but once he's got me, no man wants to lose me. What am I? A bald head.

ANSWERS FOR LAST WEEK

Lamentations; Isaiah; Daniel; Joel; Jeremiah; Amos; Ezekiel; Nahum; Hosea.

Sunday School Lesson

FOR NOVEMBER 19

(International Lesson Series)

God's Unwavering Compassion

Background Scripture: Hosea 11; 14

Lesson Scripture: Hosea 11:1-4, 8-9; 14:1-4

The passages, from Hosea which are before us today are a startling reminder of how close together are the Old Testament and the New. The covenant-making God is imaged again and again throughout the Old Testament. The compassionate God, classically typified in the prodigal son's father, is mainly a New Testament concept. But here in Hosea, the two ideas of God are brought together in an indelibly beautiful way.

God enters into a covenant with Israel whereby they receive freely of his blessings and graces, and in return give to God their loyal devotion and willing obedience. But Israel breaks the covenant, not once but over and over again.

God chastens Israel as father would his wayward child. Through his prophets, he exhorts him, constrains him to repentance, urges him to return to his vows. But Israel remains adamant, stubbornly going his own way, much as went the prodigal son.

Though rejected and spurned, and tempted to leave Israel to the consequences of his own folly, God cannot stifle the steadfast love he holds for his child gone astray. In the words of Hosea, this Father cries "How can I give you up, O Ephraim! How can I hand you over, O Israel! How can I make you like Admah! How can I treat you like Zebaiim! My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy Ephraim: for I am God and not man, the Holy One in your midst, and I will not come to destroy." (Chap. 11:8-9).

This picture of God is a part of the mosaic of the New Testament Gospel. Christ was to give us this interpretation of our heavenly Father centuries later. But here several centuries earlier, God communicated somewhat of the same thing to Hosea.

We might here ask "Does God still reveal Himself and His will to men?" In times long past, He did. To some more precisely than to others; and only a handful received such insights as came to Hosea. But what are the possibilities for us? Are there messages coming constantly from the mind of God? Is God different today from what he was 2,500 years ago? Are human beings basically different? Certainly not. We might remember, however, how few were the Hoseas, the Jeremiahs and the Amoses. Why did great revelations come to them, and not to others? What are the conditions within man which make such significant revelations come to pass? These are questions which we might well ponder.

Hosea lived among a people who were at times sinful and wicked. They knew pride and greed. They coveted and quarreled. They hated and fought. They extorted from one another and brought the

plague of moral corruption upon each other.

He lived in a time and place when deity was thought of as great and mighty, high and exalted. The anger of the gods was greatly to be feared and their judgment upon those who opposed them was to be sure and awful. This picture of deity was almost universal.

But Hosea breaks this foreboding image of a very human, a vastly powerful, and sometimes a rather profane deity. He instead gives us a God who is indeed Lord and Master, but also is full of tender compassion and long-suffering love.

We all tend to reproduce in our lives the God whom we have imaged in our minds. What do we really conceive of God as being? If we accept the God whom Hosea outlined and whom Christ imaged in human flesh, can we continue to be the people that we are?

If God is so forgiving, can we continue to hold grudges? If God is so long-suffering, though rejected, can we remain isolated from one another, sulking over the wrongs done us? If God loves all persons and freely forgives all for the sins which they confess irrespective of race, station in life, or moral condition, can we hate anyone?

If we see God like Hosea saw Him, we will either become more and more like Him, or else the image of God will fade and eventually disappear. Ultimately, this is the relevant challenge which comes to all who see God: that they should become like Him.

JCS

◆ ◆ ◆

Guilford County Has The Most Methodists In WNC Conference

Guilford County in North Carolina contains more Methodists than any of the other 43 counties which are included in the Western North Carolina Methodist Conference, according to a tabulation made by the Conference Commission on Town and Country Work.

The Rev. Garland Stafford of Statesville, executive secretary of the Commission, said Guilford has 32,674 Methodists, with Mecklenburg County a close second with 31,731. The figures were obtained from reports of clergymen covering records to May 31, 1967.

Other counties with more than 10,000 Methodists are: Forsyth, 20,117; Davidson, 15,611; Buncombe, 13,894; Randolph, 11,760; Gaston, 11,053; Iredell, 10,700; and Rowan, 10,210.

Methodist population in the remaining counties includes:

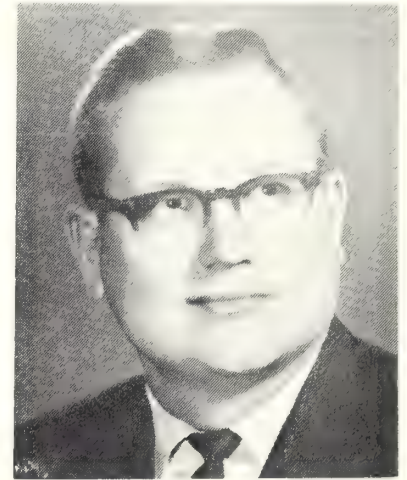
Alexander, 1,587; Alleghany, 507; Anson, 3,615; Ashe, 2,447; Avery, 710; Burke, 6,403; Cabarrus, 9,771; Caldwell, 4,396; Catawba, 9,526; Cherokee, 1,153; Clay, 756; Cleveland, 7,489; Davie, 4,355; Graham, 139; Haywood, 6,007; Henderson, 2,803; Jackson, 1,622; Lincoln, 6,302.

Macon, 1,817; Madison, 702; McDowell, 2,939; Mitchell, 680; Polk, 691; Rockingham, 6,951; Rutherford, 4,341; Stanley, 6,562; Stokes, 1,851; Surry, 4,244; Swain, 239; Transylvania, 992; Union, 5,588; Watauga, 1,465; Wilkes, 2,621; Yadkin, 2,393; and Yancey, 917.

Johnson Joins General Board Of Evangelism Staff In Nashville

The Rev. Ben C. Johnson, Atlanta, a leader of Methodist laymen's activities in the southeastern states, joined the staff of the Methodist General Board of Evangelism in Nashville, Tenn., on Nov. 1 as the board's director of lay renewal.

Mr. Johnson has been associate secretary of the Board of Lay Activities of the South-



REV. BEN C. JOHNSON

eastern Jurisdiction of The Methodist Church for the past four years. He worked from an Atlanta headquarters but is a ministerial member of the Alabama-West Florida Methodist Conference, and his new appointment was made by Bishop W. Kenneth Goodson, Birmingham, at the request of the Rev. Dr. Kermit Long, Nashville, general secretary of the General Board of Evangelism.

Dr. Long said that Mr. Johnson's appointment as director of lay renewal for the Board of Evangelism grows out of the increasing concern of the top executives of the Board of Evangelism and the Methodist General Board of Lay Activities for cooperating more fully in efforts of church renewal through the laity. He said the General Board of Lay Activities recently added a staff member to work in lay renewal. Mr. Johnson will serve in the Board of Evangelism's Section on Leadership Development, headed by the Rev. Dr. Joseph H. Yeakel.

Mr. Johnson has developed and directed the Southeastern Jurisdictional Board of Lay Activities' "Lay Witness Mission" program, in which teams of laymen visit churches during weekends to "tell of their faith." Some missions are conducted in areas outside the Southeast.

◆ ◆ ◆

Perhaps the church should change its attitude from one of saying in effect, "here are the answers" to one of honest inquiry—"what are the questions?"

Dr. B. D. Thomas

OPPORTUNITIES

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Do You Care Enough...



To Be **CONCERNED?**

To **ACT?**

**IF SO,
Take Time...**

To Commit Yourself To Abstinence.

To Work To Solve Alcohol Problems.

Bishop Hunt Speaks

"As a Christian man, as an educator and as a minister of the Gospel, I have seen my own position against the use of alcoholic beverages strengthened across the years, based upon a careful observation of consequences in human life and society. In my solemn judgment, there has never been a moment in history when the people of this nation have needed to regard with more seriousness the heavy and tragic liabilities of alcohol consumption. A proper understanding of freedom involves a man's right to discipline as well as to indulge himself."

(Bishop Earl G. Hunt, Jr., The Charlotte Area of The Methodist Church.)

Bishop Garber Speaks

"At each General Conference of The Methodist Church the Council of Bishops prepares an Episcopal Address. It is a review of the life and thought of the Church and her relationship to contemporaneous living.

"At the last General Conference held in 1964 the following statement concerning alcoholic beverages was approved by all the Bishops and it certainly is my personal view on this matter: 'We pledge a continual warfare against the liquor interests,' declared the Bishops, 'being more convinced with every passing year that they represent a destructive force in our society. Why any intelligent people hesitates to discourage the sale and curb advertising of alcoholic beverages is beyond our comprehension. The broken homes, the highway slaughter, and the alarming increase in alcoholics are tragedies familiar to every pastor and we shall continue the fight until one day, God willing, America wakes up.'"

(Bishop Paul N. Garber, The Raleigh Area of The Methodist Church.)

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NORTH CAROLINA christian at the table

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VOLUME 112

GREENSBORO, N. C. NOVEMBER 16, 1967

NUMBER 45

Thanksgiving Prayer

We gather here around this table, Lord
On this Thanksgiving Day
To give Thee thanks.

Our hearts reach out and hold each other close.
Each child is precious, each adult beloved,
And we would pray our hearts are one with Thee
That in Thy spirit we might be complete.

Accept, we pray, our simple *Thank You, Lord,*
for many things:
For warm sunlight and rain and falling snow,
For books and friends and for the firelight's glow,
For love as warm as sunshine, strong and true
And faith in Thee that lifts our hearts anew;
For food and fellowship and quiet rest,
For prayer, for peace, for work,

For all we have and are, we give Thee thanks.
Amen.

—CAROL BESSANT HAYMAN



PHOTO BY ORVILLE ANDREWS

* CAROLINA BRIEFS *

¶ Rev. Paul G. Bunn of Bethesda Methodist Church in Robeson County, has been preaching for revival services this week in Carthage Methodist Church. The services began on Sunday and will end tonight.

• Rev. and Mrs. Gayle Ford announce the birth of a son, James Arthur, on Nov. 4. The Fords have one other child, Karen Elizabeth, age 3. The Rev. Mr. Ford is minister of Pisgah Methodist Church, Lincolnton.

• New officers elected by the Duke Divinity School Alumni Class of 1952 are the Rev. C. Dwight Pyatt, Central Methodist Church, Spencer, president, and the Rev. Harold F. Leatherman, First Methodist Church, Morehead City, vice president.

¶ Revival services are being held at Pisgah Methodist Church, Lincolnton, from Nov. 15 through Nov. 19. The sermons for each of these six services (including Sunday morning) are being delivered by the Rev. June P. Greene, minister of Asbury Methodist Church, Lincolnton.

• Calvary Methodist Church, Clayton, will have Homecoming services on Sunday morning, Nov. 19. The worship service will be at 11:45 a.m. and dinner will follow at the church. The Rev. Rufus H. Stark, pastor, has been preaching in revival services at Calvary this week and will conclude the series of sermons on Sunday morning with the Homecoming service.

¶ Saint Matthews Methodist Church, Fayetteville, held a lay revival Nov. 5-9, with outstanding Christian laymen from across the conference featured as speakers for the services. These were Ralph Bibelow of New Bern; John Henley, David Padgett, L. Stacy Weaver, Jr. of Fayetteville; J. N. Gibson of Gibson and W. F. Anderson of Raleigh. The services were planned by the Commission on Worship and Evangelism.

NORTH CAROLINA CHRISTIAN ADVOCATE

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¶ Chaplain Kenneth Eugene Beane, a native of Siler City and a member of the North Carolina Annual Conference, has been selected for promotion to Lt. Colonel in The United States Air Force. Chaplain Beane, the Base Chaplain at Oxnard Air Force Base, Calif., has served 15 years on duty with the USAF.

• George V. Allen, former head of the Voice of America, will speak on Vietnam at Myers Park Methodist Church, Charlotte, at 7:30 p.m. on Nov. 19. He is the former Assistant Secretary of State for Far Eastern Affairs and presently is serving as Director of the Foreign Service Institute. The public is invited to attend.

¶ An open forum discussion concerning Protestant-Catholic relations was held recently at the First Methodist Church of Franklin. Father Jack Brockman, priest of St. Francis Catholic Church, and the Rev. Donald Haynes, pastor of First Church, were the main resource leaders. There was good interest and participation in this step toward better understanding.

• The annual union Thanksgiving service for Long Shoals Baptist, Long Shoals Wesleyan Methodist and Pisgah Methodist churches (all of the Long Shoals community near Lincolnton) will be held Wednesday, Nov. 22, at 6:30. The service this year will be held in the Long Shoals Baptist Church with the Rev. Gayle Ford, minister of Pisgah Methodist Church, as speaker. Following the worship service, a Thanksgiving meal will be served.

• Mt. Olivet Methodist Church, Manteo, observed Laymen's Day on Oct. 22. Those taking part in the services were Mrs. Thomas White, president of the WSCS, Will Hoffer, Jr., church school superintendent, and Charles E. O'Neal, church lay leader, who was the speaker. He used the theme "Ambassadors for Christ," with special emphasis toward youth. A special feature of the service was, as in preceding years, music by the men's choir.

TAPES OF RALLIES AVAILABLE

Tapes of the Stewardship Rally held recently in Raleigh and of the Convocation on Stewardship at High Point are available and may be ordered from Institutional Electronics, Box 599, Warrenton, N. C. They include for the Raleigh meeting the addresses by Bishop Garber, Dr. Don Gilmore, Bobby Richardson, R. R. Allen, Walter Anderson and Dr. James Roy Smith. Tapes of addresses by the following from the High Point meeting may be secured: Bishop Hunt, Dr. Eugene Smith, the panel presentation by four laymen, Richard Thigpen, Gordon Goodson, William Henderson, and Harvey Smith; and the address of Dr. E. A. Fitzgerald. The price: any two addresses at \$3.00 plus 25c postage. Allow two weeks for delivery.



GOD AND COUNTRY AWARDS

Two Smithfield scouts received the God and Country Award during services at Centenary Methodist Church recently. The scouts then presented their parents with miniature emblems. Left to right are: Mr. and Mrs. J. T. Jolliff, Jr., Scout Taylor Jolliff, Rev. R. L. Jerome, pastor of Centenary, Scout Jimmy Royall, Mrs. Luby Royall, Jr., and Dr. Luby Royall, Jr.

First Thanksgiving Proclamation

Inasmuch as the Great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetables, and has made the forests to abound with game, and the sea with fish and clams, and inasmuch as He has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience; now I, your magistrate, do proclaim that all ye Pilgrims, with your wives and ye little ones, do gather at ye meeting house, on ye hill, between the hours of nine and twelve in the daytime, on Thursday, November ye twenty-ninth, year of our Lord, one thousand six hundred and twenty-three and the third since ye Pilgrims landed on ye Plymouth Rock, there to listen to ye pastor and render thanksgiving to ye almighty God for all his blessings.

WILLIAM BRADFORD
Ye Governor of Ye Colony

The Reason for Division in the Church

By DONALD W. HAYNES

St. Paul gives us the key to our present situation in Christendom of being divided, segmented, and near-sighted. He put it, "We have this treasure in earthen vessels." Recently in a speech to a church group in Columbus, Ohio, Dr. James Glass of Vanderbilt University, gave a new translation of that verse. He hears St. Paul saying that the problem of our contemporary predicament is "what we do with the pot we got." Many people in and outside the church are totally unsympathetic with the present maze of denominations, sects, and movements. Such reaction can easily lead to cynicism which is seldom creative. Let us rather approach the dilemma of our present age in the creative perspective which Dr. Glass humorously defines—"What are we to do with these pots that we've got?"

Actually the division of the Christian church into factions is not unexplainable. It may be deplorable, but it is not mysterious! We can see this clearly by looking at the absolutely necessary task of the church in the first century and in the twentieth century: *To interpret the faith.* This is not as exciting or as simple as "telling the good news," but it is necessary. In its honest effort to do this, the church has sown seeds that have reaped many tares. Let us look at the groaning and travail inherent in "interpreting the faith."

The faith of the Hebrew rested upon the historical events of the exodus, the Ten Commandments, the conquest of Canaan, and the reign of David. It was the task of the Hebrew religion to interpret these faith events, to discover God's hand in them and to extract God's message from them. The faith of the Christian is anchored in the life and ministry of Jesus, the cross, the resurrection, and the phenomenon of the early church's birth and development. From these we must deduce the meaning of life and the revelation of God. In other words, from these come our faith. The Bible is a faithful record of these events and a witness to them. Faith, though, is neither the Bible itself nor the events of which it speaks. *Faith is the meaning which the events have for us.* First, there is the event; secondly, there is the record; thirdly, there is the response, the encounter, the interpretation, the appropriation.

Now it goes without saying that this imposes on the church a demanding and difficult task. God hath ordained and history has actuated the necessity of the Church's carrying the vessels of the Lord. The frailty of humanity in interpreting divinity is ever with us. Early in its life, the church recognized this. The first four centuries of her history were years of fer-

ment and turmoil. Three "vessels" emerged from this era—all of them hold the ingredients of misunderstanding, division, and human shortcoming. On the other hand, we must be grateful for them. The vessels were the *creeds*, the *sacraments*, and the *organization* of the church.

The creeds were efforts to express the saving events of God in history by formulae and summary. They were developed as teaching tools for the masses; as brief and learnable epitomies for recitation, rote, and refreshment; and as integral parts of worship, to dramatize in corporate affirmation what God hath done. Similar efforts across the years have resulted in subsequent creeds, often efforts to express the faith in contemporary idiom. Their value is undeniable, *but* the unavoidable weakness of any credal formula is oversimplification, systematizing, and language impediment. Thus the creeds have given rise to division.

The sacraments were efforts made by the church to guarantee the presence of the faith in the crisis events of every personal life. If the church could supervise and sustain the life experiences of birth (baptism), puberty (confirmation), sin (penance), salvation (Lord's Supper), marriage, vocation (ordination), and death (Extreme Unction); then the church could be assured of lifelong interaction between every Christian and his faith. The Protestant church has maintained only two of these—baptism and the Lord's Supper. One sym-

bolized our initiation into the faith; the other our sustenance in the faith. We can applaud their intention. The pragmatic question is, "Have they worked?" Has faith accompanied form and function? Has meaning been maintained in the method? The only honest answer is, "No." Therefore, we have the basis, again, of misunderstanding and confusion; we have the seedbed of disunity and division.

The necessity of organization of the church should need no particular explanation for Methodist readers! Even in the Book of Acts we see the necessity of organization, of system, and of assigning duties. Naturally, as the church grew, the need grew for organization. Organization produced institution. Institution has the inherent weakness of becoming impersonal, stagnant, and inflexible. Thus individuals and reform movements have always resented and reacted negatively to institution and organization. Indeed it does seem ridiculous to take the new wine of the gospel and pour it into an institution so archaic as the church. Yet we must recognize the need of continuity, we must recognize the need of corporate community, and we must recognize the need for avoiding anarchy. Certainly it is the source of the most volatile arenas in ecumenical conversations—polity, ministry, authority, etc.—but we cannot lightly dismiss it.

Here we have indicated three of the encumbrances that have necessarily come with the church's inevitable task of interpreting the faith. Doubtless there are others. The barrier of language and the difficulty of communicating personal experience have contributed their part to our dilemma. All are legitimate reasons for division. Either these or their corollaries will remain with us. Then what is our hope?



DORMITORY UNDER CONSTRUCTION AT GC

Above is the architects' drawing of the 129-room, three-story women's dormitory being constructed on the eastern side of the Greensboro College campus at a cost in excess of \$1,000,000. The dormitory, immediately south of Greensboro Building, will accommodate 250 students in four-girl suites. Furniture will be built-in with the exception of beds and night stands. Each floor will have a main lounge and a dating parlor. The dormitory, second building to be started the past two years as part of GC's 10-year development program, will replace Fitzgerald and Hudson buildings which will be torn down.

The Rev. Mr. Haynes is pastor of First Methodist Church, Franklin. Two subsequent articles will deal with the "fruits of division" and the "search for community."

EDITORIALS



THE FRUITS OF THANKFULNESS

Thanksgiving should be an attitude to be celebrated constantly, not merely a day to be observed occasionally. The purpose of the latter should be to remind us of how much we owe to God, to loved ones, to an uncounted host of people living and dead. Except for them how poor would be our lives, how benighted our souls, how limited our knowledge.

All of us have received much more than we sometimes suspect. But there is one thing no one else can give us: this is a contented mind and a spirit of peace. This we must give ourselves. Contentment and inner peace are not created by outer circumstances but by inner attitudes. They come to us when we begin to count our blessings rather than to multiply our grievances.

Discontent has its important place in our lives, especially when it is divinely inspired; when it involves dissatisfaction with ourselves. But discontent over people and circumstances and environment can be like a cancer.

Let us remember that no matter what our handicaps, or adversities or troubles that there is not a one of us who does not have large cause for gratitude. If we can be thankful for what we have, we can be contented with what we lack.

A TRAGEDY AND ITS LESSON

What happened in Winston-Salem on Thursday evening, Nov. 2, and continuing into the weekend can only be called a regrettable and unnecessary tragedy. Fortunately no one was killed in the rioting, nor were there any serious physical injuries. Property damage was estimated at about \$350,000.

Let's review just what happened. To do this we must go back to a couple of weeks earlier when James Eller, a 32-year-old Negro, was being arrested allegedly for drunk and disorderly conduct. Reportedly he did not submit to arrest and force—including the use of a blackjack—was applied by police officer W. E. Owens. Eller was hospitalized due to head injuries and died sometime later, on Saturday, Oct. 28.

The funeral procession brought a mob of murder against Owens. The

took place on Thursday afternoon, Nov. 2. It lasted about three hours, and according to reports some words were spoken with reference to seeing that justice was done in the case of the deceased. The first outbreaks of disorder began at about the time the funeral service was being concluded. According to reports, "a small group of Negroes gathered on a downtown street and began shouting and cursing. Then junk in a trash can was set afire and other Negroes joined the demonstration."

From there on matters grew steadily worse. There was smashing of windows, setting fire to buildings, trash cans and such, mainly in a six-block area. Small groups of young men used hit-and-run tactics to harass policemen and firemen. Some trucks and cars were overturned and a freight train moving through the downtown area was blocked. A newspaperman who sought to question a young Negro was struck in the face.

Mayor W. C. Benton acted with promptitude in requesting assistance. At 9:22 p.m. on Thursday he called Governor Dan Moore for assistance in restoring order. By 10:20 p.m.—within an hour—two hundred National Guardsmen and fifty highway patrolmen were on the scene.

At about 10:30 p.m., after some five hours of disorder, Mayor Benton reported to the governor that "things are improving. It's quieted down." He added, "This appears to be a greatly disorganized bunch of hoodlums who seized the opportunity to destroy property and harass the police and in general create disorder."

David S. Coltrane, chairman of the North Carolina Good Neighbor Council, and Charles Dunn, administrative assistant to Governor Moore, arrived in Winston-Salem shortly after midnight to discuss the situation with Mayor Benton. At about the same time the mayor conferred with Rev. J. T. McMillan, president of the local chapter of the National Association for the Advancement of Colored People, and with Charles Wade, R. J. Reynolds Co. executive who heads up the mayor's Council on Unemployment.

McMillan is reported at that time to have called the disturbance "most ridiculous, the type of thing that deprives us from coming to a just and amiable settlement of social issues." Earlier, at the funeral, McMillan had announced the cancellation of a demonstration by the NAACP and the Winston-Salem City Council which had been planned for Friday. The reason given for the cancellation was because of "rumors of

disorganized groups interfering."

The day of Friday passed without any significant trouble, but a city-wide curfew had been declared for Friday night beginning at 11 p.m. Negro city alderman Carl H. Russell, who was also mayor pro tem, went on television and appealed to Negroes to stay home. The night passed with sporadic sniper fire, a few trash basket fires and little further destruction.

In summary, approximately 100 persons were arrested on charges of disturbing the peace, looting, and inciting to riot. At least three of them were white. About fifty persons were injured, none seriously. There were no deaths.

After his personal investigation, David Coltrane affirmed his view that the trouble was caused by a small group of people "that we've been unable to reach. They have no leader and they've made no demands."

Coltrane is quoted as stating further, "The thing most people are talking about is police brutality, brought on by this James Eller case. The Eller case is going to the grand jury and all the facts will be fully aired."

McMillan, who heads the NAACP, is quoted as stating "This riot is adding injury to the city, to the race and to racial understanding." However, a group of young Negroes who when asked in the heat of the disorder, "Why" replied "Owens killed our soul brother. Now we're going to tear down whitey's town." Another Negro is reported to have said to a white merchant who suffered loss from fire, "We didn't do this because we hate you but because you are white." A policeman's view was expressed something like this: "Did you ever try to bring in a strong, powerful man who is drunk? It's touch and go. Any moment, if you are not alert, he can kill you. And in a number of different ways."

What was the reaction of the people who got burned out? A Methodist pastor who had members among them stated that those he talked to seemed to bear no resentment against the Negro people.

While it is too early to draw any definitive conclusions, we would offer the following observations.

● As has happened with riots elsewhere, the initial stimulus grew out of an "incident" involving one or more Negroes and law enforcement officers. To what extent the story of the incident was distorted we do not yet know.

● At any rate, the train of events in Winston-Salem emphasizes how important it is that all citizens, irrespective of race, national origin or station in life be treated with equal justice under the law.

● Furthermore, this happening points up the dire consequences which can grow out of exploiting "incidents" for propaganda purposes especially in such a sensitive area as race relations. This

sort of practice—whether it be indulged in by whites or blacks—must be branded as criminal irresponsibility. It would appear that in Winston-Salem, when it began to appear that serious trouble might erupt, Negro leaders acted decisively to restrain the rank and file of law abiding Negro citizens, and to isolate the rabid fringe of extremists.

● Then, the municipal and state governments conducted themselves with astute decisiveness in quickly bringing the situation under control with a minimum of violence and force. It was apparent that careful preparation for such an incident as this had been made, and the plan was put into operation with efficiency and restraint.

● The mistake of a too-quick dismissal of the Eller-Owens case was rectified and plans made for a thorough airing of the entire incident.

● We believe that this happening should indicate to all of our citizens the futility of taking the law into our own hands. It should convince us that North Carolina has the will and the machinery and the personnel to settle differences in the area of race relations without recourse to violence. It should show definitely that in our state the climate between the races is, in the main, one of conciliation, of willingness to listen to one another, of desire to see that justice and fairness prevails for all.

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Something To Think About

The Bible does not tell us much about the life eternal, nor does it answer all our questions. Yet it presents a faith to live by and to die by when we must. Most of us have heard, read or spoken many times of these great assurances; it would be a sad day indeed if they were to be eliminated from our thinking, still more from our living. To have a resolute faith in the goodness of God for this world and the next makes a profound difference, whether in youth, adulthood or the later years.

GEORGIA HARKNESS

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Va. Wesleyan Names Buildings

Two women's residence halls at Virginia Wesleyan College will be named for members of two prominent Norfolk families, in action taken by the Board of Trustees. The persons to be so honored are Mrs. Louise Eggleston, Norfolk, and the late Mrs. Margarette Hanes Old. Both are life-long Methodists, and made significant contributions to the college during the inception and beginnings of the new institution.

The daughter of the late Rev. and Mrs. Alfred Hudnall Way, Mrs. Eggleston has been closely associated with Dr. Frank Laubach in the World Literacy program. Mrs. Old was a native of Winston-Salem and a resident of Norfolk for more than fifty years prior to her death in September 1963. Both churchwomen have made significant contributions to the religious, civic and cultural well-being of the nation.



Approximately two thousand key Methodist leaders came together at the Memorial Auditorium in Raleigh for a giant rally on Stewardship on Monday of last week. An impressive part of an outstanding program was the appearance of the combined choirs of Louisburg College, Methodist College and North Carolina Wesleyan, shown here on the stage. Seated at far left on the stage are the district superintendents, while the speakers and other conference leaders occupy the center and right.



Shown looking over the program sheet are left to right, Roy Turnage, conference lay leader and chairman of the Board of Lay Activities which helped sponsor the rally; Bishop Paul N. Garber, who presided; Dr. J. Roy Smith and Dr. G. Don Gilmore both of whom brought significant addresses; and Rev. James Bailey, pastor at Weldon, who heads the conference Commission on Promotion and Cultivation, a co-sponsoring organization. Other persons on the program, but not shown in the picture are Governor Terry Sanford; Bobby Richardson of Sumter, S.C.; Walter Anderson, Raleigh; R. R. Allen, Fayetteville; and Rev. Bob Gibbons, who sang.

New Youth Curriculum Material On Way

Nov. 19, 1967 Set As Day For Describing New Materials

The youth get their turn in September of 1968. First it was a new Methodist church school curriculum for children, now it's a new adult curriculum, and come next September there will be totally new church school curriculum resources for youth of the new United Methodist Church.

The union of The Methodist Church and the Evangelical United Brethren Church will not take place until April, but for at least two years leaders of the two denominations have been working toward a new youth curriculum and educational resources. Preliminary planning began more than five years ago.

The new curriculum and resources are to meet needs brought about by rapidly changing times, said the Rev. Dr. Henry M. Bullock, Nashville, editor of Methodist church school publications. Never before has there been such a sweeping change in youth curriculum. The last major overhaul was in 1952.

Not only do changes in society call for a new curriculum and resources, but the current concept of youth ministry demands it, said Miss Rowena Ferguson, Nashville, editor of church school publications for youth.

"In the present concept of youth ministry," said Miss Ferguson, "workers with youth are urged to think of youth as an integral part of the church and not as a group to be segmented as a sort of club of future churchmen."

There is no reason why a church should not continue a youth group of the Methodist Youth Fellowship type if it serves a useful purpose, Miss Ferguson said, but such a group should be considered only one aspect of the total youth ministry.

"The focus now," she said, "is on ministry to youth by youth and with youth. Of course, adults share in this ministry. Youth as well are the church and are a part of its ministry to its own members and to the world."

It was three years ago that The Methodist Church's new children's curriculum materials were introduced and promptly greeted with "phenomenal acceptance" across the church. The new adult literature was introduced in September of this year, and an enthusiastic response to it has been reported. Leaders are hopeful that the new youth curriculum will be similarly well-received when it is presented next September.

Dr. Bullock said he thinks the new youth curriculum resources will attract youth because they will "reflect the world of today's young people in at least three important

First, photographs and art will show young people in a variety of moods,

"Third, every unit of curriculum will be anchored in the biblical message, but there will be no hidden dogmatic conclusions to be reached at the end of a course of study. In fact, the young people will be encouraged to establish their own study goals, plan their research and approach to study, and arrive freely at their own conclusions within the guidelines of the faith."

The new curriculum will provide much greater flexibility, with more settings and opportunities for study, said Dr. Bullock. He added that it also will challenge local churches to use greater initiative and creativity in planning their youth ministry.

The curriculum materials will be prepared for continuing and occasional systematic study settings and for informal group settings.

The three basic systematic study settings will be (1) weekly classes, a continuing study setting; (2) the Week End, an occasional study setting; and (3) the School of Religion, another occasional study setting. All resources will be introduced in September, 1968, except the paperback books to be used in the School of Religion, which will be ready in the summer of 1969.

The materials for the weekly classes will consist of a students' magazine, leaders' or class guide, and Resource Kit, published quarterly and graded 7 and 8, 9 and 10, 11 and 12.

Week End Pacs will be provided for the Week End. Each Pac will contain a study book, resources for worship, and other materials for a variety of activities.

The School of Religion materials will be a new series of colorful, illustrated paperback books, graded for early teens and later teens.

In the informal group settings, youth will have opportunities to "discuss, argue, probe, and sound forth on" subjects of special interest to them. Materials also will be provided for these informal groups. For early teen groups, there will be a quarterly magazine; for later teens, a semi-annual publication designed to stimulate discussion of a variety of topics and frequent bulletins dealing with "emergent or crisis issues in national and international life in light of Christian values and commitments."

Two new magazines for leisure-time reading, one for junior highs, the other for senior highs, also will be provided.

There also will be educational resources for purposes other than those mentioned. All in all, the new youth curriculum materials will include about 25 new publications.

The materials will be prepared in Nashville by the Editorial Division of the denomination's Board of Education and published by the Methodist Publishing House.

Miss Ferguson, in charge of the Editorial Division's Department of Youth Publications, said a staff of 10 editors of youth

the Methodist Board of Education is urging a minimum of 100 hours of study a year for all church school members. The new curriculum is planned with

the thought that many churches will provide opportunities for two hours a week of study by youth—for example, a two-hour block on Sunday morning or evening, or possibly a week night, or Saturday morning.

The youth Week End, an occasional setting for study, would be a period of 12 to 48 hours away from the church building, with eight hours of this time spent in concentrated study of a certain subject.

The Youth School of Religion might be held once or twice a year. This setting could call for study two hours a day, five days a week, for three weeks. Summer is a good time for such schools, said Dr. Bullock, but they could be held at other times of the year.

Though next September is many months away, the Publishing House already has sent a mailing about the youth curriculum resources to pastors and certain other local church leaders. The pastors have received a "Youth Day Kit" containing a booklet and materials describing the new curriculum. Each church is being asked to set Nov. 19, 1967, as "Youth Day," a time to discuss the new curriculum with persons especially concerned with the youth ministry of the church and to initiate preparation for the use of the materials. Each church also is asked to estimate, on or before Nov. 19, the quantity of materials it will need next September and send this information to the Methodist Publishing House for perfecting plans for the new materials.

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▼ The Broad Scope

ASIAN CONGRESS ON EVANGELISM PLANNED

Before leaving Japan after concluding his Tokyo Crusade, Evangelist Billy Graham announced plans for a congress on evangelism to take place in Singapore, Nov. 4-12, 1968. Some 800 delegates from nearly every country in Asia, and Australia and New Zealand are expected to attend.

The congress was described as a regional follow-up of the World Congress on Evangelism which took place in Berlin last summer. Two Asian church leaders are to be named as co-chairmen of the Congress, and planning committee are to be made up of representative leaders of the church in Asia.

WEEK OF PRAYER FOR CHRISTIAN UNITY

Christian churches in this country and around the world will initiate a year-long program of ecumenical worship, action and service when they observe the annual Week of Prayer for Christian Unity, Jan. 18-25.

Church members and their leaders will invite civic groups, as well as those of business, industry and the professions to join with them in carrying out a 12-month plan of ecumenical encounter and understanding. These groups include Protestants, Anglicans, Eastern Orthodox and Catholics. The special observance is being sponsored in the United States by the National Council of Churches, through its Faith and Order department, and is recommended by the Roman Catholic Bishop's Committee for Ecumenical and Interreligious Affairs.

IN MEMORIAM

MRS. MILDRED WOOTEN DAUGHTRY

We, the members of the Woman's Society of Christian Service of Goshen Methodist Church of Route 1, Faison, wish to pay tribute to the memory of Mrs. Mildred Wooten Daughtry who passed away on September 15, 1967.

Mrs. Daughtry was a loyal, consecrated member of the Woman's Society of Christian Service in which she served as president, circle leader, and many other offices. She served as a Sunday school teacher for many years, and was chairman of the Commission on Education for seven years in her church, as well as being active in all phases of the work. Her quiet faith, her powerful witness, her friendly spirit, and her all-out devotion to Christ were an inspiration to many of us. Her presence among us will be sorely missed but her influence will live on in the hearts of each one of us.

As a token of our respect for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our society, and sending a copy to the family, a copy to the *North Carolina Christian Advocate*, and one to the local papers.

MRS. W. B. SUTTON
MRS. D. E. BENTON
MRS. H. A. SMITH
MRS. MARY LOU DARDEN



MRS. MARY LUCY SELF

We, the members of the Woman's Society of Christian Service of the Littleton Methodist Church, wish to pay tribute to Mrs. Mary Lucy Self, widow of the late Rev. Marvin Y. Self.

Her death on October 13 has saddened our hearts and brought a great loss to our church and our community.

Funeral services were conducted on October 15 by Rev. O. V. Elkins, her pastor, assisted by Rev. H. L. Davis.

Mrs. Self lived an active and useful life, serving her God, her church, her community, and her fellowmen with a cheerful spirit and an untiring effort. She was a member of the Woman's Society of Christian Service, and was teacher of the Women's Bible Class for several years. One of our church circles was named for her—The Mary Lucy Self Circle.

Mrs. Self was rather petite of stature; nevertheless, she was a person of boundless energy. She had a fine sense of humor and a quick repartee, a kindly, easy-going nature, and a warmth of personality that endeared her to all who knew her. We can truly say, "She is gone, but not forgotten."

She is survived by one son, Harrell Self of Fredericksburg, Virginia; his wife, Florence Abernathy; three grandchildren; a great-grandson; and one brother, Bishop Costen J. Harrell of Atlanta, Georgia.

As a token of our respect and affection for her, and sympathy for her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to the *North Carolina Christian Advocate*, and a copy to the family.

—The Woman's Society of Christian Service
Littleton Methodist Church
Littleton, North Carolina

Easter 1968 in the Holy Land

15 days in Holy Land, \$898.00. 7 days in Europe, \$180.00. Personally escorted by Rev. and Mrs. William A. Rock, Jr., Kerr Street Methodist Church, 419 Kerr St., N.W., Concord, North Carolina 28025. Write or call 782-4223.



NEW SCIENCE BUILDING DEDICATED

One of the activities for Parents' Day at High Point College on Saturday, Nov. 4 was the dedication of the Horace S. Haworth Hall of Science. Some of the visitors to the building are shown passing through the impressive front entrance. Also dedicated at the same time was the renovated Dennis H. Cooke Hall which will contain the departments of Business Administration, English and possibly Sociology. Haworth Hall, named for the vice chairman of the Board of Trustees, will house the Mathematics, Chemistry, Biology and Physics departments, formerly located in Cooke Hall. The latter was named for Dr. Dennis H. Cooke, immediate past president of the college, under whose administration the building was erected.

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DOLPHIN VII—Capt. Wallace Guthrie, Mate Ryan Guthrie
DOLPHIN VIII—Capt. Jack Lewis, Mate Mac Mizelle
SEA RAVEN—Capt. George Purifoy, Mate Leo McIntosh
GULF BREEZE—Capt. Willie Bedsworth, Mate Jeff Smith
SHEARWATER—Capt. Walter Lewis, Mate Walter Fulcher

TOTAL CATCH FOR 1966

363,042 pounds

Catch per boat, 294 lbs. each trip

1,235 trips made by 11 boats

► Issues and Opinions ◀

What Is The Difference?

I thought Communism was a drive
To capture the minds of all alive.
Bury all peoples under the sod;
Who believe in freedom and Almighty God.
The recent trends in our great nation
Gives one a feeling of consternation.
First, lots of scholars began to preach
That all the miracles were only to teach
In a natural way, and by natural laws.
Not by the supernatural or Divine Cause.
They say a great wind blew back the Red
Sea
When the Israelites crossed over to be free.
Next, they denied the Virgin Birth
Held it up as a myth and for mirth.
Some even say that "God is dead."
That the five thousand only thought they
ate fish and bread.
Today the government is spending our tax
money
To teach children to drink alcohol—it's not
funny.
The latest thing that we're being told
Is that the sainted prophets in days of old;
Were under the influence of LSD
When the holy visions they did see.
With the Supreme Court's judicial rule
That the Bible be left out of our school,
Now it seems the things we were taught
to believe
Were mere illusions up a magician's sleeve.
If all the Bible that we have been taught
Is to go down the drain; as something
naught.
What is the difference between us and the
"Reds"
When life is over and we are all dead?

T. A. GRAY
Wilson, N. C.

Editorial Note: As our readers know, except for special issues we carry very little poetry. The above, though in verse form, expresses the author's convictions on current issues, and have been placed, therefore, in our "Issues and Opinions" section.

"Through Him Only"

A military pay raise again;
This one, a billion dollars.
Extensions of U.S. service men;
I wonder now, what follows.

Civil Rights demonstrations here and there;
Fighting between black and white.
Hate and discontent almost everywhere;
Merely from ignorance of both alike.

Combat readiness on the field,
The fighting going strong.
Our own fighting men getting killed;
It is all for right or wrong?

North Vietnam—weakened somewhat;
What about the months to follow?
Will the Chinese with their fingers hot,
Release their missiles tomorrow?

Fighting for freedom? Fighting for power?
Is war the only thing we know?
Will our freedom be saved within the hour,
Or will it soon be turned to woe?

Oh what will save this volcanic earth;
And us from our own self-destruction?
Will all this fighting prove its worth?
Are we saved by our missile construction?

There is nothing new under the sun;
What has been shall always be.
Only God's will is there to be done,
Only through Him shall our minds be free.

We are created by God Himself,
Not by missiles and guns.
Only through Him may we save ourselves;
Only then will our task be done.

MACK A. WEST

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A Call For Workers

Applications are now being received from workers in the Western North Carolina Conference who want to participate in Missions Building Teams this winter in British Honduras and St. Croix. Dates and team leaders are as follows:

British Honduras

Jan. 20-Feb. 3, K. O. Hobbs and Dr. Harlan Creech.

St. Croix (two teams)

Feb. 3-Feb. 17, Tom Little and Rev. Ed Cochran.

Feb. 17-March 2, Wiley J. Clark and Rev. Don Haynes.

A limited number of persons with skills in masonry, carpentry, electricity, etc., will be accepted for each team. The approximate cost per person for transportation, insurance, and room and board will be \$300 or less. Designed primarily as a witness by Christian laymen of the WNC Conference to laymen of St. Croix and the British Honduras, there will be opportunities for business and fellowship, in addition to the time spent in construction work. For application blanks or information should write to:

Missions Building Teams

Wilmington, N. C. 28677

Lay Workers' Status Studied

A national Methodist committee has recommended that lay persons employed by The Methodist Church have the opportunity of being consecrated "Lay Workers" if they meet certain standards.

After being certified by meeting prescribed standards, the Lay Workers would be consecrated at their respective annual (regional) conferences in a service to be held in conjunction with the ordination service for ministers.

The Lay Workers would be affiliate members of their annual conferences and have the privilege of the floor without vote.

The committee also recommended that each Methodist annual conference have a Board of Ministries which would take the place of the present Board of Ministerial Training and Qualifications. The proposed board would include lay members and would handle its work through subcommittees on the Lay Worker, the ordained minister, and the accepted supply pastor.

The group which made the recommendations was the 23-member Committee to Study the Employed Lay Career Worker in The Methodist Church.

The report on the Lay Worker will go to the Committee on Education of The United Methodist Church after The Methodist Church and the Evangelical United Brethren Church unite in Dallas next April.

Under the proposed plan, lay persons who would be given the opportunity for certification and consecration would be those employed by the church to perform specialized ministries—for example, directors of Christian education, directors of music, business administrators, deaconesses, lay missionaries, communications workers, social workers, and some in other fields. They would have to meet certain professional and other standards to be considered for certification.

In addition to being consecrated at annual conference, the Lay Worker would be commissioned to his particular task, the report states. The commissioning would be performed preferably at the site of his work.

Among many other points in the report is a recommendation that employing agencies or churches be required to include their consecrated Lay Workers in the retirement plan of the Lay Employees Pension Fund or some other appropriate plan as provided by the Board of Pensions of The Methodist Church.

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Wisdom is knowing what to do next,
virtue is doing it.

David Starr Jordan

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SILER CITY, N. C.

'To Serve the Present Age'

By J. W. LINEBERGER, SR.

This phrase from one of the great hymns suggests the ideals of the Methodist Home for Children.

After a long period of soul searching the North Carolina Annual Conference of The Methodist Church launched its program of caring for orphaned, neglected and dependent children by the chartering of the Methodist Home for Children in 1899. In the years since then the Home has undertaken to meet the changing conditions and the changing needs of children. At first it was called "The Methodist Orphanage." In 1955 the name was changed to the Methodist Home for Children, in recognition of the fact that it served dependent and neglected children as well as orphan children. Through these years more than two thousand children have been served by the Home, many of them for periods of up to fifteen years of their childhood and youth. During the past year the Home has served 176 children and their families. Most of these children were in residential group care at the Home in Raleigh. Some were in foster homes. Some were in Family Service. Some were graduates being assisted in higher education and preparing for a vocation.

LOOKING TOWARD THE FUTURE

For the past year the trustees of the Methodist Home for Children have been engaged in a study in depth, of the Home and its services. The various committees of the Board have been working to acquaint themselves with the details of the Home's operation. They have been studying the operation of other children's homes and the standards approved by the Methodist Board of Hospitals and Homes, the Child Welfare League of America and the North Carolina State Board of Public Welfare. To assist them in this work the Board has secured the services of the Group Child Care Project, connected with the School of Social Work at the University of North Carolina and the Southeastern Child Care Association. Under the leadership of Dr. Alan Keith-Lucas a very careful professional study is being made by the competent staff of the Project.

The first phase of this study is the discovery of the needs of children and their families in the area served by the North Carolina Annual Conference. As a matter of fact, this study will include the whole state. The Methodist Children's Home in Winston-Salem, an agency of the Western North Carolina Conference, is interested in the same information and this survey of need is being prepared by the Group Child Care Project for both agencies.

The second phase of the study will be a very careful study of the Methodist Home for Children in Raleigh, its program and services, its personnel and administration. The purpose is to define the services now being rendered and to discover how well



No wonder the children are smiling. This big pumpkin will make a lot of pies for the youngsters at the Methodist Home for Children in Raleigh to eat on Thanksgiving Day, and the Thanksgiving Special Offering, given by concerned Methodists across the North Carolina Conference, will help meet the costs of the children's care during the coming year.

the Home is meeting the needs which it attempts to meet.

When the trustees have the information provided by this study, they will be in position to make important decisions concerning the improvement of the services now being rendered by the Methodist Home for Children and the steps that should be taken to expand the present services and to meet pressing needs which cannot be met at the present. The trustees are determined "to serve the present age" by making such changes as are necessary to render the best possible service to children and their families. In this way they seek to meet, in the most responsible way, the stewardship given to them by the North Carolina Annual Conference.

THE LAST THANKSGIVING

Thanksgiving 1967 is the last Thanksgiving for the Methodist Home for Chil-

dren—at least as far as a special offering is concerned. The Annual Conference has decided that, after June 1968, there will be no more Thanksgiving Special Offerings. Instead a specific amount will be placed in the apportionment of the local churches for the support of the Methodist Home for Children. What this will mean in terms of total income remains to be seen.

The people in the local churches of the North Carolina Annual Conference have for this Thanksgiving the last opportunity to make their Special gifts for the Methodist Home for Children. The goal this year is \$25,000. The money is urgently needed to help pay the increased cost of everything which the children need. This is the last Thanksgiving for the Methodist Home for Children. It can be the best one if the Methodist people make generous Thanksgiving gifts to meet the \$25,000 goal.

Central Church At Clyde Has Social Concerns Study

The membership of Central Methodist Church of Clyde, N. C., is engaged in a church-wide study of some of the more pressing social problems of our day. These sessions of Christian Social Concern are being conducted at the church every Sunday during November from 7:00-8:15 p.m.

In addressing the membership of the church on the urgency of these studies, the pastor, Rev. J. Oscar Dowdle, Jr., said: "If we as citizens fail to face these problems now, we will be faced by them in greater proportion in the future."

The program topic for Nov. 5, was "Mental Health," and Dr. R. Stanley Nale,

director of the Mental Health Center at Western Carolina University, served as the resource person.

A panel of selected youth, high school guidance counselors, and other able workers with youth of the county led in discussion of "Problems of Youth" at the session on Nov. 12. On Nov. 19, Mr. P. R. Kitchen, agent for the State Bureau of Investigation, will relate the problem of "narcotics" to the life of Haywood County. For the closing session Dr. Hugh Matthews, a local physician, will direct the study and discussion on "Alcoholism."

Classes for children of elementary school ages are being taught by Mrs. Anna Dee Stamey and Mrs. Frank Chambers, Jr.

Methodists in Action

What Happened at a 'Happening'

Kilgo Methodist Church, Charlotte, where Rev. Kenneth Crouse is pastor, was the scene of an authentic "happening" recently. Sixty-five parents and youth spent most of Sunday, Oct. 29 in building a bridge of understanding between the generations. Sponsored by the church's Commission on Membership and Evangelism, and led by Rev. Paul H. Duckwall, WNC Conference director of Senior High Ministry, it brought young people and their parents together in meaningful dialogue.

The event began with a 9 a.m. breakfast. The group continued together during the Sunday school hour, then participated in the worship service at 11 o'clock at which Mr. Duckwall preached. He began his sermon by the use of a recording of Bob Dylan's rendition of "The Times They Are A-Changing." There followed a short skit between a mother and her teen-age daughter. The mother began, "Now, when I was your age . . ." but was interrupted by her daughter who said, "Mother, you never were my age."

Duckwall then pointed out the basic problem: "Parents never have been their children's ages because the world is constantly changing." The congregation was deeply impressed by this unconventional and imaginative manner of presentation and commented favorably upon it.

The afternoon session started at 5 p.m. and broke up at 8 p.m., when parents and youth reluctantly "called it a day." An observer commented that probably there weren't any solutions discovered to the many problems between parents and teenagers, but in the words of pastor Crouse, the occasion provided "an opportunity to communicate with each other in ways that will lead to understanding and appreciation."

Those who participated began with a realization that there definitely is a communication gap between parents and teenagers. The movie, "Four of Us Are Strangers" was shown and discussed in this connection.

In commenting afterwards upon the "happening," Duckwall stated that this was a new experience for him. "This was a learning experience for me," he said. I can see real possibilities for other groups, other churches, doing something along this line too if they are willing to prepare for it and are sincere in their desire to have such experiences for their youth and parents."

In evaluating the event, Duckwall added, "I think that there has been a real need for parents and their parents to break off the meeting and have been a depth of understanding."

and I think that it says that there is a real need for further confrontations like this and further opportunities for youth and their parents to be together significantly in relationship with other youth and parents. I am sure that there is an objectivity and openness when youth and parents are together with others."

It is not surprising that the event has created waves of interest. The pastor has received an unusual number of inquiries and expressions of appreciation. Where deep and meaningful experiences take place in the life of a church, this reaction can be expected.

J.C.S.

Theology Student Doubles As Policeman

"For the first time I feel ready to be a pastor. My experiences have been broad enough to make me really sensitive to the needs of the people I'll work with."

These are the words of a theology student after working for two months on the Atlanta Police Force.

Edward C. Ducree is a senior at Emory University's Candler School of Theology. He is supporting himself and his wife with a full-time job as a policeman.

Ducree is an intelligent and enthusiastic young Negro. He grew up in one of the toughest parts of New York City, Brooklyn's Bedford-Stuyvesant section.

"I consciously sought work with the police," he says. "Much of the difficulty between minority groups and government comes from relationships between the police and minority groups. I wanted to be on the inside to get a better understanding. I needed to see it from the inside."

Ducree works at the city jail, fingerprinting prisoners, helping them with bondsmen, trying to meet some of their needs.

"I try to be redemptive in my relationship with prisoners. I try to have a Christian orientation to persons and problem solving. This always comes as a surprise to the prisoner. He expects toughness and judgment. He doesn't expect anyone to relate to him as a person."

Ducree says his best sermons are acted out in relationship to prisoners, not formally preached. "There is a growing need in police work for understanding and for the desire to help people," he comments.

Some surprises have come along the way. "For the first time, I've come to realize that for many persons jail is the best place, for their personal safety and for the safety of the community. It has been a strange awakening to me."

The theology student has also learned about the lack of resentment among white prisoners. "They may not wear the badge but few are because I am a Negro."

11:30 at night until

7:30 in the morning when he leaves the city jail just in time to get to his eight o'clock class at Emory's Candler School of Theology. Appropriately enough his first class is on "Social Teachings of Christian Churches" taught by Dr. Theodore R. Weber.

The theology student came to Atlanta and did his first two years of seminary work at Interdenominational Theology Center. He transferred to Emory this year because of his interest in pastoral counseling courses available. Among his courses this fall is "Clinical Introduction to Pastoral Care."

Since coming to Atlanta, Ducree has been producer and moderator of a radio show on WERD. Titled "I've Got a Question," it has featured teenagers in dialogue with a guest. He calls it a radio ministry without using traditional language. Among his guests have been some controversial theologians like Malcolm Boyd and Emory's Thomas J. J. Altizer.

Earlier he worked in the tough part of New York as a street gang worker for the New York City Youth Board. "I tried to channel their hostilities from hitting and stabbing each other to hitting a soft ball," he says.

"It is hard to measure your success. We could stop them from fighting each other but as for deeper things, really changing people, it is hard to tell. I did have the advantage of knowing the neighborhood and the language of the slums. I myself was a gang member for a short while but after a while a light comes on. After witnessing some real atrocities I quit."

One thing that kept him out of trouble was a series of jobs while he was in high school, working as a butcher's helper, running a candy store, selling vegetables.

"I've always been active in the AME Church. Now I feel I am ready for the ministry. My experiences have given me some understanding of people and their problems."



PRESENTED AWARDS

Five members of Troop 195, sponsored by Abernethy Memorial Methodist Church, Rutherford College, received God and Country Awards on Oct. 24. They are, front row from left: Life Scout Bruce Cannon, Life Scout David Cornwell; back row, from left: Eagle Scout Ricky Hallyburton, Eagle Scout Ernest Moose and Eagle Scout Chuck Barnhardt.

Leaders And Servants

Several years ago Dr. E. Stanley Jones delivered an address at Scarritt College in Nashville, Tenn. He may have startled some of his hearers when he said:

"Some schools try to teach their students to be leaders. I beg of you, *don't*," he said. "They will never be worth a thing until they forget. All you produce is fussy managers of other people.

"Jesus says you are to be servants. The servant loses himself in the will of the master. When you say you do not want anything but to serve, then you become a leader; people will want to follow you, and you discover harmonious relationships with others." Then he proceeded to give his audience "certain steps I think essential to successful group living." Among them were the following:

"You must not try to dominate the group even for its own good.

"You must not try to use the group for your own ends.

"Cultivate the ability to put yourself in the other person's place.

"Determine to hold no secret criticism of each other. Learn the joy of complete frankness.

"Do not look for perfection in people, they are just like yourself, imperfect.

"Look on others not for what they are, but for what they can be.

"Determine to settle differences as they arise.

"Refuse to look for slights.

"Do not allow yourself to become petty. Keep big.

"Look for the privilege of service instead of your 'rights.'

"Don't try to 'do people good'; love them.

"Have the grace to say, 'I was wrong and you are right.'

"If there is any basic injustice in the group, right the injustice. Don't expect to have fellowship around injustice.

"Don't try to have fellowship. Work together for great ends and fellowship will follow.

"Remember we are 'organs, one of another.' That is, we ought to be proud rather than jealous of accomplishments in each other.

"Expect the best of each other.

"Help others to help themselves. Do not smother them by over desire to help. Beware of becoming a benevolent tyrant.

"Keep the thought before you of group discipline for the sake of the Kingdom of God."

Reprinted from—
The Virginia Methodist Advocate

FOUNDERS DAY, LIBRARY DEDICATION AT METHODIST



November 1 was an important day on the campus of the Methodist College, Fayetteville. It marked the eighth annual Founders' Day observance and also the dedication of the Geraldine Tyson Davis Memorial Library. A \$100,000 contribution in 1962 by the late Mrs. Davis of Midland, Texas, made possible the construction of the library at a date much earlier than had been anticipated. Among the principals in the service of dedication were (left to right) Dr. Allen P. Brantley of Burlington, trustee; Dr. Mott P. Blair of Siler City, chairman, Board of Trustees; former Governor Terry Sanford, member and past chairman of the Board of Trustees; the Rev. R. Grady Dawson of New Bern, trustee; Walter R. Davis of Midland, Tex.; and Dr. L. Stacy Weaver, Methodist College president.



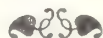
Among those participating in the annual Founders' Day and Fall Convocation were (from left) Eddie Barber of Raleigh, Student Government Association president; Dr. Graham S. Eubank, Fayetteville District superintendent and featured speaker; Dr. Weaver, Mrs. Raymond Thomason, vice-president of the Fayetteville College Foundation; the Rev. Mr. Dawson, and the Rev. James Auman of Raleigh, executive director of the Association of Methodist Colleges in the N. C. Conference.

"We Christians, accepting the political implications of the fatherhood of God and the brotherhood of man, cannot accept any nation or group of nations as our inevitable enemy."—Bishop Prince A. Taylor.

To be a friend a man should join hands with all people who are working for great principles, great purposes and great causes; he should put his shoulder to the wheel to help achieve common goals.



Woman's Activities



N. C. CONFERENCE

Mrs. H. W. DOUB

A THANKSGIVING MEDITATION

"Thank God in everything — no matter what the circumstances may be, be thankful and give thanks" Thessalonians 5:18.

Whatever happens, we are to give thanks to God. Not superficial and vain repetitions, but rather with deep assurance and joyful knowledge of the fact that no matter how hopeless the tragedy we are encountering, God is able to change the circumstances, we can thank Him in everything because we know He loves us.

When difficulties come, as Christians can we say "This has come through the permission of God who loves me with unchangeable love. In fact He has planned this for my good. The lessons we will learn will bring the changes He sees are needed in our lives."

Yes, in faith we can give thanks at all times. The baffling problem is no problem to God. He is more willing to solve the problem, comfort the heart or supply the need than we are to ask Him for it. This experience will develop our Christian lives and lead us on to maturity. In every situation let prayerful thanksgiving be our spontaneous, normal and honest reaction.

DURHAM DISTRICT

If you have ever wondered what it is like to get ready to go "to the moon"—ask any Durham District officer. They know. During the month of October, the Durham District officers prepared for this trip five times as they attended the five subdistrict meetings.

At each subdistrict meeting a skit "A Visit to the Moon" was presented. In this skit they are going to organize a Woman's Society on the moon. They tell of their duties here on earth, and what the moon society is supposed to do. In this way each local officer is told just what her duties are and therefore is trained on the local level. These five meetings took the place of the fall training workshops.

These meetings were held as follows:

Granville Subdistrict at Creedmore Methodist Church; North Durham Subdistrict at Pleasant Green Methodist Church; Orange Subdistrict at Hillsborough Methodist Church; Person Subdistrict at Warren's Grove Methodist Church; South Durham

ANNUAL MEETING OF WESLEYAN SERVICE GUILD SANFORD DISTRICT

The fourth annual meeting of the Sanford District, Wesleyan Service Guild was held in the First Methodist Church, Laurinburg, at 2:30, on Oct. 22. Mrs. Geneva W. Sloan, district secretary, presided. Special music was provided, with Mrs. Marlene Rodgers at the organ and directing the Junior Choir. Invocation was offered by Rev. Paul Pullman, pastor of St. Luke's Methodist Church. Mrs. Cecil L. Sanford, vice-president, Wesleyan Service Guild, Laurinburg, welcomed the Guilders.

The devotional was given by Miss Frances Wright of Star. Mrs. John W. Bowman, district Spiritual Life Cultivation chairman, brought to the group the need for using materials available. She stated that opening our meetings with scripture set the tone for the meeting. She urged the Spiritual Life Cultivation chairman to work closely with the program chairman and the president.

Mrs. Fred Lemmond, Christian Social Relations Conference chairman, cited the needs of her committee, stating that every Guild member should read the *Methodist Woman* and the *Outlook*.

Miss Hazel Yates, Missionary Education and Service chairman stressed the fact that we should never have a meeting without hearing the needs. She said special projects should be lifted up. She told of the work in San Francisco, where 500 church women have taught more than 700 Chinese women. She suggested working closely with the Commission on Missions and the pastor.

Mrs. C. T. Sanders, conference chairman of Supply, stressed the need to double our Supply work. Mrs. Alma Traylor, on behalf of Pee Dee Church, Rockingham, extended invitation for the next annual meeting, which was accepted. The district secretary reported that Mrs. Pat Nixon is back from the hospital and seems to be doing very well.

Report of the Nominating Committee was adopted as follows: Mrs. Geneva W. Sloan, secretary; Mrs. Evelyn H. Pleasants, recording secretary; Mrs. Nell Q. Bowman, district Spiritual Life Cultivation chairman. Mrs. Sloan stressed the need for reports to be made at each meeting, and requested that care be taken to show name, address, and zip code.

One of the meetings was the address by Mrs. C. H. (Mildred) Southeastern Jurisdictional secretary. The basis for her talk, the 8th verse of Micah, "What is the fire of Thee, but to do

justly, and to love mercy, and to walk humbly with thy God."

Stressing "Renewal," she said that when we learn the real meaning of compassion and love and sacrifice, we have inner-peace, and that renewal must come to the individual if it comes to the world.

Following adjournment, the group enjoyed a social hour with the members of Wesleyan Service Guild of the hostess church. Dainty refreshments were served from a beautifully appointed table, in the fellowship hall.

EVELYN H. PLEASANTS
Recording Dist. Sec.



W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

MRS. LASKEY SPEAKS AT PFEIFFER COLLEGE

Mrs. Glenn Laskey, president of the Woman's Division of the Board of Missions of The Methodist Church, spoke to the students of Pfeiffer College on Oct. 19 on the subject, "Take-Off Tomorrow."

As trustee of the college, this is her first visit since assuming her office as president of the Woman's Division.

She described her recent tour of Africa with a World Understanding team of ten American women and ten African women. This was in preparation for the Methodist project to have World Understanding Workshops—Emphasis Africa in many key areas of the nation.

She told of many interesting sessions for the women of Zambia, Africa, as they shared their customs and traditions with the women from the United States—and the American women shared theirs with the women of Africa.

Mrs. Laskey was interviewed at the airport as she arrived in Charlotte, and she was called "The Flying Missionary on the Go." Her husband accompanies her on many of her long trips and they have been overseas several times.

She finds as she travels that the women of the world "are avid to learn, so many of their concerns are the same as ours. They can't get their children to go to church. They're worried about their husbands' interest in politics."

This is Mrs. Laskey's second visit to the Western North Carolina Conference in recent months. She was featured speaker at the Annual Meeting of the Conference Woman's Society at Lake Junaluska in June.

WORLD UNDERSTANDING WORKSHOP—WINSTON-SALEM

"A World Understanding Workshop—Emphasis Africa," was held at Ardmore Methodist Church, Winston-Salem, Oct. 27-29 when a hundred Methodist women gathered to study "Africa: Its People, Problems and Politics."

The program was sponsored by the Woman's Society of Christian Service of the Western North Carolina Conference and the North Carolina-Virginia Conference of the Central Jurisdiction.

Dr. Guion Johnson, author and former

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or sub-district level.

MEETINGS OF WIDER INTEREST

Nov. 14-17: Council of Bishops of The Methodist Church, Miami Beach, Fla.

NORTH CAROLINA CONFERENCE

- Nov. 16** : District Secretaries of Commission on Town and Country Work, Methodist Bldg., Raleigh, 10 a.m.
- Nov. 19** : Rocky Mount District Conference, Englewood Church, Rocky Mount, 2-5
- Nov. 20** : Inter-Board Coordinating Council
- Nov. 30-Dec. 1:** Duke Divinity School Seminar, Queen Street Church, Kinston
- Dec. 2** : Conference Board of Lay Activities, Methodist Bldg., Raleigh, 2-5 p.m.
- Dec. 3** : Greenville District Conference, First Church, Williamston, 2:30 p.m.
- Dec. 4** : Cabinet Meeting
- Dec. 4** : World Service and Finance Budget Hearing, Methodist Bldg., Raleigh
- Dec. 10** : Greenville District Board of Lay Activities, 5 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Nov. 20** : Pastoral Care and Counseling Seminar for Ministers and Ministers' Wives, Winston-Salem, Ardmore Church, 10 a.m.-2 p.m.
- Nov. 20** : Consultations on Conference Program of Pastoral Care and Counseling, Winston-Salem, Ardmore Church, 6-9 p.m.
- Nov. 30-Dec. 1:** Duke Seminar, Hickory, First Church
- Dec. 3** : Asheville District Conference, Hendersonville, First Church, 3:30 p.m.
- Dec. 3** : Gastonia District Conference, Lincolnton, First Church
- Dec. 3** : Greensboro District Conference, Greensboro, Rehobeth Church, 3-5 p.m.
- Dec. 3** : Marion District Conference, Morganton, First Church, 2:15 p.m.
- Dec. 3** : North Wilkesboro District Conference, Elkin, First Church, 3 p.m.
- Dec. 3** : Salisbury District Conference, Spencer, Central Church, 2:30 p.m.
- Dec. 3** : Thomasville District Conference, Liberty Church (Davie Co.), 2:30 p.m.
- Dec. 3** : Waynesville District Conference
- Dec. 4** : Albemarle District Conference, Albemarle, Central Church, 3-8 p.m.
- Dec. 8-9:** Christian Vocations Testing and Guidance Clinic, Greensboro College
- Dec. 10** : High Point District Conference, High Point, Oak View Church
- Dec. 10** : Statesville District Conference, Mooresville, Central Church, 3-8 p.m.

professor at the University of North Carolina, was the speaker at the opening session on Friday at 6 p.m. Dr. Johnson, who had traveled extensively in Africa, spoke on, "Africa in Depth." Many questions were asked in the group discussion following the talk, and the Rev. L. M. Mayfield had the closing meditation.

Mrs. Niles Clark of Waterloo, S.C., a member of the Board of Missions and also one of the group of Methodist women who toured Africa recently, showed color slides of places and projects in the tour at the Saturday morning session.

A panel discussed the topic, "From Africa's Perspective," later in the day. Panelists were the Rev. Peter Addo of Ghana, instructor of religion at Bennett College, Greensboro; Miss Shirley Hinnant, a former Peace Corps worker in Liberia, now a teacher in High Point; and Miss Kathleen Kponou of Sierre Leone, Africa, a student at Bennett College.

Dr. Johnson presented the afternoon message, "Picture Africa," after which there was a period of questions and discussions, with Dr. Johnson and Mrs. Clark as panelists.

A dinner meeting on Saturday evening closed the workshop, when Mrs. Leslie Barnhardt of Charlotte, Conference president, and the Rev. Julian Lindsey, superintendent of the Winston-Salem District, summarized the basic thoughts presented in the program.

Mrs. J. Z. Watkins of Charlotte, chairman of the workshop, concluded, "Africa is a symbol of the new world into which all people are moving. Here we have a continent so rich in natural resources that from that standpoint alone she may well become the most powerful continent in the world. As more of her nations become independent political units moving into membership in the UN, her political influence multiplies tremendously. Africa is symbolic of the emerging world of tomorrow in the great changes that are taking place in socio-economic areas. Her people are changing in education, her women are being encouraged to take their places as contributing members of their countries, and their politicians are experimenting with new forms of democracy. . . . In Africa we find Christians struggling to birth an indigenous Christian Church, indigenous as to faith and as to structure of church. All the elements of change citizens will be facing in this last half of the 20th century, we find exemplified in Africa."

Leaders from each of the 13 districts in the Conference were present for the event, and they will assist in planning a similar workshop in their districts.

THOMASVILLE DISTRICT NEWS

Mrs. Paul Feezor, president of the Woman's Society of the Thomasville District, was chosen to represent the district at the meeting of the Jurisdiction Woman's Society to be held in Birmingham, Ala. on Feb. 21-23 at a meeting of the executive committee held in October at First Methodist Church, Thomasville.

The group voted to send the president of one local society in the district as a local representative to the meeting. Nominations will be made by local societies and

the name of the representative will be announced later.

Mrs. Jack McClung of Lexington, district vice-president, and Mrs. Feezor were named as delegates to the World Understanding Workshop in Winston-Salem. The district program committee scheduled a meeting on Nov. 12 to plan the workshop for the Thomasville District. Mrs. John Bowers of Thomasville, district secretary of program materials, will assist with the program.

Several local presidents attended the executive meeting. Each district officer reported on her line of work.

MRS. ESTON STOKES

Dist. Chm. Public Relations

♦ ♦ ♦

Holy Trinity Celebrates First Anniversary

Greenville's newest Methodist church, Holy Trinity, held its first anniversary celebration on Sunday, Nov. 5, in its temporary meeting place, the Masonic Temple.

The morning worship service was highlighted by the sermon by the Rev. Willis R. Stevens, Greenville district superintendent, and the receiving of six new members.

A covered dish luncheon followed, shared by members of Holy Trinity, their friends and relatives, and representatives of their sponsor, St. James Methodist Church.

During the brief afternoon program,

everyone was reminded of the progress the new church has made during its first year. Membership has reached seventy-four (a gain of almost 200%), and the nursery during church services is filled with many active children. Six classes now comprise the church school.

The men of the church, meeting regularly since October, 1966, have continued to clear the church lot on Red Banks Road, built picnic tables, raised money by working as "short order cooks" at the church-sponsored food booth at the Pitt County Fair, and helped a needy family financially.

The Woman's Society of Christian Service, organized only six months ago on May 8, has sponsored several covered dish dinners, helped at the Pitt County Fair food booth, organized the "Trick or Treat" for UNICEF on Oct. 29, and is now planning to sponsor a needy family at Christmas.

A mid-week Bible study group which met last year has resumed its weekly study of the Gospel of Mark.

A scrapbook containing the history of Holy Trinity Methodist Church and the Book of Remembrance, recording gifts to the church and its building fund, were presented. The Rev. Charles Michael Smith, pastor of Holy Trinity, concluded the program by presenting certificates recognizing the 74 charter members of the church.

♦ ♦ ♦

Learn to live each day by itself. The worries are mostly about yesterday and tomorrow.

Sunday School Lesson

FOR NOVEMBER 26

(International Lesson Series)

God Restores Through Discipline

Background Scripture: Hosea 2 and 3

Lesson Scripture: Hosea 2:13-14; 18-23; 3:4-5

"If you loved me, you wouldn't make me get my lessons when I want to watch TV!" exploded the frustrated youngster as he stomped out of the den. In his resentful exclamation is crystalized what comes to the mind of everyone at some time or other.

"If God loves me, why did he take my child?" "I prayed God to help me pass the examination, but I failed; and He let me down." "You say God cares for me. Then, why do I stay poor while others prosper?" "Why does God allow so much suffering to come into my life, when I am so devoted to Him?" "If God is so good and so powerful, why did He create such an imperfect world?"

Such questions as these, having to do with the everyday experience of every man, carry us into deep and difficult theological problems. Hosea must surely have wrestled with some of them as he faced the unfaithfulness of his wife, the breakup of his home; also, as he observed his beloved Israel turning away from Jehovah God, breaking the sacred covenant, engaging in debasing practices, its people dealing with one another in cruelty and in injustice.

But through all of the anguish of his soul, through personal tragedy, he came to certain fixed convictions about the nature and character of God. We have in previous lessons this month highlighted his view that God is steadfast in His love for His children. This love is not overwhelmed by the sinfulness of man, but rather it triumphs over man's waywardness and unrighteousness. This concept, of course, comes to full flower in the coming of Christ, in His life of compassionate service, in His offer of Himself upon the Cross, and in His triumphant resurrection.

In this final lesson on Hosea, we deal with some of the prophet's thoughts about the meaning and the purpose of suffering; with how the purposes and will of God are worked out through suffering and adversity. Hosea is telling us in the second and third chapters of his writings that God's judgments are not brutal but are healing; that punishment and tragedy are brought into human experience for man's ultimate good; that through all of the trials and troubles which God permits to come upon us, His loving concern remains; that it is His intention that all adversities and hardships should cause us to grow in grace and mature in soul.

What is implicit in Hosea is stated categorically in the book of Hebrews: "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by Him. For the Lord disciplines him whom He loves, and chastises every



Midway Methodist Church, near Reidsville, broke ground for a new educational building on Sunday morning, Nov. 5. Dr. J. Garland Winkler, district superintendent, led in the ceremonies which took place as a part of the morning worship service. Shown above in the foreground are, left to right, J. G. Roberts, Reidsville, who is the building contractor; J. M. Wright, Jr., chairman of the building committee; Rev. W. A. Knight, pastor; and Dr. Winkler. Building plans were finalized last spring, and since then the 150-member congregation has raised \$20,000 toward the anticipated cost of approximately \$65,000. The one story building will contain 4,688 square feet of floor space including a fellowship hall and ten rooms. Construction is expected to be completed by May 1, 1968.

son whom He receives" (chapter 12, verses 5-6).

Perhaps this generation needs as nothing else a sound and biblical reinterpretation of the meaning and purposes of discipline. Law and order are written into the very foundations of the universe as we know it. This is a disciplined world in which we live.

There is a strange incongruity in the fact that we accept the fact of law and order as a scientific reality, but often ignore the reality of law and order in the moral and spiritual realm. We accept, in other words, the scientific disciplines of life, but ignore those in the realm of ethics and morality.

What is a man saying about moral and spiritual realities when he declares: "Every man has a right to fix his own standards of conduct, and to determine his own moral choices?" Is he denying that there are any universal standards in the moral and ethical realm? Is he affirming that the universe, while orderly in its scientific aspects, is disorderly in its moral aspects? What is he saying about God? That God has created a world in which scientific law and order prevails, but in which there is no basic moral and ethical coherence? These might be some good questions for discussion in class.

Hosea affirms that the realities of judgment, of punishment, of adversity, are consistent with the goodness of God. None of

us would want to carry the point to the conclusion that all that happens takes place because God wanted it so. Much tragedy and trouble must be laid to the perversity and the ignorance of man in the exercise of that freedom of choice with which God has endowed him. Also, there are catastrophes for which man is not responsible and about which we can only say "I don't know why this happened." In such circumstances, the Christian is challenged to fall back upon his faith in the steadfast love of God, recognizing that even with all that we do know, there are still vast areas of mystery about our world and about life.

If a man can take and rivet into his philosophy of life these three concepts, he can face life without fear: first a tenacious faith in the steadfast love of God; then, a conviction that whom the Lord loves he disciplines; and finally, that only through acceptance of the principle of discipline can come maturity and fulfillment.

JCS

For
COLDS
take 666

DR CLAUDE D. NELSON DIES

One of the country's most distinguished and widely-known ecumenical pioneers died Oct. 25 in New York of a heart attack. The Rev. Dr. Claude D. Nelson was 78 at the time of his passing. He was the only Protestant to cover all four sessions of the Second Vatican Council as a news correspondent. A native of Arkansas, he had been active for more than 40 years in various fields of Methodist leadership.

★

TRIBUTE PAID TO YOUNG

During a meeting of the Commission on Worship Oct. 30 in Evanston, Ill., special tribute was paid to the editor of the new Methodist Hymnal for his work in that capacity and his labors in behalf of the NaFOMM and church music generally.

The citation was presented to the Rev. Carlton R. Young of Dallas, Texas, by Dr. Cecil E. Lapo, executive secretary of NaFOMM and a staff member of the General Board of Education. Mr. Young is associate professor of church music at Southern Methodist University's Perkins School of Theology in Dallas.

★

SOCIAL CONCERNS LEADERS MEET

The executive committee of the Methodist General Board of Christian Social Concerns met at Milwaukee, Wisc. on Nov. 1 and decided not to fill a vacancy in the presidency of the board caused by the death of Bishop A. Raymond Grant of Portland, Ore. Instead, the committee will vest top authority in the three vice-chairmen between now and the Uniting Conference next April. The three are Bishops Paul Hardin, Jr., Columbia, S.C.; Charles F. Golden, Nashville, Tenn.; and W. Kenneth Pope, Dallas, Texas.

In other action, the committee endorsed participation by staff members in the Milwaukee open-housing demonstrations; appointed a policy committee for Concern, the board's publication; and set the location and theme of the next national convocation on social concerns. It will take place in Washington, D.C. in March, 1969, using as a theme "The Issues for the 70's — A Strategy for the Church."

★

BISHOP KENNEDY ON VIETNAM

"World opinion is not with us at all" stated Bishop Gerald Kennedy, who has just returned from a 45-day around-the-world mission tour. "I found a curious kind of pall hanging over the world in the attitude of people toward us with regard to Vietnam. They are troubled by it—they are uncertain. They don't understand the issues we proclaim, and they see no real justification for this overwhelming military adventure in that small country."

The Los Angeles area leaders of other nations



WESLEY IN CLAY

A clay model, half the size of a bronze statue of John Wesley that will be erected in Savannah, Ga., has been unveiled by Marshall Daugherty, the sculptor, in his Macon studio. The model shows the founder of Methodism at the age of 33, his age when he came to Georgia as an Anglican missionary and served in 1736-37. The monument, being developed by Georgia Methodists at a cost of \$50,000, will stand in Reynolds Square, near the home where Wesley lived in the port city. No completion date has been announced for the statue.

United States position, if you talk to the people and to churchmen you find they don't reflect the government line on this issue."

He continued that in view of "this almost universal disapproval, I think it might be a good thing for our country—and for the entire world—if a great nation like the United States were to humbly state that its policy must be changed, now that the free elections have been held in Vietnam. We are faced with the necessity of doing what the fathers of our country did when they drew up the Constitution of the United States—we must hold a decent respect for the opinions of mankind."

However, Bishop Kennedy stressed that we must find a way to alter our Vietnam course "without creating a vacuum. We have to be careful we don't do more harm than good." He added, "this matter should be in the hands of the United Nations—it should be their responsibility."

★

CHAPLAINS' RETREAT IN GERMANY

Two hundred chaplains and laymen, of the U.S. military in Europe, met in Berchtesgaden, Germany in a retreat. The "mountaintop experience" occurred on Oct. 23-27.

Chaplain W. Angie was chairman of the retreat.

of the Commission on Chaplains. The bishop, who will retire in 1968, stated that he had been told many times that the church was on its way out and would be dead within a few years. However, he declared his conviction that "the future has the golden years, not the past," and expressed a hope for new discoveries in the field of prayer and spirituality.

He characterized the church as the "only institution that represents Christianity in its real form," as the "great conservator of the truths of the centuries" and as a "lover of the souls of men." Bishop Smith stressed that there is "no conflict between science and religion, because the true church is interested in truth wherever it may be found." With all of the criticisms of the church, he added, "the time for finding fault is over—the time has come now to make corrections."

Two Methodists chaplains from North Carolina were among those who attended: Chaplain William B. Starnes of the North Carolina Conference; and Chaplain James M. Thurman of the Western North Carolina Conference.

★

METHODIST SHARE IN CATHOLIC LAY CONGRESS

The opportunity to sit in on a precedent-making session of Roman Catholic laymen, and even to vote in the study sections, came to five Methodist laymen in Rome on Oct. 11-18.

This was the third World Congress of the Lay Apostolates, with some 2,500 Catholic delegates, mostly laymen and women but with a scattering of priests, and 85 Protestant and Orthodox observer-consultants.

The Methodists participating found it an exhilarating experience, gained high appreciation of their counterparts in another faith, learned lessons for their own organizations and found many similarities to a Methodist conference.

★

NATIONAL CONFERENCE AT EMORY

A conference on Literature and Theology will be held at Emory University Nov. 16-18. The first of its kind, it will be attended by more than one hundred college, seminary and university professors from all parts of the United States and Canada. Among the speakers who will address the conference are Nathan A. Scott, William F. Lynch, Erich Heller, and Tom F. Driver.

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NORTH christian advocate

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NUMBER 46

Seventy-Five Years of World Wide Service

Most of our Methodist colleges are owned by annual conferences. North Carolina Methodism is fortunate in having eight such institutions located within its boundaries. Therefore, we are likely to forget that we share with the larger church in ownership of other centers of learning.

Scarritt College at Nashville, Tenn. is one such institution which belongs to us. We are proud to recognize it as our own, and to claim its president, the Rev. Dr. D. D. Holt, as a native North Carolinian and a member of the North Carolina Conference.

Founded in 1892, Scarritt is this year celebrating its 75th Anniversary.



(Right) The famous Scarritt Tower soaring over the chapel is familiar to alumni and friends of the college. (Above) Scarritt College's symbol for its 75th Anniversary Year.



* CAROLINA BRIEFS *

¶ Dr. L. Stacy Weaver, president of Methodist College, Fayetteville, will speak at First Methodist Church, Hendersonville, on Sunday morning, Nov. 26.

¶ Revival services were held at Palm Tree Methodist Church, Lawndale, from Nov. 19-22. The Rev. Lee Ellis, Oak Grove-Clover Hill Charge, was the guest minister.

¶ Revival services at Clemmons Methodist Church are scheduled for Nov. 26-29. The Rev. Orion Hutchinson, minister at Ardmore Methodist Church, Winston-Salem, will be the guest minister.

¶ Dilworth Methodist Church, Charlotte, will have a Lay Witness Mission from Dec. 1-3. Approximately thirty laymen from throughout the South will come to Dilworth to participate in the services.

¶ Rev. C. M. Mitchell of Raleigh attended an international credit union conference Nov. 14-18 at Madison, Wisc. Mr. Mitchell is executive director of the Methodist Ministers' Credit Union for the N. C. Conference.

¶ The Greensboro College Glee Club will sing at First Methodist Church, Rutherfordton, on Thursday evening, Nov. 30, at 7:30. Approximately forty-five members of the Glee Club will be touring. Their program will include Christmas selections. The public is cordially invited to attend.

¶ A special panel featuring a Southern Baptist pastor and a Roman Catholic priest was held at Horne Memorial Methodist Church, Clayton, on Nov. 19. The panel was part of the adult study on ecumenism. The Rev. Troy Page of Clayton and Father Charles Mulholland, Catholic chaplain to students at N. C. State University, took part on the panel. The Rev. Rufus Stark, pastor of Horne Memorial, was panel moderator.

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¶ Mrs. Roy James Barnwell's new address is 2334 McKinney St., Burlington. Mrs. Barnwell is the widow of the Rev. R. J. Barnwell, who served 34 years in the Methodist ministry.

¶ Lieutenant Jerry Huneycutt, son of Rev. and Mrs. Jerome Huneycutt, is reported "missing in action" in Vietnam. The Huneycutts live at 111 West 13th St., Newton, where he is pastor of Abernethy Memorial Methodist Church.

¶ The Rev. Cecil Hefner, superintendent of the Statesville District, sustained a heart attack on Nov. 12 and is in Davis Hospital, Statesville. According to last reports, he is making satisfactory progress toward recovery.

Bishop Herrick To SE Jurisdiction

Bishop Paul M. Herrick of the Evangelical United Brethren Church has been named to come to the Southeastern Jurisdiction upon unification of the EUB Church with The Methodist Church next spring. The proposed assignment was made during the meeting of the EUB Board of Bishops at Miami Beach, Fla. Nov. 13-17.

According to the plan of Union of the two churches, two EUB bishops will go to the North Central Jurisdiction, two to the Northeastern, and one each to the Western, the South Central and the Southeastern. Other announced assignments are as follows: to the North Central Jurisdiction, Bishop Harold R. Heininger, Minneapolis, and Bishop Reuben H. Mueller, Indianapolis; to the Northeastern, Bishop J. Gordon Howard, Pittsburgh and Bishop Herman W. Kaebnick, Harrisburg, Pa.; to the South Central, Bishop Paul W. Milhouse, Kansas City; to the Western, Bishop W. Maynard Sparks, Sacramento, Calif.; and Bishop Herrick to the Southeastern Jurisdiction.

Retired Bishop George Edward Epp was assigned to the North Central. It was announced at the same time that Bishop Harold R. Heininger, who goes to the North Central Jurisdiction will retire in July, 1968. His successor will be elected by delegates to the EUB General Conference in Dallas, Texas next April 20 to May 4. During most of that period, EUB delegates will meet in joint plenary session with delegates from The Methodist Church to consummate the union of the two denominations.

Bishop Paul M. Herrick now resides in Dayton, Ohio. He will be the only one of the EUB bishops who will be moving to a new geographical area when he comes to the Southeastern Jurisdiction. His specific assignment will be determined at the jurisdictional conference scheduled for Lake Junaluska next July.

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Anyone can sympathize with the sufferings of a friend. But it required a very fine nature to sympathize with a friend's success.

—Oscar Wilde

¶ Mrs. Ambrose Burgess, whose deceased husband spent 43 years in the Methodist ministry, has recently moved to Fayetteville. Her address there is 2823 Raeford Road, Fayetteville, N. C. 28303.

¶ The Rev. W. T. Medlin, Jr., minister of Central Methodist Church, Albemarle, was selected to be this year's speaker at the greater Albemarle area Community Thanksgiving service on Thanksgiving eve at First Baptist Church.

¶ The Rev. and Mrs. V. P. Crowder of Nebo celebrated their fiftieth wedding anniversary on Nov. 11. Their son, Bob Crowder of Greensboro and daughters, Mrs. Dorothy Byrum of Charlotte and Mrs. Ned McGinsey of Nebo, were hosts at a reception at the Marion Lake Club in honor of their parents on Sunday, Nov. 12. Invitations were issued to all churches which the Rev. Mr. Crowder had served during his ministry.

Central's Bishop Allen Assigned To Southeastern Jurisdiction

The College of Bishops in a meeting at Miami Beach, Nov. 13-17 has given formal announcement to the fact that all barriers to elimination of the Central Jurisdiction in all but four states have been hurdled. The action of the bishops makes official what as already known: that within the next several months Negro annual conferences in Florida, Alabama, Mississippi, Louisiana, Arkansas, Texas, Oklahoma, North Carolina and Virginia will become a part of the Southeastern or the South Central jurisdiction.

In the case of the North Carolina-Virginia (Negro) Conference, it will cease to exist as a conference and its churches, personnel and assets will be transferred on a geographical basis to the North Carolina, the Western North Carolina or the Virginia Conference.

Also involved in the step toward elimination of the Central Jurisdiction will be the transfer of Bishop L. Scott Allen to the Southeastern Jurisdiction. Of the other two active bishops of the Central Jurisdiction, Bishop Noah W. Moore, Jr. of Houston will be transferred to the South Central Jurisdiction, and Bishop Charles F. Golden has received an invitation to serve in the Western Jurisdiction upon the final dissolution of the Central Jurisdiction.

Four annual conferences will remain officially in the Central Jurisdiction until they take a favorable vote on the question or until the Plan of Union of the EUB Methodist merger takes effect in May, 1968. They are in the states of Kentucky, Tennessee, South Carolina and Georgia.

The merger of the North Carolina-Virginia Annual Conference into the three Southeastern Jurisdiction conferences in North Carolina and Virginia (North Carolina, Western North Carolina and Virginia conferences) will bring 19,000 members in two hundred churches into the same conference organizations with 800,000 members in more than 3,000 churches.

Jerusalem and Winston-Salem

By ORION N. HUTCHINSON, JR.

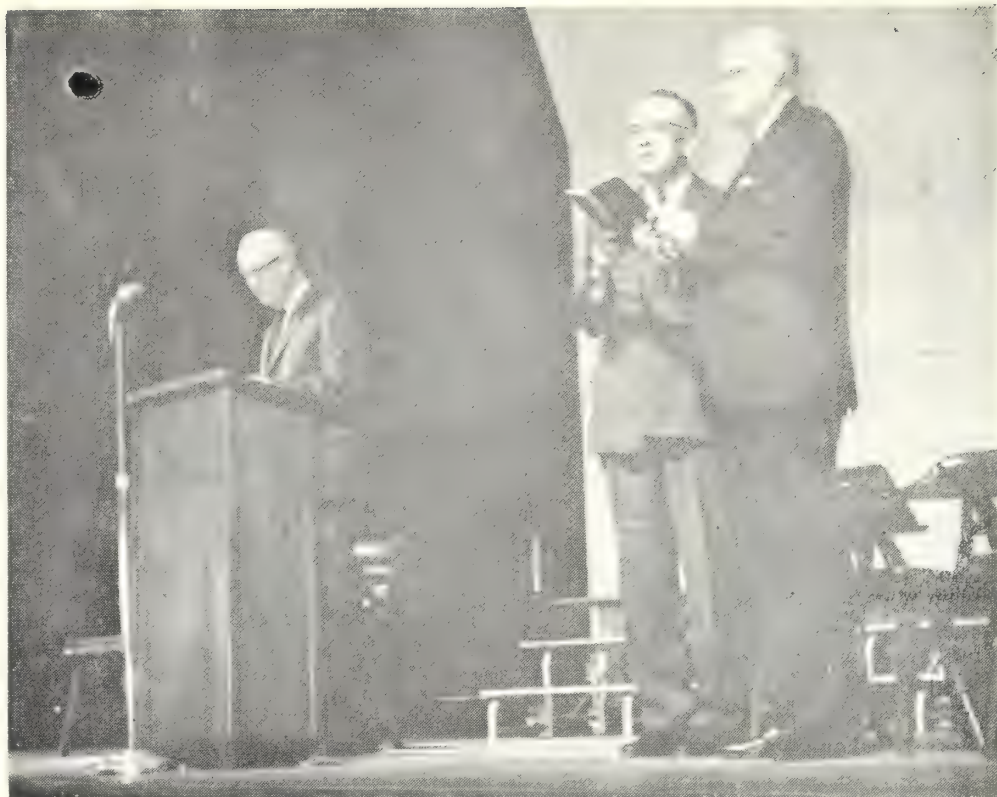
Circumstances linked together two unrelated experiences of three weeks ago.

On Monday night, Oct. 30, in the Duke University Chapel my wife and I heard Dr. David H. C. Read, Minister of Madison Avenue Presbyterian Church in New York City, preach on "Focus on Jerusalem." In his sermon Dr. Read reviewed the prominence of Jerusalem in the religious outlook of the Bible from the time of the building of the Temple to the Revelator's vision of a "new Jerusalem." He pointed out how this city of Jerusalem upon Mt. Zion became a symbolic reminder to those people of the presence and power and grace of God. Thus it was in the city that new and permanent revelations of God came to the Jew and Christian and this was a timely reminder for today with its urbanization as a focus for concern.

The second experience occurred on Friday afternoon, Nov. 3. Seated in the office of the Downtown Ministry on the 12th floor of the Wachovia Building, my view overlooked Church and Third Streets. From 3:30 P.M. on I watched as a few then more, Negro youths gathered near this corner. I could hear their laughing, taunting cries addressed to the two National Guardsmen in battle dress across the street, or to passersby. Step by step I watched as more gathered, voices grew louder, a host of policemen arrived, the block was sealed off, a line of policemen pushed down the street commanding dispersal of the small crowd. Then a few refused, were arrested, searched, and placed with resistance into a police car while the crowd surged around shouting and cursing. Then I watched as an enlarged band of policemen marched down the block firing their guns upward as they cleared the block. A few minutes before 5 P.M. I left the office, the last person on the 12th floor, for all others had left much earlier to avoid scenes or situations such as I witnessed. The sound of gunfire reverberated through the ever-more-desolate streets.

As I looked upon the strife in the heart of our beloved city, I shared with you a sickness within and a sadness which could easily have issued forth in tears. Then I remembered a reference to Jerusalem. It was the lament of Christ: "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee. How often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not! Behold, your house is left unto you desolate." (Luke 13:34-35)

Here is a vivid display of the evil of the Rev. Mr. Hutchinson is minister of Ardmore Methodist Church, Winston-Salem. His message to his congregation was printed in the church newsletter.



WNC METHODISTS MEET AT HIGH POINT

Shown presiding at the Bishop's Convocation on Christian Responsibility is W. Bryan Moore of Wadesboro. A leading layman of the Western N. C. Conference, he is chairman of the conference coordinating committee. Standing together at the right are Dr. Eugene L. Smith, executive secretary, World Council of Churches, who delivered a major address; and Bishop Earl G. Hunt, Jr., who introduced the distinguished Methodist churchman. Bishop Hunt himself brought a perceptive and eloquent address. Others on the program included the Rev. E. A. Fitzgerald, pastor of Centenary Methodist Church, Winston-Salem and a panel of laymen composed of Richard E. Thigpen, moderator; and Gordon L. Goodson, William R. Henderson and Harvey J. Smith. Mrs. Leslie Barnhardt, conference president of the Woman's Society of Christian Service, presided for a part of the all day session which took place at High Point College on Saturday, Nov. 11. The glee club of the host college was present to sing. Portions of what was said will be carried in subsequent issues of the ADVOCATE.

man born out of the failures of parents, church, and society. In the vulgar threats, the hostile acts, the drunken revelings, the criminal carousing, the sniper's bullet, and the bayoneted gun, and in the masses' fear—here is revealed what life can be like without God.

Yet such a display becomes for the Christian a call from the city—a call from the God whose special place of remembrance was in the city—a call from God to those who "seek for a city whose builder and maker is God." The same Christ who wept over the city then went into that city even at the price of His own life, there "not to be ministered unto but to minister and to give His life a ransom for many" and thus to reveal the redeeming love of God. In the same spirit every stone thrown and every bullet's echo becomes to the Christian a perverted call to move beyond condemnation to constructive action, to seek to understand and to build every bridge possible over which these rebellious youth and a negligent society may be led to effective communication, constructive citizenship, and Christlike character—"the paths of righteousness for His name's sake."

When that day I arrived home, I saw knocking at our Church office door a dis-

traught Negro lady. She had missed her bus after her first day's work in this strange part of town for her. She was walking to find another bus or the way home. But she was lost—and it was dark—and she was fearful on that tense night. Over her protests that she did not want to cause me any possible trouble, I drove her to her apartment on the southside. Here all was calm and pleasant—no vulgarity, no threats, no bricks, no bullets. Then I remembered that on this street was a community center where this summer some of the youth from our Church had taught and worked and played with children and youth of that neighborhood as a project of Christian witness and service. Maybe it helped make a difference. Maybe it still can!

♦ ♦ ♦

The teacher asked the class to name all the states. One small boy responded so quickly and accurately that she commended him for it.

"You did very well, she said, much better than I could have done at your age."

"Yes," he replied, "and there were only 13 states then."

EDITORIALS



WHAT ABOUT CHRISTMAS CARDS?

It's getting to be that time again. We mean the time to place orders for Christmas cards. That list of names grows longer every year, and the end is not in sight.

We don't know how the Christmas card custom got started, but it has mushroomed into a senseless monstrosity. It is about time that we recognize it for what it has become—a public relations gimmick; a once a year reminder that we are still alive; a burdensome chore which we endure because everybody does it and expects it.

Now, don't get us wrong. We are not against Christmas cards as such. Only against putting them into the wholesale business. We feel that if a person can afford to buy and mail five hundred Christmas cards he should be able to invest in a bottle of ink. If he has that many close friends to whom he wishes to send Yuletide greetings, he should think enough of them to at least sign his name in ink—and we printer's don't mean printer's ink.

What are we telling people on our inkless greeting cards? Something like this: "You are a great guy, and I think the world of you, but don't expect me to take time to sign this card personally." Unless your name is something like Rozhdestvenski, you can probably sign it five hundred times in two or three hours time.

But now that we are into this subject—and we can already sense the rising indignation within some of our readers—let's carry the idea a bit further. Wouldn't it be well for our Christmas greetings to friends to be personalized not merely in the signature, but also in the message? God was telling us something at the first Christmas. He was telling us that He loved us, and that we ought to love one another.

A lot of the formalized messages on our Christmas cards fall far wide of that mark. Some of them talk only about "holly" and "jolly," jingling bells and groaning tables. Some of them, to be sure, express the true spirit of Christmas in language of timeless beauty. But those who really love us would much rather have our tender sentiments expressed in our awkward, faltering words than in the pristine pearls of a Christina Rossetti.

Let's move ahead a little further. Why not concentrate on sending Christmas cards, with a personalized message, to those who really need a word of encouragement from us? This could be a dear friend of yesteryear, a teacher who

once meant much, a former pastor, a school mate with whom we have largely lost touch. Such a card might be unexpected, but it would be all the more welcomed. In this way we could use our Christmas cards to render a real service and to project the kind of ministry which would surely be pleasing to God.

Our Christmas cards could lift the discouraged, bring warmth to the lonely, and strengthen the weary. Going a step further, why not get the names of some G.I.'s in Vietnam or missionaries in Africa and let them know that someone back home is thinking of them and praying for their welfare at Christmas?

No, we are not against the Christmas card custom. Only against its misuse and its exploitation. The custom can be richly beautiful, wonderfully helpful. But we will have to put more of ourselves into our cards, and more of Christ into them. Christmas is too marvelous a season to be wasted on superficialities. And the world is too miserable to lose this choice chance to love and lift others.

A PREACHER, A PRESIDENT AND A PRINCIPLE —

On Sunday morning, November 12, the Rev. Dr. Cotesworth Pinckney Lewis, rector of historic Bruton Parish Church in Williamsburg, Va. had among his worshippers President and Mrs. Lyndon B. Johnson, their daughter Lynda, and her finance, Marine Capt. Charles S. Robb. Dr. Lewis took occasion in the course of his sermon to address the president directly concerning his and the government's conduct of the war in Vietnam.

Of course, the President of the United States is a marked man. There is little that he says or does which does not come under the public scrutiny. As the head of the State, this is probably as it should be.

But what is his position with reference to the Church? There can only be one answer which is consistent with Christian theology: he is simply another human being. God is no respecter of persons. God does not lean with favor toward the man of position and wealth, any more than he frowns upon the lowly and the poor.

In the light of this interpretation, we cannot but feel that the good minister made a mistake. When any person enters the sanctuary to worship God, he does not come as the President of the United States, as a congressman, as governor, as mayor, as chairman of the board of a large corporation. He simply comes as a man. He comes divested of all honors and

rank, of all man-given offices and prerogatives.

Dr. Lewis did not let President Johnson do this. He did not let him worship at Bruton Parish Church simply as Lyndon B. Johnson. Now, perhaps the news-men, the secret service personnel, and even the members of the congregation, might very well have obstructed this man from coming as any other man would come. But of all persons, the minister should have had the perception and the sensitivity not to be a party to that.

The importance of maintaining this concept that all men who come before God must come without prejudice or favor overrides, in our opinion, any other consideration. Dr. Lewis no doubt figured that he would never get another opportunity to address a personal prophetic message directly to the President. But in placing expediency ahead of principle, he did a great deal more harm than good. He distorted one of the basic concepts of Christianity.

There is another aspect of the episode which also gives us some concern. This has to do with picking out any particular person from a worshipping congregation—whoever he may be—and directing a special message to that one individual. This was sometimes done in the crude setting of a frontier community or in the fervent atmosphere of an early camp meeting. But to make a personal attack upon one worshipper in a congregation has always been considered as unethical if not cowardly. It is thought that the preacher should prepare a message under the guidance of the Holy Spirit, with a view to helping all of the persons who will be present. He then should deliver his message faithfully, with assurance that the Holy Spirit will guide the hearers in the application of that message to their own lives.

Our point at issue is not Dr. Lewis' discussion of the Vietnam issue or of any other question related to moral and religious problems. We staunchly affirm the right and the duty of every preacher of the Gospel to speak as God gives it to him to speak.

Every preacher knows what it is to have some inveterate "sinner" in his congregation, perhaps Sunday after Sunday, who has the nifty knack of ducking his barbed words and then saying afterwards, "Preacher, you sure did hit 'em this morning." After such a galling experience, that preacher may dream the next night of standing up to preach and giving it to that particular parishoner right between the eyes and by name. Of course, by Wednesday he has recovered his equilibrium, and he wouldn't dream of doing what he dreamed of doing!

Perhaps if Dr. Lewis had dreamed about it, or had had more time to think it through, he would have done differently.

Texts From Asbury's Journal

By HOMER KEEVER
(First in a Series)

January 29, 1785: Rode to Herndon's in Wilkes County; here we were kindly entertained, although there were few folks to preach to. Nothing could have better pleased our old church folks than the late steps we have taken in administering the ordinances; to the catholic Presbyterians it also gives satisfaction; but the Baptists are discontented.—Journal of Francis Asbury.

No sooner had the Christmas Conference at Lovely Lane in Baltimore ended than Francis Asbury, newly-created superintendent of the new Methodist Episcopal Church in the United States of America, made as near a bee-line as possible to the vicinity of the present-day North Wilkesboro. He left Baltimore with Woolman, Hickson January 4, 1785, and—in spite of wintry weather, a lame horse, and stopping along the way to preach and to exercise his newly-acquired right of administering the sacraments, he reached Joseph Herndon's on January 29. En route he picked up Henry Willis, who had been elected elder at Baltimore, and ordained him first deacon and then elder.

As "Short's" was the focal point of Asbury's two earlier trips into the territory of the present Western North Carolina Conference, Herndon's becomes the focal point of his first clear-cut, extended visit up the Yadkin. Herndon lived where Mulberry Creek runs into the Yadkin River from the north, barely east of the present North Wilkesboro. This second series of "Texts from Asbury's Journal" will attempt to trace his trip to Herndon and then away from there on down the Yadkin to Salisbury.

There is first, though, the interesting question of what impelled him to go by the upper Yadkin on his way to South Carolina. Jesse Lee, who went up river from his Salisbury Circuit to meet Asbury for the first time, has left for some the impression that the good bishop went here to rest. But one is bound to suspect that the motive was far more than rest, that some more fundamental issue was involved. Mulberry Fields, as it was then called, was simply not a place one went in mid-winter to rest for a few days—especially all the way from Baltimore.

The key to understanding the purpose of the trip could lie in the fact that Asbury noted there the effects of the steps taken at Baltimore toward providing for the administration of the ordinances. Those who were Church of England people were pleased. So was an element of the Presbyterians there. Asbury calls them "catholic" Presbyterians; today we would call them ecumenical. To the south of Mulberry Flats, where the Presbyterians were strong, there was later an ecumenical movement or cooperation between Methodists and Presbyterians. It is interesting to note its foreshadowing here. With the Baptists, strong around Mulberry Flats, it was another story. They were discontented, and before he had left the upper Yadkin, Asbury and his men had clashed with them.

We cannot help guessing that Asbury



SANDY RIDGE IS GROWING

Sandy Ridge Church in the northern section of Iredell County illustrates the fact that a small church may not be a dying church. Built about 79 years ago, it has remained small through the years and only had 31 members last May. However, it has received eight new members this year. A few weeks ago the church launched a building project to build three classrooms and to provide rest room facilities. Upon completion and payment for this, they have their mind upon replacing their sanctuary with a new place of worship. The pastor who is leading in this enterprise is Rev. John S. Oakley.

went there to carry the good news to Andrew Yeargan and his friends that what Yeargan had stood for five or six years earlier had come to pass. Yeargan, first circuit rider on the Yadkin in 1780, had been one of the 17 at Broken Back Church in Virginia in 1779 who had made a move to declare independence from the Episcopal Church and provide for the administration of ordinances. Herndon and the Gordons and William Lenoir, all the men Yeargan had been associated with there, were strongly Patriot, involved one way or another with Kings Mountain. Their stories are well-known. An independent church would have been welcome to them.

So far as we know, Yeargan was still just across the river from Herndon's, and, so far as we know, still preaching. Asbury does not mention seeing him. Neither does he ever mention seeing Philip Bruce or John Baldwin, assigned to the Yadkin Circuit. Nor does he mention Jesse Lee. The only way we know he was there is from Lee's story, not Asbury's.

It is a good guess, then, that Asbury made his hurried trip to the Yadkin to announce to a strongly Patriot element that had wanted church independence that independence had been achieved.

♦ ♦ ♦

A man who had been the pilot on a boat on the Mississippi River for thirty-five years was asked, "I suppose you know where all the rocks and sand banks are?" The pilot replied, "No, but I know where the deep water is." —Ilion T. Jones, quoted in *The Quiet Corner* (Revell)

Rise to the Challenge of the Hour

By J. L. A. BUMGARNER

Oh men and women of this better day will you rise to the challenge of the hour! I believe you will. I believe you have the same noble impulses, the ambition to succeed that the young people of 30 or 50 years ago had. There is no reason why you should not.

Keep your bodies clean and your thinking pure. Have the courage to say no when it should be said. I have seen some of the finest talent strangled in alcohol—some fine men and women ruined in yielding to passion, uncouth tempers and appetites.

Where does our real manhood begin if not in the valor of overcoming the things that destroy? Picture for yourself a goal and keep it in view. Do not think one failure means defeat. If you cannot make grades equal to someone else, do your best. Time will take care of the rest. Be honest, be truthful, have courage to trust your own ability. Do not imitate anybody.

What kind of men and women do these teachers want to meet out yonder in life—men who can stand on their own feet, men unafraid, men who can think their way through the difficult tangle of this life, men who, though they should fail, will try again. Though they fall will get up.

Did you ever think of the truths of your mind as being eternal as the Maker himself. It is not the old boy learning new things. It is the perpetual youth learning the eternal truths of the ages.

I used to hear some of the old people argue that the earth am flat, and the sun do run, but who can say that today when airplanes can go round it in a few hours? We are just finding out about atomic power, the open spaces and the energy that holds the universe together.

We are finding out that our universe itself is a moral universe. The pull of gravitation does fail us even when an object is projected near the moon.

When the crowd screamed with fear at the falling meteors, Lincoln looked up and saw the constellations above in orderly array. Is it possible that man is the only thing that gets badly out of order?

Made like his Maker, a man can choose the road he takes. He is certain God has given him his talents for a purpose. He has the privilege of using them or throwing them away. Why did our Master speak so conspicuously of the man of one talent? He expects with us one, two or five to do our best, and He is disappointed if we do not and we are also miserable if we fail.

The author, who died on Oct. 2, 1967, at the age of 89, was a member of the Western North Carolina Conference. This article is a portion of a Commencement Address delivered at West Wilkes High School several years ago.

♦ ♦ ♦

"I am not afraid that the people called Methodist should ever cease to exist . . . but I am afraid lest they should exist only as a dead sect, having the form of religion without power."

—JOHN WESLEY

Rubbing the Lamp of Learning

BY JAN JOHNSTON

NO WISH-GRANTING GENIE has leaped out of Aladdin's ancient lamp lately—or out of the oil lamp which symbolizes higher education.

But educators across the nation keep on rubbing and wishing for apparitional insight into tomorrow's colleges, universities and graduate schools.

Scarritt College's faculty and administration in Nashville, Tenn., are no exception. Depth studies have been made to try to determine the future course of Scarritt, a senior college and graduate school owned by the General Conference of The Methodist Church, commissioned to prepare lay men and women for professional Christian service.

Scarritt's unique relationship with the church-at-large presents prediction problems that secular institutions do not face. Not only must Scarritt speculate as to probable developments of an electronic era with the unlimited potential of computerized education—along with a potpourri of technological gadgetry—but the college must look ahead to the path the church will follow.

Commencement this spring marked the beginning of Scarritt's 75th anniversary year—a time of commemoration, academic and physical expansion, as well as introspection and speculation.

A Quick Look Back

Miss Belle Harris Bennett, Scarritt's founder, had no genie friends to consult in 1892, but she had definite ideas, ideals, hopes, friends, and faith. Most importantly she had a long range purpose: to build a college to serve the church.

The catalog for 1895-96 stated that Scarritt was a Bible and training school for the preparation of "missionaries and other Christian workers" of The Methodist Episcopal Church, South.

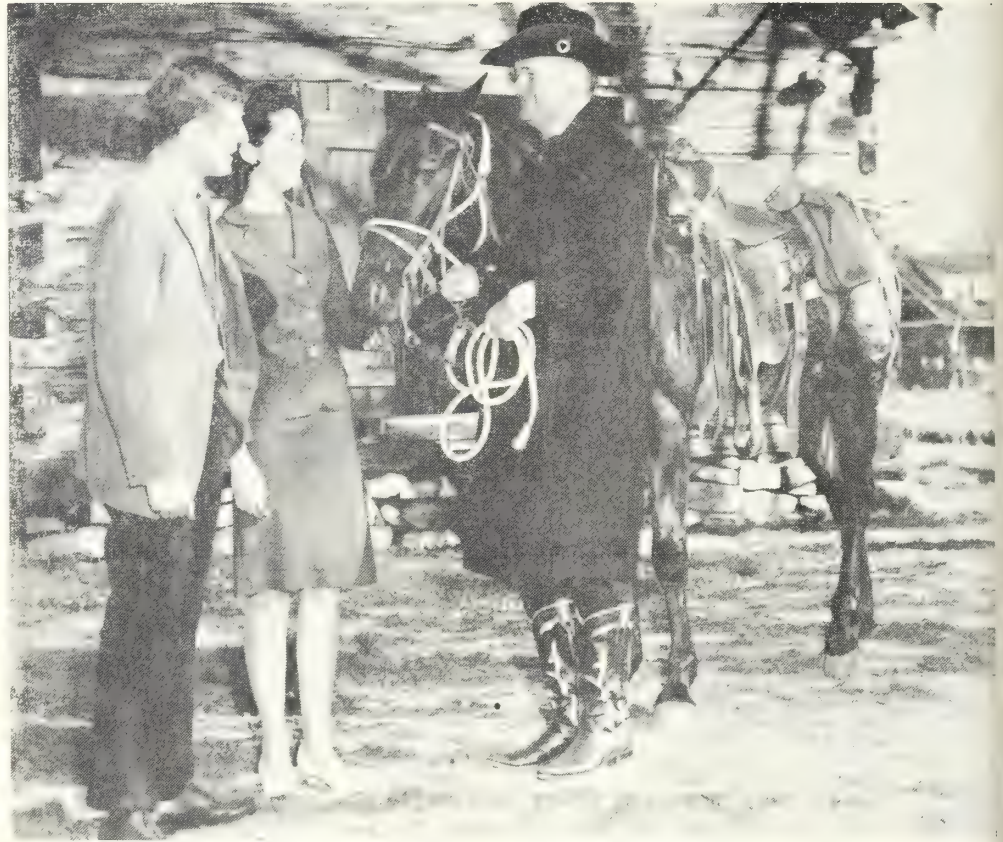
Then, as now, Scarritt's curriculum reflected the church's concern that respondents to a Christian service call be adequately prepared. Bible study, moral philosophy, church history, history of missions and city mission work were some of the school's departments.

Later a deaconess program was added. And still later—men.

A name change came in 1921. Scarritt Bible and Training School evolved into Scarritt College for Christian Workers. And a change of address followed. Scarritt moved from Kansas City to Nashville in 1924 to utilize the resources of the church's headquarters. New developments popped in quick succession.

Scarritt affiliated with George Peabody College for Teachers immediately and, shortly thereafter, with Vanderbilt University. This affiliation continues to provide

Mrs. Johnston is director of the Office of Information at Scarritt.



An old landmark on the Scarritt campus is Strother's Meeting House where in March, 1966, Rev. Dan Tohline, circuit rider from Louisiana, stopped to chat with students Dorothy Abel and Jim Strickland.

supplementary course work at a minimum cost. At the same time it creates the cultural and education environment of a large university center, while retaining a small person-oriented Christian atmosphere.

True to the principles of Christianity Scarritt soon became interracial, interdenominational and international.

After a careful study of the needs of The Methodist Church and the varied factors involved in the preparation of lay workers, it was decided in the early 1920s that the emerging college should be a senior college and graduate school.

Related fields of Christian concern were investigated and social work, rural church and community, and field instruction programs were added to the curriculum.

Scarritt has continued to stretch and grow to meet the needs of an expanding church.

Today's catalog lists graduate programs for the master of arts degree in Christian education, Christian life and thought; church and community in inner-city or town and country setting; church music; evangelism; intercultural studies; Christian world mission; and social welfare and religion.

Undergraduates have a program for the bachelor of arts degree in religion, drama, or the behavioral sciences.

A Look Ahead

"Scarritt's future rests with the church

and the crisis of the church is Scarritt's crisis."

These words from Dr. Leo Rippy, Jr., associate professor of Christian education, reflect what seems to be a common consensus of thought of the college's faculty and administration.

Dr. Rippy questions whether the church will continue to become more clerical with seminary and ordination as the only route to ministry, or whether the church will take seriously lay ministry and the training of competent professional laymen in and for the church. He personally sees lay ministry as becoming increasingly significant with Scarritt on the ground floor to meet this need.

His views are shared by Dr. Walter Towner, associate professor of evangelism. Dr. Towner feels that the local church cannot be manned by an ordained clergy alone.

"Despite heroic efforts by many," Dr. Towner said recently, "there are simply not enough young persons who are making themselves available to the Lord for ordination to the pulpit ministry. There is emerging a series of specialized needs within the local church which can be supplied by career laymen."

Dr. Towner sees Scarritt as having a patch of ground to cultivate as these needs continue to develop by virtue of traditionally having a curriculum especially designed to equip lay people for Christian service. He foresees expanded programs at Scarritt

in evangelism, church music, Christian education and church administration.

Dr. Omar L. Hartzler, the college's academic dean, also believes that Scarritt's identity as a special institution for the Church will be maintained in the future. He predicts reaching a maximum enrollment of 600 students in a few years with an increasing emphasis on the graduate program.

Confident that the college will continue to be committed to serious academic study, Dr. Rippy thinks that "it will come to terms with automated devices to teach effectively the cogitative content of Bible, theology and church history. Such a development calls for more proficient technical skills than now exist in the Church. Scarritt will train for these skills and will engage in broadly based research programs."

Professor emeritus of social anthropology, Dr. Ina Corinne Brown, commented on the future of Scarritt in light of a series of recent articles in the *Wall Street Journal* on likely developments between now and the year 2000. In each article the *Journal* inserted a boxed statement that the predictions were "premised on the assumption that the earth will not be incinerated in a nuclear holocaust during the next generation."

Both the articles and the warning, Dr. Brown said, "indicate what should be an ever-enlarging and significant role for institutions like Scarritt College."

"For to avoid the catastrophe which would end it all or the equally disastrous slow deterioration and breakdown of relations between individuals, groups and nations, human beings must grow into greater maturity and responsibility with reference to their own lives and the lives of their fellow man."

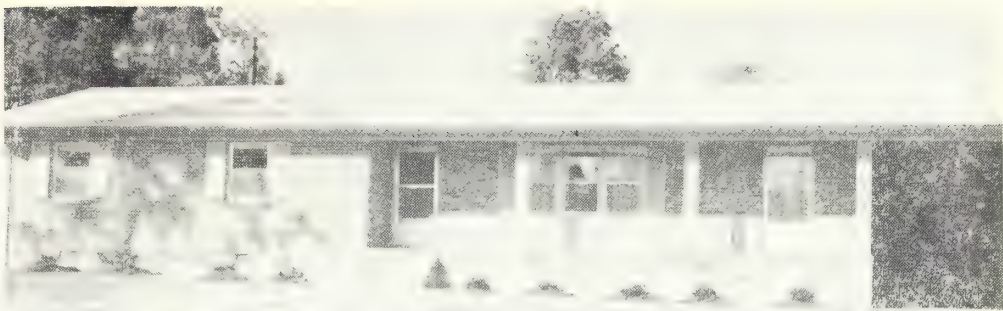
In a world of increasing technological change, Dr. Brown pointed out, "life will be livable only if there is a great increase in quality and quantity of the social and personal services once carried on informally by families, relatives and neighbors. The ever growing social problems and poverty, unemployment, ignorance, disease, crime, delinquency and violence must be dealt with in remedial and preventative terms.

"And in a world that is becoming increasingly interdependent and which is rapidly shrinking to what *Time* called 'room-sized' dimensions, our concerns and our services must be worldwide."

These things, she summarized, add up to certain basic propositions: "Christians and others concerned with human values and human welfare must learn to live constructively, creatively and helpfully as members of a world community.

"There must be an enormous increase in the number of dedicated people willing to teach and serve their fellow men through the helping ministries of various kinds.

"The nature and role of these ministries



PINEY GROVE-HICKORY GROVE DEDICATES PARSONAGE

Dedication and open house was held at the Piney Grove-Hickory Grove parsonage at Route 4, Siler City, on Oct. 22. This house has three bedrooms, two baths, a pastoral study, living room, den and dining room and utility room. It is newly furnished throughout. The men of the churches under the supervision of Claude Scott helped with the building. The lot was given by S. S. Clapp. The Rev. J. T. Ledford is the pastor.

must be constantly redefined in keeping with the changes of modern life.

"And the people who serve can be trained for their tasks only in educational institutions that constantly redefine their goals and revise and revitalize their curricula in the light of changing needs and demands.

"In its past Scarritt College has met the more slowly changing needs of three generations of people preparing for the helping ministries appropriate to their day. Its purpose remains the same. Its future role will be an ever changing and expanding one as it adjusts the program to the rapidly changing and expanding needs of an increasingly complex and interdependent world."

As Scarritt celebrates its 75th anniversary, June 1967 to June 1968, it seeks to underline the traditional role Dr. Brown describes, and to continue building for its future role. As part of the anniversary, the college is working toward a development program totaling \$7.5 million for new buildings and an increase in the permanent endowment.

Scarritt's foundation-laying coupled with its sensitivity to the needs of the world and the Church no doubt helps keep the lamp of higher education—source of intellectual illumination—burning brightly.

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▼ The Broad Scope

A vote of national significance was taken in a New York State referendum on Nov. 7. The question had to do with the adoption of a proposed new constitution. Among the changes proposed was deletion of a section which guarded against the use of tax funds for parochial or private schools. The new constitution would have removed provisions restricting the use of public funds for parochial schools.

Due to this "sleeper" provision in an otherwise excellent proposed new constitution, the New York Council of Churches and the Protestant Council of New York City, together with Jewish religious organizations, came out against its adoption.

The voters likewise turned it down on last Tuesday, with many Catholic laymen obviously voting against a potential inroad on the public treasury.

Pfeiffer Trustees Endorse AIM

Pfeiffer College trustees in their annual fall meeting at the college on Nov. 13 endorsed the college's radical new academic program, AIM, which is to start in the fall of 1968.

The trustees, led by Chairman Paul R. Ervin, Charlotte, discussed at length the faculty approved program which decreases emphasis on traditional lecture methods of teaching, replaces the letter grading system with a variable unit system, and encourages independent study at the student's own pace. This report was made by Pfeiffer President Dr. J. Lem Stokes, II.

The trustees received a report on a five million dollar fund drive, now in progress, which will undergird the AIM program.

Reports were heard from a number of trustee committees including the finance committee which presented an operating budget for the current year in excess of two million dollars, the largest in the history of the college.

The Committee on Buildings and Grounds reported on long range studies now in progress for the erection of a fine arts-theatre complex, the addition of a swimming pool and enlargement of physical education plant facilities, and the construction of a new woman's residence hall.

Raymond A. Jones, a vice president of the J. A. Jones Construction Company, Charlotte, was named to fill a trustee membership vacancy caused by the resignation of W. A. Lowder, Albemarle, a long time member of the board.

All officers of the board were re-elected including Mr. Ervin as chairman; Rev. Julian Lindsey, vice-chairman, Winston-Salem; R. Cecil Reinhardt, secretary, Newton; Mrs. H. C. Vaughn, treasurer, Charlotte; and Harry Hodges, Jr., Wadesboro, assistant treasurer.

Upon recommendation of the faculty committee for Student Organization and Student Life, the Board of Trustees approved the following recommendation:

"Pfeiffer College prohibits its students from possessing, using, or transmitting to others drugs having narcotic, addictive, hallucinogenic, and similarly strong psychological or physiological effects. The only exception would be a prescription given to the student by a qualified physician."

Easter 1968 in the Holy Land

15 days in Holy Land, \$898.00. 7 days in Europe, \$180.00. Personally escorted by

Rev. and Mrs. William A. Rock, Jr., Kerr Street Methodist Church, 419 Kerr St., N.W., Concord, North Carolina 28025. Write or call 782-4223.

Issues and Opinions

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Support Our Soldiers

On Nov. 11 we observed Veteran's Day, a day set aside when we honor those who have fought to keep our country free. Unfortunately, even today, we still have our brave sons fighting and dying for the cause of freedom.

There are those who advocate "Negotiate Now!" Could it be that such advocates were either too young to know or have forgotten about the thousands of American boys who died while negotiators sat around the table at Panmunjom? What has happened to the spirit of Valley Forge? I for one cry for shame!

As we honor the veterans of the past, let us support our veterans of today with our prayers and unswerving loyalty to the cause of freedom.

Rev Charles H. Carpenter
Victory Methodist Church
Fayetteville

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Too Tired to Enjoy the Kingdom

If meetings were to bring in the Kingdom of God, it should have arrived in September and definitely not later than October. Some meetings are essential, the program of the local church must go on. I suppose every minister and every layman must draw his own line. I am making mine shorter and shorter.

During September, there were 10 district or subdistrict meetings that requested my attendance (note that I said requested but did not say I attended). During October there were eight or more meetings of this nature.

These meetings added to those of the local church, plus any civic meetings, leaves one emotionally frustrated and physically pooped.

I want to have a good ministry and I want the Kingdom to Come on Earth, but I do not want to be so tired of meetings that I can't enjoy the Kingdom.

Rev. Joe L. Ervin
Boger City Methodist Church

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Discoveries Through Handicaps

Be not too deeply discouraged
Over your handicaps, my Dear;
Look well for their hidden blessings—
Your patience would bring victory near;
And you'll be very grateful, perhaps,
For life's handicaps.

Ernest C. Durham

Raleigh

For
COLDS
take 666

Role of Minister To Be Examined During Ministers Week at Emory

Emory University's thirty-fourth annual Ministers Week, Jan. 15-18, will have a new design giving participants a chance to examine the current ferment concerning the ministry.

Ministers and laymen from across the South will join the faculty and students of the Candler School of Theology for lectures and discussions on the place of the minister in secular society.

A liturgical celebration of the ministry with a sermon by Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, will open the program built around the theme, "The Ministry in Historical Perspective and Contemporary Relevance."

Issues raised in the major addresses, given principally by members of the Candler School of Theology faculty, will be examined critically through reaction panels in the mornings and discussion forums in the afternoons.

Emphasis will be upon the ministry in the United Methodist Church in anticipation of proposals to be made to the Uniting Conference in Dallas next April. Because of this emphasis, annual conference district superintendents and boards of ministerial training chairmen will constitute the panels.

Afternoon forums will also feature representatives of these important conference groups which are concerned with the problems of ministerial supply and effectiveness.

Tuesday afternoon, the Forum Discussion will consider "Problems Regarding the Ministry in the United Methodist Church." Discussion Wednesday afternoon will focus on "Modifications in the Work of a Parish Minister."

Cabinets and boards of ministerial training are being invited to have special sessions on the campus during the week. Several representatives have already expressed appreciation for this opportunity to confront the issues which the church faces in providing a ministry.

Thursday morning Dean William R. Cannon of the Candler School of Theology will moderate a panel of distinguished laymen who will share their ideas about the ministry.

Position papers will be delivered by Dr. Theodore H. Runyon, "Theology of the Ministry," Dr. Manfred Hoffmann, "The Reformation and Catholic Concepts of the Ministry," and Dr. Mack B. Stokes, "Major Problems and New Frontiers in Theological Education" on Tuesday.

Wednesday addresses will be given by Dr. E. Clinton Gardner, "The Ministry and Contemporary Social Issues," Dr. Theodore R. Weber, "The Ministry of Reconciliation and Foreign Policy." A panel from the Alabama-West Florida Conference will discuss "New Frontiers of the Ministry."

Dr. Quentin L. Hand will give an address on "The Professional Development of the Minister" Thursday morning before the panel of laymen raises significant questions with Dean Cannon.

School of Theology classes graduating in 1963, 1958, 1953, 1948, 1943, 1938,



No 'Miracle Mush' To Eliminate Famine

The myth has finally been exploded; the myth of some sort of "Miracle Mush" which could be magically produced to feed a billion or more hungry people now living in the world. The President's Science Advisory Committee, utilizing the best scientific minds available, investigated the possibilities and have come up with the blunt and uncompromising conclusion that we must rely upon traditional methods of crop and food production.

It is difficult for citizens of North America and of Europe to realize that hunger and famine are stalking whole continents. Asia, Latin America and Africa contain vast millions of people where the line against famine is barely holding.

Dr. James MacCracken, executive director of Church World Service warns, "How long can mankind expect fifteen per cent of the world population to produce and consume 85 per cent of the food and goods? This is the area where science, government and management must concentrate in creative and daring approaches to new and better ways of productivity and marketability. But we cannot afford to delude ourselves any longer with the Miracle Mush dream. It's just that, a dream."

During Thanksgiving week Church World Service, as in past years, is appealing to churches and communities to join in SOS—its Share Our Substance program.

1933, 1928, 1923, and 1918 will be having their five-year reunions in connection with the activities of week.

Registration will begin at 3:00 p.m. on Monday afternoon, and the first session will be at 7:30 p.m.

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Where many things shine, I will not be offended by a few spots.—Horace.

Thirty Ministers Gather At Interpreters' House Seminar

Thirty ministers, many of them Methodists, met Oct. 2 for the first three-week seminar to convene at Interpreters' House, the new Ecumenical Center for renewal, established at Lambuth Inn, Lake Junaluska.

The seminar opened with personality and aptitude testing administered by Dr. Harold N. Bixler, Presbyterian layman and Emeritus Professor of Psychology at Western Carolina University.

The general theme for the three weeks was "The Contemporary Ministry," but the Resident Fellows, as they are termed, found themselves involved in an unstructured curriculum rather than formalized lecture material. They were encouraged through free dialogue to express their own needs and concerns as pastors, and to begin looking at "the kind of men we are." The result was a search for a new self-image and Christian manhood, the recovery of a viable Gospel for these times, and the means of communicating the kerygma to a world that is rapidly changing, but clings to cultural and personal myths which make it hard to hear the Gospel. Formal lectures were tailored to the issues and needs expressed by the pastors. Dr. Julian Hartt of Yale University was Lecturing Fellow for the third week and under the theme "Christian Faith in a Time of Crisis" brought added theological content and direction to the discussions.

In addition to emphasis on the personal rather than institutional aspects of religion, Interpreters' House has the unique feature of a genuine work program. All Resident fellows spend a minimum of two hours daily in hard physical labor such as ditch digging, use of bush axes and other tools suitable for clearing ground. More than one pastor ruefully but proudly showed the blisters of a working man after a few days of real manual labor.

At the conclusion of the seminar the pastors declared that the informal, personalized approach to their ministry and needs reached them where they were living and moved them toward a new Christian manhood and confidence in their work.

The name for the Ecumenical Center is taken from *Pilgrim's Progress* where Christ had heard at the Wicket Gate, "We take no objections against any . . . they are in no wise cast out." Hopefully he asks for "excellent things such as would help me on my journey," and is directed to Interpreters' House. There he is shown many things for the journey. Refreshed and encouraged he continues on his way. Interpreters' House at Lake Junaluska is a similar house of relief for modern pilgrims on journey. All are accepted from any church or no church, any educational background or lack of it, any race, color, creed, white collar, blue collar, or no collar at all. It is a way-station for clergy and laity who seek a personal recovery of manhood and meaning, theological competence, new ways of communicating the Gospel, and a climate where any man in any calling may become Interpreter to any who can hear.

Interpreters' House is directed by the



HAS NEW BULLETIN BOARD

All who helped in making the newly erected brick bulletin board at Bethel Methodist Church, Route 1, Clarendon, a reality are proud of it. Standing left to right are: J. D. Johnson and Lupton Ward who built it; Mrs. Lupton Ward, chairman of special funds, Mrs. J. E. Long, president of WSCS; District Superintendent Clyde McCarver of Wilmington, and the Rev. George F. Blanchard, pastor.

noted Baptist theologian and churchman, Dr. Carlyle Marney, who during recent years has met with over 8,000 pastors and laymen in dialogue, lectures and counseling. The Center is the vision also of Dr. J. Manning Potts, executive director of Lake Junaluska Assembly. Dr. Marney is assisted by former Navy Chaplain Dr. Merle N. Young who joined the staff after post graduate study at the University of Edinburgh.

Everything about the new Center is ecumenical. Four religious bodies are represented on the staff. Support comes from various denominations, foundations and individual donors. The lecturer in Old Testament is the famed Jewish scholar, Dr. Sam Buchlender. The Board of Fellows includes Roman Catholics, several Methodist bishops, Protestant laymen, and leaders in the field of education. Among the members are Father Cuthbert E. Allen of Belmont Abbey, President McCord of Princeton Seminary, Dean Robert E. Cushman of Duke Divinity School, and Methodist bishops H. Ellis Finger, Paul Hardin, Jr. and Earl G. Hunt, Jr. The thirty Lecturing Fellows include such prominent leaders in education and the Church as Samuel H. Miller of Harvard, Edmund A. Steimle of Union Theological Seminary, Benjamin Mays of Morehouse College and Ernest Unterkoefler, Roman Catholic bishop of Charleston, S. C.

Interpreters' House occupies part of Lambuth Inn which is now open all year and will become an ecumenical retreat and conference center for the Southeastern section of the United States. Expressions of interest and requests for information can be addressed to Interpreters' House, Lambuth Inn, Box 36, Lake Junaluska, N. C. 28745.

Scarritt Celebrates Founders' Day

College and university presidents and deans of the University Center and greater Nashville area joined Scarritt College in its 75th anniversary celebration of Founders' Day, Thursday, Nov. 9.

Dr. John M. Claunch, newly appointed president of George Peabody College for Teachers, was the speaker for the Founders' Day Convocation at 11 a.m. in Scarritt's Wightman Chapel. His topic was "New Dimensions in Education."

Dr. Margaret L. Cuninggim, dean of women at Vanderbilt University, spoke at the Alumni Dinner at 6 p.m. on "Roots and Rainbows: The Scarritt Story." Dr. Cuninggim grew up on the Scarritt campus as the daughter of Dr. Jesse Cuninggim, president of Scarritt from 1921 to 1943.

Processing in academic regalia to the Convocation with Scarritt College President D. D. Holt, Dean Omar Hartzler and the Scarritt faculty were: Chancellor Heard, chancellor of Vanderbilt University; Dr. Cuninggim, Dr. Walter Harrelson, dean of the Divinity School, Vanderbilt University; Dr. Joe Morgan, president of Austin Peay State University, Clarksville; Dr. Howard Kirksey, dean of faculty, Middle Tennessee State University, Murfreesboro; Sister Noreen McDowell O.P., acting president of Aquinas Junior College; Mr. J. Cliett Goodpasture, assistant to the president, David Lipscomb College; and Dr. Fred C. Schatz, academic dean, Belmont College.

Scarritt College, located in Nashville, Tenn., is celebrating its 75th anniversary of worldwide service from June 1967 to June 1968.

NORTH CAROLINA CHRISTIAN ADVOCATE
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► Among Our Colleges ◀

ELECTED TO MSM COUNCIL

Miss Anita Thomas, a student at UNC-G, is one of two members elected to the national Council of the Methodist Student Movement. Miss Betty Calame, a student at Southwest Missouri State College, was also elected to the Council.

The Council serves as an executive committee for the National Conference of the Methodist Student Movement.



NEW ADMINISTRATIVE POSITION

President Wendell M. Patton has announced the creation of a new administrative position at High Point College, assistant dean of the college, to be filled by Dr. E. Roy Epperson, professor of chemistry.

Dr. Epperson will assist dean of the college, Dr. David W. Cole, being primarily responsible for the areas of natural science and mathematics.



AAUP CHAPTER AT WESLEYAN

A chapter of the American Association of University Professors has been formed and officers elected at N.C. Wesleyan College in Rocky Mount.

Dr. Jack E. Teagarden, chairman of Wesleyan's Division of the Humanities, was elected president at the organization meeting of the chapter, which will be chartered with 20 national members.



PROPERTY GIFT IS REVEALED

Horace S. Haworth, vice chairman of the High Point College Board of Trustees, announced on Nov. 4, during Parents' Day at the college, that the college had just received a \$175,000 gift from Mrs. J. S. Welborn of High Point.

The gift came in the form of a deed to property owned by Mrs. Welborn on W. Commerce Street. The trustees have sold the land to the High Point Redevelopment Commission for \$175,000 and have given Mrs. Welborn a lifetime annuity from this.

President Wendell M. Patton termed it "probably the largest single gift ever given to High Point College."



METHODIST'S TEACHER EDUCATION PROGRAM ACCREDITED

Methodist College has been granted the highest possible accreditation for its teacher education program through recent action of the State Board of Higher Education.

Beginning with this 1967-68 school year, the approved program approach to teacher education and certification is effective on the undergraduate level in the following areas: elementary education, English, French, Spanish, mathematics, music, science and social studies.

Graduates of the Methodist College teacher education program now will be certified upon graduation. The new program approval will have a bearing on a student's application to teach in other states.



HOMECOMING QUEEN

At halftime ceremonies recently Jo Anna Cherry, a junior from Charlotte, was crowned Methodist College Homecoming Queen by Marsha Henry Nardone, a former Charlotte resident and last year's May Queen. Miss Cherry is the daughter of Mr. and Mrs. J. H. Cherry.



PARENT'S GROUP FORMED AT HIGH POINT COLLEGE

The newly organized Parent's Associates of High Point College went into effect Nov. 4 with the election of its officers and Board of Directors for the 1967-68 season during Parent's Day activities on the campus.

The new organization was devised to generate and maintain the interest and goodwill of parents of current and former students of the college. It will serve to inform the parents about the college's background, present work, and future plans.

Officers elected for the 1967-68 year are president, Rev. Paul Hamilton, Mooresville; first vice president, Rev. Mel Harbin, Monroe; second vice president, Dr. Charles D. White, Gastonia, and secretary, W. Lawson Allen, High Point.



AKG TO MEET AT GC IN 1968

The 1968 national convention of Alpha Kappa Gamma, honorary service organization for women, will be held at Greensboro College next fall. Exact date is to be determined later, but it will probably be in November.

Greensboro College was selected for the 1968 convention at the organization's 1967 convention in Charleston, S. C., last week. The college's AKG chapter won first place

for its scrapbook in the national competition.

Further recognition came to the GC chapter in the election of national AKG officer Miss Annie Henry of Morven was named projects chairman and Miss Gloria Sloan of Sanford was elected historian. A GC alumna, Phyllis Helms, 1967 graduate now living in New York City, was named for second year as executive secretary of the organization.

IN MEMORIAM

MISS MARINA WILLIAMS

We, the members of Woman's Society of Christian Service of Shady Grove Methodist Church, wish to pay tribute to one of our most faithful and beloved members, Miss Marina Williams who passed away May 1967.

Miss Williams will always be remembered for her sincerity, faithfulness, loyalty and devotion to her church. She was always interested in its activities and ever ready to serve. The Society extends its deepest sympathy to her family.

Be it resolved that a copy of these resolutions be sent to her family, a copy to the North Carolina Christian Advocate and a copy to be placed in the minutes of the Society.

Mary Davis
Warrenton



JOHN C. KENDRICK

"For I know whom I have believed and am persuaded that He is able to keep..."

John Kendrick believed this with all of his being and tried with all of his energy to get others to accept and believe with him. It has never been my good fortune to know a man who loved the Lord more, or to walk more closely in His image.

But, the thing that made John so dear to many of us were the personal things that were shared. His personal contacts were legend and the stories and moments of thought that he shared with us made him precious to our family. At the time of our marriage, John was the owner of a tiny Chihuahua named "Big Boy." I addressed the invitation to the Kendrick and could not keep myself from adding, "Bring Big Boy, we are going to put on the dog." They came, but without Big Boy. I think that we were all a little bit disappointed.

John loved the Lord's children and was right partial to many of us safely ensconced in the devil's corner. He "Loved to Tell the Story" and was in no wise particular about the pulp from whence he proclaimed. One time a decree came from Caesar for all of the districts to gather to be exhorted by the board of evangelism and a note to please see the D. at the close of the exhortation. In other words a breath of life was about to be forced into us Methodists. The board pled for evangelist zeal and fervor and John was delighted and left the meeting with a heart-felt "Amen." Would you believe it? At the after meeting was suggested that John might curb his evangelistic spirit just a mite and hold just a few less meetings.

The body which had contained this marvelous spirit was buried November 2 at Bethesda, which translated means house of kindness, house of grace. Angels have presented John at the throne of Grace singing "... that which I have committed unto Him against that day. All so fitting, all so precious.

Lawrence W. Byrum
Madison.

ON A WIDE CIRCUIT

By W. W. REID

This Matter of Tithing

My friend, William J. Keech, an educational secretary of the American Baptist Convention, contributes to the National Council of Churches an article on tithing from which I quote:

"What is the tithe? 'One tenth of the annual produce of one's land, etc., or its equivalent in money, paid as a tax to support the church or the clergy,' according to the dictionary (Webster's New World Dictionary). 'All the tithe of the land, whether of the seed of the land or the fruits of the trees, is the Lord's: it is holy unto the Lord. . . . All the tithe of herds or flocks, every tenth animal of all that pass under the herdsman's staff, shall be holy unto the Lord (Lev. 27:30, 32).'

"The tithe often is a kind of arbitrary tax (10%) imposed upon the members of religious communities to cover the administration and program expenses of their institutional life. The history of this practice indicates that it is a relatively efficient and uncomplicated way to raise funds for the needs of the institution. If it did not cover the needs in a given period of time, a second and even a third tithe was added. The real difficulty lay, not in the plan, but in finding the proper sanctions by which the said community (synagogue or church) might lay responsibility upon the hearts and consciences of its members.

"Ideally, those who respond by bringing the tithe or tithes might do so by the surge of gratitude to God for his favors and grace. Or they may be acknowledging in his stipulated way the gift from God of all they are and have. Or they may be moved by a desire to 'do good' or to support a worthy cause."

And Mr. Keech quotes from a statement on the subject from the General Council of the Presbyterian Church in the U.S. as follows:

"We are not to use the tithe as the biblically described formula for Christian giving. Church members, however, who do not tithe are not to take satisfaction from this statement. For Christians who give less than one-tenth of the substance God has entrusted to them, the tithe stands as a minimum challenge, not yet achieved. . . . The New Testament picture of stewardship is one in which the believer, aware that all he has is from God, gives freely and increasingly and of abundant joy.

"We must interpret and use the biblical references to the tithe within the context of the New Testament picture of stewardship. This means that there may be conditions which call for an emphasis upon tithing, but never for the purpose of making tithing an end in itself. Christian giving is the consequence of the grace of God. Many church members, however, have never experienced a vital transformation. They live on the level of 'What is my duty?' or 'What should I do?' or 'How much should I give?' This is evidenced, among other ways, by the token amounts pledged annually to



NEW PARSONAGE AT ST. JAMES

Open house was held on Sunday, Nov. 12, in the new parsonage of the St. James Methodist Church in Charlotte. This home contains some 2500 square feet of floor space, has four bedrooms, a study, spacious den, and two and one-half baths. It is furnished in lovely colors throughout and is completely air-conditioned. The total cost for land, furnishings, and materials exceeded \$34,000. The church trustees served as the Building Committee. The present pastor is the Rev. C. A. Rhinehart.

church budgets. Under such conditions, the tithe can be presented as a proper starting point. It then is being used biblically not being the goal of Christian giving but a means to growth in commitment. But the use of the tithe must never create or encourage legalistic complacency. We are not called to give a tenth; we are called to give ourselves completely. Whenever the tithe is used in teaching and preaching of the Gospel, whenever it is used in conducting Every Member Canvasses and raising capital funds, it must be within the framework of the all-inclusive stewardship relation which man has to God."

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Henry Evans: Pioneer Methodist Leader

To Henry Evans belongs the distinction of having introduced Methodism into Fayetteville, North Carolina.

Henry Evans, a pioneer Negro local preacher, was a native of Virginia, born a freed man about 1740. By trade, he was a shoemaker; when he was converted in his home state, he continued this trade as he felt the call to preach. After the American Revolution, free Negroes found some difficulty in securing employment in the heavily populated slave sections of the Upper South. Many decided to migrate to the Deep South. Evans himself decided to move to Charleston, S. C. On reaching Fayetteville, he saw the wickedness which abounded and made his decision to remain in that place and preach the Gospel. Suspicious and hostility of the town fathers were soon roused by his power and influence. He was subject to harassment until they saw his preaching making better servants and not worse ones.

Opinion of Evans' preaching soon changed. He was permitted to preach in the town proper; later, few persons would visit the town without going to hear him preach.

Joseph Travis (1786-1838), first regularly appointed pastor of Methodism in the town bearing Marquis de Lafayette's name

indicated in his autobiography that Evans "by earnest effort . . . succeeded in getting a meeting house, where he preached to all who would come to hear," both whites and Negroes. Travis continues: "He began more and more to elicit the attention of the white population. Ultimately a white married lady of good mind and accomplished manners—a celebrated school mistress of the town—joined the Methodist Episcopal Church. . . . Other white citizens presented themselves for admission."

With assistance of white citizens, a small wooden church was erected and dedicated as Evan's Chapel in 1792. Soon, however, the whites proceeded to occupy the first floor of the building and compelled the Negroes to take up the balcony. By 1804, the property was deeded to the Methodist Episcopal Church and white preachers were regularly appointed to the charge.

Notwithstanding difficulties Evans encountered in his pioneer endeavors, he came to be highly regarded by his contemporaries; he was remembered by all as "the father of the Methodist Church, white and black, in Fayetteville and the best known preacher of his time in the town." He was buried—we are told—under the chancel of the church which he founded. (It is generally accepted that Fayetteville was settled about 1739 by Scotsmen who named the original settlement Campbellton.)

There is no reference to Evans in Francis Asbury's famous *Journal* (1958 edition).

This sketch has been adopted from a paper entitled "Negro Leaders in Early American Methodism" by Grant S. Shockley in *Forever Beginning* 1766-1966.

—GRADY L. E. CARROLL
Raleigh, N. C.

ELON COLLEGE

A Christian, co-educational Liberal Arts college offering A.B. degree with 21 majors, and B.S. degree in Chemistry.

Elon College, N. C. 27244



Woman's Activities



W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

MISS MARY BETHEA DESCRIBES WORK AT CHURCH CENTER

Miss Mary Bethea, professor at Pfeiffer College, spent the summer months working at the Church Center for the United Nations, finding many varied and interesting experiences in New York. She evaluates these experiences in a letter to friends, saying in part, "The summer carries no credit, of course, academically speaking, but its value to me is beyond reporting . . . it is significant that these experiences should come just at this time when we shall be thinking of the inauguration of the new curriculum in 1968."

She tells of meeting visitors, saying, "My desk was immediately in front of the elevator on the eighth floor of the Church Center for the United Nations, and thus I was responsible for greeting visitors literally from around the world, and I attempted to relate them to sources of information regarding world affairs and social issues."

One of her first assignments was "the responsibility of sitting in on the Security Council and taking notes of meetings in regard to the Congo situation. One of the functions of the Methodist office is to obtain information from as near the source as possible. This was my responsibility. This information, filed by our office, is used in various ways by the permanent staff in their responsibility for seminars and study sessions by visiting groups."

She was asked to spend as much time as possible to complete a file on the subject, "Extremism." She joined a group of Methodists from everywhere to study in seminar work, "The United Nations and Human Rights." She assisted with a "Workshop on International Affairs" sponsored by the Deaconess Commission of the Methodist Church.

On her hours off, Miss Bethea took advantage of New York's rich store of museums and art galleries. She visited many famous churches for worship service, and on the way home from early service at Marble Collegiate Church, she met the Russian diplomats, Gromyko and Kosygin out for an early Sunday stroll.

She cherishes the personal contacts she had with many people of varied backgrounds and interests. She wrote, "My contact was with many people from far and near, from large and small local churches, who carry the responsibility for the work of The Methodist Church back in local communities across our nation and who came to New York for the specific purpose of exploring possibilities for building a better world."

One weekend she went to Orange, Conn.

"to explore the town in which the founder of Pfeiffer College was born and buried." Miss Amy Lee, roving reporter for *The World Outlook* accompanied her on the trip.

Miss Bethea describes the Methodist Office in the Church Center for the United Nations, the personnel of the office and tells of other organizations who have space in the Center. She mentions the "chapel on the first floor was finished and furnished by the Woman's Division of Christian Service and dedicated in honor of Mrs. J. Fount Tillman, president of the Woman's Division, 1956-1964."

NEWS OF MISSION WORK IN PAKISTAN

Max Lowdermilk, Methodist missionary in Pakistan, tells of miraculous progress in agricultural work in Pakistan in a recent letter to friends in the States. He says, "The war against hunger is the proper work of the Church," as he gives a detailed story of "A Miracle in the Desert."

He writes, "Pakistan, like India and other developing missions of Asia and Africa, is waging war against hunger and poverty. This war and its outcome may prove to be of more real importance than either the war in Vietnam or that in the Middle East. If not won, it could easily prove to be more explosive and dangerous."

He tells of Methodist Agricultural Extension Service helping to increase agricultural production so that, "Pakistan, unlike some food deficient nations, is on its way to a breakthrough. Her agricultural planning has been rational and her policies objective."

Of wheat, he writes, "Several varieties of Mexican dwarf wheat are proving very successful here. During the past year our Methodist and Muslim demonstrators have had good results. The average yield of thirty one-acre demonstration plots was 55 bushels per acre. One Christian farmer received 72½ bushels from his one-acre plot, which was made possible due to fertilizer, irrigation and improved practices. When this is compared with a national average of 13.5 bushels of wheat per acre and an average of only twenty bushels irrigated wheat per acre, the increase is a real miracle which farmers are talking about. The potential yield is much higher and we should see even more progress during the next season."

Of other products, he says, "We have introduced a new synthetic maize variety known as J-1. It has a potential yield of about 100 bushels per acre. Also the government has brought, from the Philippines, a new miracle rice variety, 'IRRI' which is high yielding. It does seem very possible

that by 1970 Pakistan will become self-sufficient in food grains and by 1972 she should be exporting wheat to her neighbors."

He points out the Methodist Agricultural Extension Service works with the government in planning the work, adding, "The services which we provide farmers are on a self-help basis, for we believe that given the proper knowledge farmers can learn to solve their own problems of low production."

He concludes by saying, "As we break bread together in our homes at mealtime and in God's house, might we make it possible for all men to have bread enough to break and eat in abundance."



N. C. CONFERENCE

MRS. H. W. DOUB

RALEIGH DISTRICT

There were few dry eyes in the Raleigh subdistrict meetings as members portrayed "The Convert" as a meditation and introduction to Mission Studies. The anxiety when the daughter announced her intention to convert to Hinduism and the relief when she admitted it was a hoax was very real for every WSCS member in the Apex and Henderson meetings on Oct. 19 and 26.

Their eyes had been opened to the personal hardships sometimes experienced by conversion to Christianity from another faith.

Mrs. E. G. Craig presided at the Raleigh subdistrict meeting in Apex on Oct. 19 and Mrs. D. L. Meekins presided in Henderson on Oct. 26 at the Vance-Warren-Franklin subdistrict.

Mrs. J. O. Watson, vice-president, was in charge of the program. She held a very effective program planning session which gave some very valuable information and hints on how to plan, prepare and present effective programs.

Responsibility group discussions were also featured. These sessions prove very helpful to young members and new officers. Too often experienced members take for granted that all members are informed about the mechanics and materials of the Woman's Society.

These very well attended subdistrict meetings were the first held in the Raleigh District since the Louisburg subdistrict voted to dissolve and divide into the other two subdistricts.

Members enjoyed a fellowship lunch before departing.

MRS. WAYNE L. DAVIS
Chm. Public Relations

ELIZABETH CITY DISTRICT

The annual Gates Subdistrict meeting of the Woman's Society of Christian Service of the Elizabeth City District was held at Philadelphia Methodist Church in Sunbury on Oct. 3.

The theme of the meeting was "Missions."

The meeting was called to order by the subdistrict president, Mrs. J. A. Lane of Kittrell.

The devotions were given by Mrs. Rosa Whitehurst of Savage's Church.

Mrs. Bill Copeland of Philadelphia

Church welcomed the guest; the response was given by Mrs. T. W. Parker of Kittrell.

Mrs. Sammy Morgan read the minutes of the meeting in the absence of Mrs. M. T. Harrell, recording secretary. There was a roll call by societies with a progress report from each.

After the presentation of Life memberships, and the names of those who had passed on during the past year, there was a memorial service led by Mrs. J. A. Lane.

Mrs. Kenneth Ciose and Mrs. Jack Cullipher rendered special music accompanied by Mrs. C. V. Cross, Kittrell.

Our district president, Mrs. Beulah Gaylord, Manteo, had charge of the Promotion Hour.

Our inspirational address was given by Rev. Arthur Wesley, Moyock. He spoke to us on "Problems of Modern Missions."

Organ music for the day was rendered by Mrs. Bruce Milam, Philadelphia.

After the benediction by Mrs. Rene Tillett, Manteo, a luncheon was served at the Sunbury Woman's Club.

There were about 70 members and guests present.

MRS. C. L. MCPHERSON
Chm. Public Relations.

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Worship:

Is How We Do It Important?

"We as Methodists cannot any longer say: 'It doesn't matter how we do it so long as our heart is right.'" So spoke Bishop Lance Webb at a national Methodist consultation on worship. The meeting held at Garrett Theological Seminary on Oct. 30 brought together members of the Commission on Worship and seminary teachers of worship in a frank and open discussion of problems in this field.

Dr. James F. White, associate professor of worship at the Perkins School of Theology declared that, "The crisis in worship has begun and no abatement is in sight. (It is) the alienation of the forms of worship from the modern world's forms of perception."

In emphasizing the important role of the minister as preacher, Bishop Donald H. Tippet, San Francisco, asserted that "worship at its consummate best has taken place when preaching has brought about a meeting between God and man." He further voiced an idea that brought assent from others when he said: "To be real, worship has to be in the idiom as well as the language of the people."

Experimentation in worship came under discussion frequently and there was general agreement that while experimentation is desirable, it must be preceded by a thorough grounding in the fundamentals. "A man needs to be able to cook a good pan of cornbread before he fools around with cupcakes," was the way Dean Joseph D. Quillian, Jr., of Perkins School of Theology put it.

District superintendent Richard W. Cain of Los Angeles suggested however that "preachers need to learn from congregations" as well as to instruct them.

This was the first consultation of its kind, and participants felt that it ought not to be the last. They suggested that others



COMPLETES COLLEGE QUOTA

Over \$100,000 in cash and pledges is being received on the College Crusade in the North Carolina Conference as a result of the recent College Day observance. Several churches have been added to the College Honor Roll and one of them is Trinity Church, Troy. Above: Earl A. Connerly, chairman of the College Committee (second from right) presents a check to Bishop Paul N. Garber completing their \$15,500 quota. Sanford District Superintendent, Rev. V. E. Queen (left) and the pastor, Rev. A. D. Byrd, right, look on as the check is presented. Rev. Mr. Byrd expressed appreciation for the church's diligence in completing their goal. He also expressed appreciation for the leadership of the former pastor, the Rev. Worth Cotton, in making this accomplishment a reality.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Dec. 5-8: Council of Evangelism, San Antonio, Texas
- Dec. 7-8: General Board, National Council of Churches, Atlanta, Ga.
- Dec. 12-13: TRAFICO Annual Meeting, Miami Beach, Fla.
- Dec. 26-Jan. 1: "Process '67" National Conference of the University Christian Movement, Cleveland, Ohio
- Dec. 27-30: Christian Conference, Board of Evangelism, Baltimore, Md.

NORTH CAROLINA CONFERENCE

- Nov. 30-Dec. 1: Duke Divinity School Seminar, Queen Street Church, Kinston
- Dec. 2 : Conference Board of Lay Activities, Methodist Bldg., Raleigh, 2-5 p.m.
- Dec. 3 : Greenville District Conference, First Church, Williamston, 2:30 p.m.
- Dec. 4 : Cabinet Meeting
- Dec. 4 : World Service and Finance Budget Hearing, Methodist Bldg., Raleigh
- Dec. 10 : Greenville District Board of Lay Activities, 5 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Nov. 26 : Charlotte District Conference, Charlotte, Hawthorne Lane Methodist Church, 3:30 p.m.
- Nov. 30-Dec. 1: Duke Seminar, Hickory, First Church
- Dec. 3 : Asheville District Conference, Hendersonville, First Church, 3:30 p.m.
- Dec. 3 : Gastonia District Conference, Lincolnton, First Church
- Dec. 3 : Greensboro District Conference, Greensboro, Rehobeth Church, 3-5 p.m.
- Dec. 3 : Marion District Conference, Morganton, First Church, 2:15 p.m.
- Dec. 3 : North Wilkesboro District Conference, Elkin, First Church, 3 p.m.
- Dec. 3 : Salisbury District Conference, Spencer, Central Church, 2:30 p.m.
- Dec. 3 : Thomasville District Conference, Liberty Church (Davie Co.), 2:30 p.m.
- Dec. 3 : Waynesville District Conference, Cherokee Methodist Church, 2:45 p.m.
- Dec. 3 : Albemarle District Conference, Albemarle, Central Church, 3 p.m.
- Dec. 8-9: Christian Vocations Testing and Guidance Clinic, Greensboro College
- Dec. 10 : High Point District Conference, High Point, Oak View Church
- Dec. 10 : Statesville District Conference, Mooresville, Central Church, 3-8 p.m.

should be scheduled at least quadrennially. Webb, Springfield, Ill., who heads the church's Commission on Worship.



CHILDREN'S PAGE

MRS. CATHRINE VICK

Dear Girls and Boys:

In the Bible we find many parables of Jesus. A parable is a story. But it isn't any kind of a story. We read some stories just for fun. We read some stories to learn about how people lived and what they did. Jesus' parables tell interesting things, but we do not read them just for fun. They teach us a lesson. Often Jesus' parables have at the beginning the words "is like." Jesus will say, "The kingdom of God is like—." Then He will tell what the kingdom is like.

Some of Jesus' parables tell what different kinds of people do. Often when we read or hear this kind of parable we discover that the people in it act just like us. It is almost as if we were some of the people in the parable. The most important thing about parables is that they tell us what God is like. They tell us what God does. They also tell us what God wishes us to do. Can you think of some parables you have heard? Our story today will be about some parables Jesus told and the way they may have been told.

Christmas will be here before long and our next pages will be telling about that special season. Perhaps some of you have written a poem or a story about Christmas that you would like to share with other boys and girls on this page. You may send them to me at 1543 Iredell Drive, Raleigh 27608. I hope I will hear from you.

AUNT CAY

THE KINGDOM IS LIKE—

Some of Jesus' disciples were talking together. They were not very happy. They sat on the stones along the road to rest and wait for Jesus.

"We went to the towns and villages where the Master asked us to go," said Andrew. "We told the people the good news. We told them how much God loves them and how He wants people to be fair and kind to one another. To think that people would not listen to this good news."

"A few people listened to us," remarked Peter.

"Yes," said Simon, "but only a few poor people. It was some of the important people who ordered us away from their towns. The Master is coming now. Let us ask Him why so many people will not listen to the good news."

The disciples greeted Jesus. Then

Peter began, "Master, we are troubled. We went to all the nearby towns to tell the people the good news of God. But most of them did not want to hear about God and the kind of people He wants in His world. Only a few poor people listened. The others just went away. You said the good news is for the whole world. There are only twelve of us. How can we tell the whole world?"

Jesus sat down on a large rock, and the disciples sat in a circle at His feet. He began to talk and He said, "What is the kingdom of God like? It is like a grain of mustard seed which a man sowed in his garden. It grew and became a tree. The birds of the air made nests in its branches."

One disciple remarked, "Mustard seeds are very tiny. But I have often seen the large bushes that grow from them."

Jesus spoke again: "To what shall I compare the kingdom of God? It is like leaven which a woman hid in three measures of meal, till it was all leavened."

The disciples all remembered how the women had made bread of wheat meal. They put a bit of yeast in the dough. Without yeast the cakes would have stayed flat and round. But the yeast made them puff up like pillows. When they were baked, they were tender, golden, and delicious. The bit of yeast made a great change.

"I begin to understand," Peter said. "The work we disciples do is like tiny mustard seeds. What we can do seems very small. But the story of God's love will spread like the mustard seed."

Then John said, "I also begin to understand. We disciples are like tiny bits of yeast that leaven the loaf of bread. Even if we are only a few, we can make as much difference in the world as a tiny bit of yeast does in the dough."

Then James asked, "But what if only the poor people listen to the good news? What if the important people never listen?"

Jesus spoke again: "A man once invited many people to a fine dinner at his home. But one after another the people that he had invited said they couldn't come. One man said he had to go out and look at a new farm he had just bought. Another man said he had to go try the new oxen he had bought. Then the man sent his servant out into the city streets. He told the servant to invite the poor, the lame, and the blind people to come and enjoy his fine din-

ner. The servant did this and said there was still room for more. He was told to go outside the city and invite any travelers."

James thought for a while and then said, "Now I see. In God's world the fine and wealthy people are no more important than the simple, poor people. God's love is for everyone."

Jesus rose and walked on ahead as the disciples thought about the words He had spoken to them.

—Adapted

A LITANY OF PRAISE

For the earth and moon, the rivers and the sea

For a rainbow and snow, for grass and trees,

Praise to the Lord, the Almighty, the King of creation!

For people who help us, policemen and doctors,

For nurses and teachers and preachers,
Praise to the Lord, the Almighty, the Lord of creation!

For animals and crabs, grasshoppers and bees,

For honey and food and fish in the sea,
Praise to the Lord, the Almighty, the King of creation!

Elementary I
Edenton Street Church
Raleigh, N. C.

DO YOU KNOW?

In the Bible there are several statements made by people to other people. Do you know who made these statements and to whom they were made?

"Let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are kinsmen." said it. It was said to

"Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God." said it. It was said to

"Speak, for thy servant hears." said it. It was said to the

"Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." said it. It was said to

RIDDLES

Why is an empty purse always the same? Because there is no change in it.

A man bought two fishes and had three when he got home. How can you explain it? He had two flounders—and one smelt.

Why did Babe Ruth and Lou Gehrig make so much money? Because a good batter always makes good dough.

Sunday School Lesson

FOR DECEMBER 3

(International Lesson Series)

What God Requires of Man

Background Scripture: Micah 1 through 3:6
Lesson Scripture: Micah 6: 1-8

Today we take up the first of a two-part study of the prophecies of Micah. We should keep in mind that while he is additionally listed as a "minor prophet" he was anything but minor in the impact which he made on the contemporary scene at Jerusalem and in the influence he has yielded down the centuries. The designation of "minor" simply indicates that in quantity his writings were not voluminous.

Actually, he, together with Amos, Hosea and Isaiah, must all be thought of as forming a quartet of very important prophets who came along during the latter half of the eighth century before Christ. Micah was a native of Mareshah, to the south and east of Jerusalem, in the foothills, and on the edge of the coastal plains. He lived about twenty miles from the Mediterranean sea, and was an artisan. In today's economy he would probably be placed in the blue collar class of skilled workers.

However, he went up to Jerusalem for his public utterances. In all probability, this was during the latter part of Isaiah's ministry, although there is no evidence that he too knew each other or collaborated in any way.

The exact date of Micah's preaching cannot be set. It could have covered the reign of three kings of Judah; Jotham, Ahaz, and Hezekiah, from 737 to 686 B.C. The strong probability is that it was mainly during the period of Hezekiah, within the years 714 and 700 B.C.

Micah's ministry was carried out against the backdrop of two factors. One was the threatening political position of Assyria, which had embarked upon a program of vigorous military activity. Israel to the north had already fallen to her, and Judah remained as a weak buffer state between Assyria and her ultimate objective, Egypt. Nobody living then and in that area could be unaware of this threat any more than we person today could remain unconscious of the threat of nuclear destruction.

The other factor which Micah faced was the corruption and immorality which existed in the land and especially at Jerusalem. The ethical tone of the nation was low, and she had grown soft and sinful. Micah dedicated himself to strengthening the moral fiber of the kingdom, and apparently was quite influential upon King Hezekiah and others. Micah probably had much to do with the fact that Hezekiah instituted sweeping reforms affecting the religious structure and elevating the level of morality.

Indeed, reforms were certainly called for. The practice of religion had been badly



OPEN HOUSE AT LANDIS

First Methodist in Landis held open house in its new parsonage on Sunday afternoon, Nov. 19. The members of First Methodist Church and the Rev. and Mrs. J. P. Heafner served as hosts. The parsonage was completed in early September, and Mr. Heafner and his family moved in at that time. Built by David Daughterty, it is brick veneer and contains 2357 square feet of living space plus garage, storage room and basement. It has a living room-dining room combination, a family room-kitchen combination, study, utility room, three bedrooms and two and one-half bathrooms.

corrupted under the influence of Assyrian idolatry and the fertility rites of the Canaanites. Pulling no punches, Micah pointed out how the people's religious practices had been seriously corrupted, with people trusting in burnt offerings, using images in worship, and even practicing child sacrifice.

In some of the most sublime and penetrating language ever used, Micah points the people to the right road. He says, "With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and love kindness, and to walk humbly with your God?"

These were most timely words, directed at the running sore of the people's perverted religious practice. Then they zeroed in on what was essential and vital in religion. Substitute for "burnt offerings," the "calves" and "rams," the "rivers of oil," some modern equivalents for them and Micah's challenge comes ringing on down to our day.

What about our religious practices? Do we tend to maintain the form of religion without retaining the vitality of it? Do we rationalize our favorite sins and justify our private misdoings? Have we allowed the nerve-endings of conscience to become calloused as we continue to tolerate injustices? Have we permitted an over-weening love of our affluent culture to blind us to the serious flaws which run through it?

Honest answers to such questions will no doubt bring pain and demand courage in facing up to them. But failure to react to the sickness within the body of our world will only bring deepening tragedy and ultimate death.

JCS

Duke Sets Ministers' Seminars

Ministers in North Carolina will have an opportunity next week to attend a series of Duke Divinity School Seminars in Hickory and Kinston.

Seminars Committee chairman McMurry S. Richey said two teams of speakers will be used in the annual "clergymen's refresher program," presented this year under the theme: "The Gospel and Ethics."

The two-day seminars are designed to accommodate Western N. C. Conference ministers in Hickory, and North Carolina Conference ministers in Kinston on Nov. 30-Dec. 1.

Speakers for the Hickory sessions will be Dr. D. Moody Smith, Jr., associate professor of New Testament at Duke; Dr. Theodore Runyon, professor of systematic theology, Candler School of Theology, Emory University; and Dr. Joseph L. Allen, associate professor of ethics in the Perkins School of Theology at Southern Methodist University.

The North Carolina Conference team includes Dr. Kenneth W. Clark, professor emeritus of New Testament at Duke; Dr. Paul Hessert, professor of historical theology, Garrett Theological Seminary; and the Rev. S. Collins Kilburn, minister of the United Church of Christ-Friends, Raleigh.

Each speaker will lecture twice, participate in discussion of lectures, and hold open forum with other seminar leaders.

The Duke Divinity School Seminars, now in their 20th year, comprise theological education service offered in cooperation with the boards of ministerial training and leaders in continuing education of the Methodist annual conferences.

Host pastors and churches for the 1967 meetings are the Rev. Dr. Cecil W. Heckard in the First Methodist Church at Hickory, and the Rev. Dr. W. Stanley Potter at Kinston's Queen Street Methodist Church.

Morning devotional services in conjunction with the seminars will be led by district superintendents in the respective local jurisdictions.

NORTH CAROLINA CHRISTIAN ADVOCATE
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METHODIST NEWS ROUND-UP

HEADQUARTERS BUILDING AT HOUSTON OPENED

The formal opening of a new headquarters building for the Houston, Texas Area took place recently in conjunction with a special session of the Texas Annual Conference. Bishop Paul E. Martin officiated as the building was officially named the Vivian and R. E. (Bob) Smith Methodist Building. It will house the episcopal offices and those of all boards and commissions of the Texas Conference.



SEMINARY PRESIDENT INSTALLED IN MANILA

The Rev. Dr. Jacob S. Quiambao was inaugurated recently as the ninth president of Union Theological Seminary, Manila. He succeeds Bishop Benjamin I. Guansing, who was elected to the Methodist episcopacy last February. Dr. Quiambao, once a Methodist Crusade Scholar, has been on the faculty for several years. He is a graduate of both Garrett Theological Seminary and Northwestern University.



IOWA AREA UNDERGOING SELF-STUDY

Dr. Murray Leiffer is conducting a study of the Iowa Area during this year. It was authorized by the North Iowa and the South Iowa annual conferences. "All of us," stated Bishop James S. Thomas, episcopal area leader, "the bishop, the cabinet, the boards and agencies, leaders of all levels and kinds, will be taking serious inventory. We know that we can improve administration, be more creative and innovative, reach across artificial lines of organization, make alliances of leadership, and be both church and world on the way to the New Creation in Christ. More importantly, we know that we must be stirred to the depths by the power of the gospel if any structural changes or new patterns of administration are to be worth the time it takes to write them."

METHODISTS SUPPORT LEIGHTON FORD CRUSADE

The Central Pennsylvania Conference, through its Board of Evangelism, gave official support to an evangelistic crusade conducted by Leighton Ford, Nov. 5-19 at Harrisburg. The entire central area of the state was involved in the enterprise, which had behind it two years of preparation. Ford is an ordained minister of the Presbyterian Church in the United States.



NEW PRAYER LIFE DIRECTOR APPOINTED

The Rev. M. Paul Leaming has taken over the Prayer Life ministry of the General Board of Evangelism, according to announcement by Dr. Kermit Long, general secretary of the Board. A member of the North Iowa Conference, Leaming has been with the evangelism board for two years, serving in the Department of Evangelists.

The young evangelist has been described as being "as much at home in the carnival atmosphere of a state fair midway as in the quiet of a prayer room." In accepting his new assignment, Leaming said that his ministry will include "study, prayer, and involvement" at the national, annual conference, and local levels.



The Re-Entry Problem

By D. W. CHARLTON

The most difficult part of the flight into outer space appears to be the rapid descent and landing. In coming down, John Glenn's satellite, Friendship Seven, dropped into some very high temperatures which threatened the craft and the life of the astronaut.

This brings to mind the afterglow of a shining hour, "a mountain-top experience." As a prominent preacher, who was commended on a challenging sermon, asked: "But what happened?" Was there a follow-up? Was it a worthwhile or wasted hour?

The important question that confronts us after a high moment in worship or meditation is: What will we do about it? Recall that Jesus declined Peter's hint that they set up tents on the hill-top and peg that experience. He led them down to the valleyland where He touched the sick and crippled with His healing hand and stilled the hearts of harassed and troubled people.

When a woman arrived late at church on Sunday morning, she asked the usher if the service was over. He replied: "The worship is over, but the service has just begun." If the worship or high hour is merely a temporary peace of mind or conventional affair, it will be a vain and fruitless hour. Christ not only took the three fishermen for a spiritual retreat, but He gave them an example of how they could do something about it.

Everyday life, too, has its corrosive effect on the vision and inspiration of glorious moments. For instance, Elijah won a decisive victory for the faith of his fathers on Mount Carmel, but the day of dis-

enchantment was soon at hand. Out in the desert country, faced with routine and hard reality, the prophet cried: "It is enough; now, O Lord, take away my life." (1 Kings 19:4.)

He had a re-entry problem of keeping the spiritual glow amid low moods and testing times. Finally, exhausted in body and weak of faith, he felt that God had let him down and deserted him. But the next day, after a night's rest and a good meal, he heard again the voice of God. His sense of mission was restored, and he went forth to appoint Hazael to be king over Syria and Jehu to be ruler over Israel.

Spiritual renewal and a sense of mission may keep us moving in the stream of life. And we should keep the two questions in mind: What is our concern? What will we do about it?

With modern conditions of unemployment, poverty, race riots, crime, war, what is our involvement?

Prayer: As we rejoice, O Lord, in the lift of standing on high places with Thee, may we also know the joy of following Thee in life of service in a confused and needy world. Amen.

Tickets For 'Play of Daniel' In Duke Chapel Now On Sale

A standing-room-only audience is expected to jam Duke University chapel on Wednesday night, Nov. 29, when the New York Pro Musica presents the 12th century musical drama "The Play of Daniel" in the unique Gothic setting.

The production of the 800-year-old drama is scheduled for 8:15 p.m. on a stage to be erected at the crossing in the Chapel—the juncture of nave and transept.

It will be brought to the Duke campus under the auspices of the Student Union Performing Arts Committee and the Special Observances Committee of the Duke University Religious Council.

The Pro Musica's augmented company of 29 brilliantly costumed singers, actors and instrumentalists, will be directed in its Duke appearance by Nike Psacharopoulos under the artistic supervision of Lincoln Kirstein.

Reserved seat tickets went on sale Saturday at the box office of Page Auditorium. Mail orders and telephone reservations—Box KM Duke Station, or 684-4059—are being accepted on a first-come, first-served basis.



"Youth is erupting into rebellion and nihilism everywhere. Nihilism—a life without principle, without goals, without moral—life to be lived for nothing. I really believe that youth's revolt is a form of rejection of the phoniness of our adult world."

—Bishop Hazen G. Werner

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NUMBER 47

The Prince of Peace

Hark! the glad sound! the Saviour comes
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

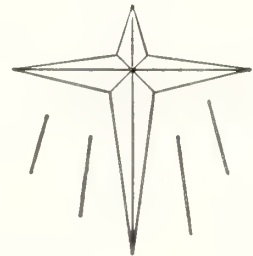
He comes, the prisoners to release
In Satan's bondage held;
The gates of brass before Him burst,
The iron fetters yield.

He comes, from the thick films of vice
To clear the mental ray,
And on the eyeballs of the blind
To pour celestial day.

He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of His grace
To enrich the humble poor.

Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim,
And Heaven's eternal arches ring
With Thy beloved name.

PHILIP DODDRIDGE
(1702-1751)



* CAROLINA BRIEFS *

¶ Rev. and Mrs. Aaron W. Moss announce the birth of a son, John Robert, on Nov. 10. The Rev. Mr. Moss is the minister of the Trinity Memorial Methodist Church, Trinity.

¶ The Woman's Society of Christian Service of First Methodist Church, Morehead City, honored the Rev. and Mrs. Harold Leatherman at a reception Nov. 21, on the occasion of their twenty-fifth wedding anniversary.

¶ The Greensboro College Glee Club will give a Christmas concert at Candor Methodist Church on Sunday night, Dec. 3. On Dec. 10 at 8 p.m. the Candor Methodist Church Chancel Choir will present a program of Christmas music. The public is cordially invited to each of these programs.

¶ Calvary Methodist Church of Asheboro has completed remodeling and redecorating its parsonage at 114 Frances Drive. Open House will be held in the parsonage on Sunday, Dec. 3, from 2:30 until 5:00 in the afternoon. Church members and friends of the church are invited to attend.

¶ Bishop Paul N. Garber preached at the Zebulon Methodist Church on Sunday morning, Nov. 19, and then conducted a service of dedication for the church's new parsonage. Assisting Bishop Garber in the dedication service were Rev. N. W. Grant, Raleigh District superintendent, H. C. Wade, chairman of the Board of Trustees, and the pastor, Rev. R. S. Brodie. In the afternoon an open house was held at the parsonage.

¶ Reservations are now being accepted from school groups for the 1967 edition of "Star of Bethlehem" at the Morehead Planetarium, UNC, Chapel Hill. The program is offered Monday through Friday at 11 a.m., 1 and 4 p.m. now through Dec. 19. Because only 350 seats are available for each presentation, reservations for groups are required. It may also be seen each evening at 8:30; Saturdays at 11 a.m., 1, 3, 4 and 8:30 p.m. and Sundays at 2, 3, 4 and 8:30 p.m. but no reservations for groups may be made for these times. Extra 3 p.m. holiday presentations will be given on Dec. 26-Jan. 1.

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words; 3 cents per word for all over 300 words.

¶ The Rev. Melton E. Harbin, minister of Central Methodist Church, Monroe, has been preaching in revival services at Mt. Pleasant Methodist Church, Greensboro, this week. Dr. Emmett McLarty, president of Brevard College, preached at Central on Sunday morning during Mr. Harbin's absence.

¶ Walter F. Anderson of Raleigh will preach in revival services at Trinity Methodist Church in Granville County from Dec. 3-8. Mr. Anderson is an active layman in The Methodist Church and teacher of the Fellowship Bible Class at St. Mark's Methodist Church, Raleigh. Services will begin each evening at 7:30. The public is invited to attend.

¶ The congregations of Hodgin Memorial Methodist Church and Centenary Methodist Church, Stoneville, held a memorial service on Sunday, Nov. 12 at Hodgin Memorial in memory of two former pastors, the Rev. John Kendrick and the Rev. W. R. Harris. The pastor, Rev. R. L. Phillips, conducted the memorial service, and the address was given by Rev. T. R. Wolfe, a retired member of the WNC Conference. Flowers for the service were given by the Woman's Society of Christian Service and the combined choirs sang.

♦ ♦ ♦

Speaker's Evidence

By WAYNE McLAIN

Emerson, I believe it was, said of a certain speaker, "What he *is* speaks so loudly I can't hear what he *says*."

Paul Tillich once wrote an essay on "The Courage To Be." The heart of his thought, as I understand it, was that great courage is required to be an individual in God. Blatant and subtle pressures seem to be everywhere designed to induce conformity to "what others think." Jesus recognized this pressure tacitly in a question directed toward the religious people of first century Palestine when He asked, "How can you believe so long as you receive honor from men?" So long as one is primarily seeking for social approval instead of searching for that inner assurance-in-love that comes from the One who sees in secret, he can at best be a dramatic mask buffeted about by the winds of human opinion; he cannot be a free individual in God.

Apart from witnessing or preaching in the assured presence of the Lord, one invariably falls into some form of self-dramatization. He understates in false humility or he overstates in pride. One is reminded of the old story of the preacher who was brought before a church court for always "stretching the tale." When all the evidence was in, the bishop asked the defendant what, if anything, he had to say for himself.

The poor preacher pulled himself together enough to say, "Well, Bishop, I

know this is a real failing of mine. I have prayed about it, agonized, and wept over it. In fact, I'll bet *I've shed over a barrel of tears* over this problem of mine!"

It takes Reality to communicate Reality. You can't give away what you do not have no more than you can come back from someplace you have never been. We communicate by "emotional contagion" what we really are in our hearts not what we imagine ourselves to be in our minds nor what others by, our appearance and behavior, might think us to be. The prime responsibility of a Christian witness or preacher is, therefore, to get in vital connection with the Living Word, Jesus Christ in His glory. No matter how expertly fashioned a power saw one may have, it will not cut a two by four unless it is plugged in. Even a hand saw works better than a power saw unless the power saw is connected.

As a layman associated daily with men in the work-a-day world I am convinced that the *one authentic note* men in great need everywhere are straining to hear is the sound of ego-melting honesty-in-God from the pulpit, from the Sunday School teacher, and from the lay witness on the job. This can only come as the Christian listens to the Inner Voice or "Word that is nigh thee," and speaks forth what he hears in utter sincerity and love.

The primary purpose of preaching and witnessing is to "trigger" an encounter with the Living Lord; it is not primarily to communicate a system of thought nor a set of moral precepts. This is why Paul set himself steadfastly to "know only Jesus Christ and Him crucified" among the Corinthians that their new individuality would be established in a felt experience of the power of the Holy Spirit and not in arguments drawn from natural human intelligence—the "wisdom of men." Also, writing to the Galatians who had reverted to legalism, he could make this irrefutable appeal, "Did you receive the Spirit by the works of the law or the hearing in faith?"

In Philip's preaching in Samaria men were healed and devils cast out just by his preaching of the Living Word. At the household of Cornelius while Peter was preaching the resurrection (while in union with the Resurrected One!) the Holy Spirit came upon the Gentile hearers. These were characteristics of first century preaching: people encountered the Lord Jesus; they felt the Holy Spirit come upon them; their emotions and bodies were healed while the preaching-in-union was going on!

John Woolman, a Quaker tailor and witness to the Inner Light in the early days of our country, once went against the counsel of government officials to witness to an Indian tribe on the warpath. Miraculously, he was permitted to address the tribe. When Woolman finished, the chief grasped his hand and said, "I did not understand your words, but I like to feel the 'place' the words came from."

In any speaking or sharing the Good News, for it to be good news and not just good advice, *this "feeling the place"* is the *evidence* of authenticity that will alone convince, heal, illumine, save, and make whole.

To Tell of a Tel:

ARAD EXCAVATED

By C. EDWARD ROY

FEW PEOPLE have ever heard of Arad, and for very good reasons. It was a small fortress located in a remote part of the world and the name is scarcely mentioned in written records. But to this writer, whose privilege it was to dig at the Tel during the summer of 1967, it is a site pregnant with great interest and historical significance.

Arad was a small but important defense post situated south of the Judean hills guarding the frontier against enemies of the Hebrew people who lived in Canaan. It was situated in the northern Negeb (in the state of Israel today) on a high plateau between the Dead Sea and Beersheba, sitting astride a strategic road leading from the hill country to Edom and Egypt. There is evidence that an early bronze city occupied the site as early as the beginning of the third millennium B.C. Arad appears to have been a Canaanite city at the time of the Hebrew invasion of Canaan, for Numbers 21:1-3 inform us that the king of Arad made a surprise attack on the Hebrew people at the end of the Wilderness period. Solomon, it appears, built a citadel at Arad in the tenth century B.C. to guard this frontier against hostile forces of Egypt and Edom and incursions of nomadic tribesmen. This was one of several fortified sites ringing his empire.

It was this writer's good fortune to dig at Tel Arad during the summer of 1967. The expedition was sponsored jointly by the University of North Carolina at Chapel Hill and the Israel Department of Antiquities. Professors Bernard Boyd and Yohanan Aharoni represented their respective institutions and served jointly as directors of the dig. This was the fifth and final season for digging at Tel Arad. The directors feel that all fruitful work has now been accomplished and hope that means may be found for preserving the Tel as a historical site.

Persons who worked at Tel Arad in 1967 constituted an interesting and heterogeneous group that was quite international in scope. Volunteers and students from the United States and Europe, along with Jewish Agency workers and immigrants supported by the government of Israel composed the group. Hebrew, Arabic, German, French, English and "sign language" were the media through which workers communicated. This in itself added color. Working in such a group made the Genesis story of the Tower of Babel assume more meaning.

Tel Arad was essentially an iron-age fortress. Solomon strengthened it originally,

and the Hebrews used it until the end of the Judean monarchy, losing it about 600 B.C. Six of the twelve strata in the Tel were used by the Hebrews. Occupancy of the site was evident through the Arab period, with Persians, Greeks and Romans taking their turn. The citadel was relatively small in size (approximately three-quarters of an acre), but judging by the strength and size of its walls, which were quite formidable, it obviously was considered important. Excavations revealed somewhat simple facilities inside—principal structures were storerooms, dwellings, workshops and a sanctuary. It differed from most other fortified areas in that there was no natural water supply in the vicinity, and because occupants depended on seasonal rainfall, they equipped the fortress with a large cistern.

The excavations at Tel Arad disclosed several important discoveries, probably the most significant being a temple built into the citadel as an integral part of the structure, probably during the Solomonic period. It seems to have been constructed according to biblical specifications and resembled the Wilderness Tabernacle depicted in Exodus 26. There is evidence that this structure was renovated several times and that it remained in use almost to the end of the Judean era, probably having been destroyed during King Josiah's Reform (II Kings 22-23). The temple was replete with Court, Porch, Sanctuary, Holy of Holies, and the Altar of Burnt Offerings. The Altar measured five cubits square (Exodus 27:1), was located off the Court, and was constructed of packed earth surrounded by unhewn stones, the upper part being covered with a slab of flint surrounded by plastered runnels, probably for the collection of sacrificial blood. The Holy of Holies was a relatively small chamber situated on the west side of the temple (the temple being oriented east and west as the one in Jerusalem), approached by three steps from the Sanctuary, and there was an Altar of Incense on each side of the entrance. Incense burners were found in other sections of the fortress. Two flat rounded stones, flanking the entrance to the Sanctuary from the porch, were believed by our directors to be bases for columns comparable to Jachin and Boaz in the Jerusalem Temple. Although the temple was discovered at the end of the first season, it was not completely excavated until 1967.

The Arad temple is extremely important, because it is the only Israelite Temple uncovered in archaeological excavations. Al-

though references are made to temples located in Shiloh, Bethel, and Dan, as well as in Jerusalem, none has been discovered before the one at Arad. This raises a number of interesting questions which obviously cannot be answered at present: Why was this temple located at Arad? Why is there no reference to this temple in any records? Why was it destroyed toward the end of the Judean monarchy? Was it considered one of the "high places?" In the opinion of our directors, similar temples were built in all royal Solomonic citadels, and eventually they, too, will be discovered. This remains to be seen.

A second important discovery made during the last dig were ostraca (imprinted pottery). Because writings among the Hebrew people are considered by archaeologists to be of great value, each letter or fragment is treated with special care. Several hundred ostraca have been unearthed during the five seasons at Tel Arad, a dozen or more having been found in 1967. The important ostrakon dated from the period of the prophet Jeremiah around 600 B.C. and dealt with the mobilization of the Hebrews against Edom just prior to the destruction of Jerusalem. Most of the ostraca were written in Hebrew, but one was found written in the Aramaic language, dating from the post-exilic period. During the last week of the dig an ostrakon was unearthed dating from the Solomonic period, which could prove to be the oldest bit of Hebrew writing ever discovered.

A third important discovery made in 1967 at Tel Arad was a pottery workshop, unearthed in the locus with which this writer was associated and he naturally takes pride in its find. A kiln for the making of pottery was discovered, along with a variety of products, including an incense burner (referred to above), pots, oil lamps and jars, and plates of various sizes and descriptions. This writer personally unearthed several artifacts, amongst them two iron-age lamps, a delicate jar, a spearhead, and a metal chisel, all of which dated toward the end of the Judean monarchy. All artifacts found this season were divided equally between the two participating institutions. Many of the findings of former seasons are already on display in the Israel Museum in Jerusalem, where the Israeli share from the 1967 dig will also be housed.

It is difficult to express the impact which an experience in digging for the first time has upon one. Needless to say, it was infinitely more profound than reading a book or seeing pictures or hearing a lecture. To "open the windows of the past" by laying bare each stratum, giving witness to life as it was lived at various periods, enabled this writer to enter more vicariously and emphatically into the lives of those who lived so long ago. It gave him a deeper appreciation of the achievements of early man; it made him more conscious of their mistakes, and it provided him with a finer perspective for viewing the problems of the present and the future. For this writer, the dig at Tel Arad was a most refreshing and invigorating experience.

The Rev. Mr. Roy is chaplain at Brevard College.

EDITORIALS



A TEXAS STORY ON TITHING

The Texas Methodist recently carried a story which is too choice to pass up. It seems that the treasurer of a congregation resigned. The elders asked one of their members who managed the local grain elevator to take over the job. He agreed under two conditions: first, that no report would be required before the end of the year; and second, that no one would ask him any questions during this one year period.

The elders agreed, since he had a good reputation for honesty in the community. In fact, almost all of them sold their grain at the elevator which he managed. At the end of the year he gave a glowing financial report to the congregation. The indebtedness of \$25,000 on the church was paid. The salary paid to the pastor had been increased. The treasurer had paid double the assessment for missions. There were no outstanding bills. And there was a bank balance of \$12,500.

When the congregation began to get over its shock, someone asked the treasurer, "How did this come about?" He answered quietly, "Most of you bring your grain to my elevator. As you did business with me I simply withheld 10 per cent on your behalf and gave it to the church in your name. You never missed it. Do you see what we could do for the Lord if we were all willing to give the top 10% to God, who really owns it all anyway?"

Sounds crazy—until you begin to think about it!

CHRIST, FOREVER COMING

Next Sunday will mark the beginning of the Advent season in the Christian calendar. All of us know that this refers to the coming of Christ as a baby born in Bethlehem. We also know that the Advent season is meant to be a period of preparation for this event in history.

Advent has been observed in the Christian Church at least since the sixth century. While we of The Methodist Church have never been strong on observing the special seasons of the Christian year, perhaps we should give more attention to them. Certainly, there would seem to be no justifiable reason why Methodist congregations should not enter fully into the celebration of Christ's coming.

It is therefore to be hoped that during the month of December our pastors will focus their preaching on the great Advent themes. There is much preaching value here, much that our people

need to hear. What does the coming of Christ say to us about our Father? What does it say about the needs of man?

Advent provides us with an apt opportunity to highlight the hunger of man in search of God. Also, his strange ineptitude in failing to see Him when He came. This is a time to think about how Christ comes to us today, and how we respond to His coming.

Long ago in Bethlehem, almost none but God had made preparation for the coming of Christ. The people were too busy, too preoccupied with their own private affairs. Most of those who were on the very scene of the event missed it. They were so busy with the side shows of life that they missed the main event.

The reason for this enormous oversight was not willful neglect or a purposeful snub directed at God. Rather it was due to a certain deadness of spirit, to an insensitivity to reality. They thought they were where the action was as they milled about in the crowded courtyards and ranged the glutted streets of that sleepy little village suddenly peopled with many strangers. They never knew that they were entertaining one Stranger who was to cleave history in two and change the destiny of uncounted millions of people.

The coming of Christ was an event in world history. But His coming is also intended to be an event in the personal history of people. In this sense He not only came, but He is forever coming, and yet never quite arriving. In one sense, until Christ comes into our own personal lives, transforming our spirits, instructing our consciences, putting our hands to new tasks, He has never really come.

Why not join the Wise Men in a quest for Christ during this Advent season? Why not search for a new and fresh understanding of God through Him? This may take us on a journey to distant places. It may call for the entertainment of strange and new ideas. It may mean a sojourn in such unlikely places as a stable rather than in our accustomed hostelry.

The story of the first Advent should plainly teach us this: we shall probably not find Christ in our accustomed places. He may not be in the Christmas parade. We may not find Him before the cordial warmth of a friendly fireplace. We must search for Him in the places where He is most likely to be. Who would have thought to have found the Prince of Peace among the feeding-troughs and mangers of a stable? But if we go to where He is in the world, in this year of 1967, we shall surely find Him.

A NEW ISOLATIONISM?

Is America headed for a return to isolationism? There are signs that this is so. Sentiment seems to be growing in favor of our pulling out of our worldwide involvements.

Our experience in Vietnam has fortified the position of those people who have been saying all along that we should stay home, mind our own business, and let the rest of the world take care of itself. Thus, there has developed a sort of unintentioned alliance between isolationists and that segment of internationalists who favor a Vietnam pull-out.

Certainly what has happened in Vietnam will affect the foreign policy of the United States for a long time to come. The attitude of many people seems to be expressed in the words of one who said recently, "We have gotten our fingers burned in Vietnam trying to pull other people's chestnuts out of the fire. Hereafter, we ought to stay home and let other people solve their own problems."

If we are right about this trend, it should be cause for concern. The United States is the greatest stabilizing force in the world today. Because of its democratic traditions, its great military and economic resources, it bears a heavy responsibility for the peace and well-being of the entire world. For it to withdraw its meaningful presence from Asia, Africa and Europe at this juncture of history would be tragic to say the least.

Isolationist sentiment is also being fed by those who feel that our involvement with domestic issues are such a great challenge that we do not have the resources or the energy to give to the problems of the world. They say that the resources in money and personnel which are being poured into foreign involvements—mainly in Vietnam—are crippling our efforts at solving the problems related to our social revolution.

We do not believe that this obvious conflict of interests should be solved either by an abdication of our worldwide responsibilities or by a failure to face creatively and sacrificially the crying needs upon the domestic scene. We have the technical skill, the material resources and the personnel to do both. The only question is whether or not we have the wisdom and the will to meet the challenge.



Something to Think About

Christian faith is filled with confidence and hope not because man is so good or life is so pleasant, but because God is good and because His grace is always sufficient for our needs. Our hope is in Him, and with Him there is fullness of life.

J. CLAY MADISON

Marker Dedicated At Bethesda

Approximately 150 persons attended the unveiling and dedication of a state historical marker erected to the memory of Dr. William Henry Wills, one of North Carolina's most distinguished nineteenth century clergymen and educators at historic Bethesda Methodist Church, Brinkleyville, on Sunday afternoon, Nov. 5.

The marker was erected by the Historic Sites Division of the North Carolina Department of Archives and History and the special commemorative program was arranged and sponsored by the Halifax County Historical Association.

The Rev. R. Stewart Brodie, pastor of the Zebulon Methodist Church and a former pastor of Bethesda Church, was the guest speaker for the dedicatory service. The Rev. Mr. Brodie is married to the former Miss Helen Hunter of Warrenton, a great-granddaughter of Dr. Wills.

The Rev. Harvey L. Davis of Littleton, present pastor of Bethesda and the Rev. James Edward Morrison, pastor of the West Halifax Circuit, which Dr. Wills served on several occasions, also participated on the program. Mrs. Elizabeth W. Wilborn, staff historian in the Historic Sites Division of the North Carolina Department of Archives and History, presented the marker on behalf of the State of North Carolina. The marker was unveiled by Mrs. L. R. (Jessie Page) Gooch of Henderson, a granddaughter of Dr. Wills and daughter of another distinguished Methodist minister, Rev. Jesse Hayes Page.

Dr. Ralph Hardee Rives, president of the Halifax County Historical Association, read the sketch of Dr. Wills' life which he has prepared for the *Encyclopedia of World Methodism*.

Dr. Wills, who lived from 1809-1889, was a native of Tarboro. His name was connected with the most significant and interesting events of the North Carolina Annual Conference of the Methodist Protestant Church from 1831, when he was licensed to preach, until he was paralyzed in September, 1884.

He was a founder and principal contributor to Bethesda Church which was built in 1853.

In 1855 Dr. Wills and the Rev. Jesse Page opened the Halifax Male Academy at Brinkleyville and shortly thereafter the Elba Female Seminary.

Dr. Wills was secretary of the North Carolina Conference in 1832, 1833, 1853, 1856 and 1857, and was president in 1848, 1849 and 1868.

A delegate to the General Conference of the Methodist Protestant Church on seven occasions, he was a member of the historic General Convention of 1877 which united the northern and southern branches of the church following a split over slavery in 1858.

In addition to Mrs. Gooch, two other granddaughters were present for the unveiling of the marker on Nov. 5. These were Mrs. Jack W. Scott and Mrs. Spencer Scott of Warrenton.

Some Advent Thoughts



Advent is the season of the church year that begins on the fourth Sunday before Christmas Day. This year it begins on Dec. 3. The season of Advent includes the four Sundays before Christmas and the days between the fourth Sunday and Christmas Day.

The word Advent means coming; and, of course, it is the coming of Christ that we celebrate.



ADVENT IS TIME OF SPIRITUAL PREPARATION

We are entering the season called Advent on our church calendar. This means we should begin our spiritual preparation for a meaningful Christmas.

Long before our churches make spiritual preparation for this great day in the life of Christendom, the manufacturers, merchants, promoters, and advertisers of the business world start their preparations. Their work is never in vain. Success always crowns their efforts. Every year they report a steady rise in the volume of sales.

Jesus once said: "The sons of this age are shrewder in their relation to their own age than the sons of light."

This is not a criticism of the men of the market place, but rather a compliment to them and a challenge to us to take a lesson from them in our effort to succeed spiritually.

In the days of old the Church placed more emphasis on the Season of Advent as a time of preparation for a meaningful and glorious celebration of the birth of Christ.

Advent was a time of prayer and fasting, a time of penitence and confession, a time of rejoicing and thanksgiving.

Let me urge you to begin your spiritual preparation for Christmas now. Read the gospels daily, pray for a fresh experience of His grace, attend church services faithfully, and give yourself in some special service to others without thought of reward or recognition.

Above all, let us never forget the purpose of His coming: "I came to seek and to save the lost . . . that men might have life and have it more abundantly."

DWIGHT B. MULLIS
Central Church, Shelby



AN ADVENT PRAYER

"Forgive us our Christmases as we forgive those who Christmas against us," prayed a little child. Who among us could not pray that prayer?

Throughout the month of December we should consistently ask God's grace of patience, of understanding, of serenity and planning so that others will not need to

"forgive us our Christmas" attitudes, actions, and activity.

One way to have a really wonderful Christmas is to use this Advent season as a time of preparation, not only of presents and parties, but of ourselves. God longs to help us take our three gifts to the Christ child as the wise men brought their three gifts to Him. These gifts are sympathy, forgiveness, understanding. As we give these back to others, we will find them given back to us, and on Christmas Day we'll have a special gift of the Spirit.

But we must use these days of preparation wisely and well—and spend some of our hours in the quiet place, and some in the church our Lord founded and loves.

Truly, we can joyfully say with the Psalmist "O magnify the Lord with me, and let us exalt His name together" (34.3).

GEORGE W. THOMPSON
Christ Church, Greensboro



THE CHRISTMAS PLAY

June, dear, your halo's crooked.
Johnny, where're your wings?
Sh-hh, Bobbie, let's be still
You're not the one who sings.

Was the first Christmas like this play,
Or was it single and pure?
Did the wise men have lines to guide them
Or did faith make their path sure?

Did the angels have to learn their lines
Or did they praise from their heart?
At Christmas are we really sincere
Or do we "act our parts"?

SHELIA EVERHART
Ninth Grade Student
North Davidson Jr. High School
Lexington, N. C.



The Church Bell

The church bell hangs in the steeple high,
And it calls to me as I pass by,
It calls, and it calls so faithfully,
And these are the words that it says to me.

Come! come! come! come!
Come to the house of your King!
Come! come! come! come!
Come let us worship and sing!
Praise Him! Praise Him!
Praise Him who reigneth above!
Thank Him! Thank Him!
For His unspeakable love!

Amid the woes of this earthly life,
Amid the sin, the shame and the strife,
It calls to me as I watch and pray,
And bids me keep in the narrow way.

It takes me back to the time when He,
Poured His life blood out on Calvary,
And then I think of the time I knelt,
And in my heart His forgiveness felt.

Mrs. R. M. Gatlin,
Franklinville, N. C.

The Fruits of Division

By DONALD W. HAYNES

In an earlier article, we noted that the church's task of "interpreting the faith" has paved the way for some justifiable difference of opinion and diversity of emphasis. However, the annals of our history show that we have gone far beyond any defensible "rights." Appallingly, we have allowed division to cripple our witness, overshadow our mission, and sprinkle our pilgrimage with blood and infamy. Before any of us dismisses ecumenism as optional and peripheral, we must be sobered by the tragic harvest which has come as a fruit of division.

In the wake of the church's birth Peter and the other apostles were arrested and brought to trial by the Sanhedrin for "continuing to teach in the name of Jesus." They would have been killed except for intervention on the part of Gamaliel, a liberal teacher of the law and a Pharisee! He recalled various Jewish heresies of the past and evoked this warning: "Men of Israel, take care what you do with these men. . . . For if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God" (Acts 5:35b, 38b-39). It is the sad commentary of church history that few Christian councils have displayed as much wisdom or grace as this Jewish body did in dealing with brethren and movements of heretical inclination.

At the Council of Carthage in 416 "heretics" were dealt with in this language: "If anyone says that there is in the Kingdom of Heaven any place where children who depart this life unbaptized live in bliss, let him be anathema." This sentence of defamation and excommunication has been an infamous Albatross about the neck of the church throughout her history. It is not limited to the Catholics either! We cannot forget that Calvin allowed Servetus to be burned at the stake in Geneva for "wrong thinking" about the Trinity and predestination. It is ironic that Calvin did not allow God to determine the destiny of Servetus! Even in our Methodist tradition, we must admit that the suggested reforms which brought expulsion for Thomas O'Kelly became Methodist procedure two generations later. Judgment of one man's mind upon another man's conscience has often generated more heat, energy, and enthusiasm than the proclamation of the "good tidings of great joy which shall be to all people."

A casual glance at the map of Africa and Asia Minor today will show the Moslem

world being where the Christian church once was! To trace the missionary journeys of Paul one must walk under the shadow of the mosque! Our generation can hardly grasp the consequences of our historic failure to practice the clear message of the Lord's Prayer, "Forgive us our trespasses, as we forgive those who trespass against us." Our elaborate justifications for division and discord are brought to nought with Paul's simple question, "Is Christ divided?"

In the current Methodist study book "That the World May Believe" by Albert Outler, we see the tragic aftermath of the 16th century "Holy Wars." Upon the heels of the Reformation which we have solemnly declared to be "of God," we see the church enter into a bloodbath unsurpassed by Russia and Germany in their twentieth century madness. In "A Survey of Western European Civilization," secular historians note that "When the war was over, Germany lay prostrate, the Holy Roman Empire had been reduced to an empty shell; and out of the final settlement emerged the modern state system of Europe." What Dr. Outler recognizes is that from this experience many thoughtful men became convinced that "Christianity was incorrigibly divisive and authoritarian." He continues, "Slowly but surely even Christian statesmen came to prefer a fully secularized state over any state-church relationship they had ever known or could conceive." The moral degradation of our modern radical secularism can be traced to this precise point in world history! The bitterweed of our present "permissive society" was planted then. The church is reaping what the church has sowed.

Yet the fruits of division are not limited to heresy trials and holy wars. As a corollary to the splitting of theological hairs in one age, we have come to the poverty-laden state of saying, "It does not matter what a man believes so long as he is sincere." It is strange that we do not believe this way about Hitler and Stalin, nor even about a political opponent in an election year! The spirit-sapping fall-out from division and denominationalism in our own country is a deadly compartmentalizing of life. In this unrealistic process, a man's religion has ended up in the smallest pigeon hole with the tightest lid! I seriously suspect that much of our apparent approval of ecumenical effort is actually apathy about religious questions. Far too many churchmen are subconsciously saying, "Let the conference or convention pass any resolution they wish to; it doesn't matter anyway." Too many sharp minds and thinking persons have simply given up on the church as hopelessly engaged in endlessly wringing her hands on her apron. In this sad plight we find many churchmen enclosing the church in an attractive glass case with the caption,

"Open only in cases of emergency." It is imperative that we contrast with this Paul's affirmation, "For me to live is Christ."

A further impediment which has accompanied the church's speaking with many tongues is the divorce of religion and society. Opponents of the church have developed an adept acumen for decimating our influence by appealing to our divided opinions. Since we cannot march in unity against any of the "evils we deplore," those who might otherwise listen find themselves laughing. We waste most of our energy either flailing one another or preparing a statement that is so broad and evasive that it has no force or impact. Probably the worst of all sins in American denominationalism is the absolute failure of the church to engage itself corporately in combatting the "principalities and powers of evil." The tragic result has been a concept of the Christian religion which is totally incompatible with the New Testament; we have concocted a brand of personal boxed-in piety which has robbed Christians and churches of any effective witness to the world. We have relinquished a heritage traceable throughout history back to the day of the Old Testament prophet. Robbed of our right to judge the ethics and morals of society, we are easily hamstrung by culture. Are we destined to lie prostrate at Caesar's feet?

Does it not seem apparent that our division has gone far beyond the necessary impediment which is inherent in "interpreting the faith?" Our division has brought condemnation to individuals and excommunication to entire sub-continent; it has brought holy wars that resulted in radical secularism which ignores the Christian ethic; it has brought religious conviction to the ridiculous posture of lethargy; and it has accentuated the supremacy of culture over Christ. These fruits are far more damning and damaging than petty denominational differences over sprinkling and immersion or the proper posture for receiving communion! These fruits threaten the witness and the credence of the entire gospel. From this body of impending death we must be delivered.

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Railroads Will Continue Reduced Fares For Clergy During 1968

Railroads will continue to offer reduced first-class fares to clergy during the year 1968, it was announced today by the Clergy Bureaus of Eastern Railroads.

Fifty per cent reductions in railroad first-class passenger fares have been available for years to ordained and licensed ministers, missionaries, theological students and many other categories of religious workers who obtain a certification coupon book from the railroad bureaus.

A. J. Winkler, chairman of the bureaus, said that applications for the 1968 books were now being accepted at the Clergy Bureaus of Eastern Railroads, One Park Avenue, New York, N.Y. 10016. The cost of the 50 trip book issued by the Eastern Clergy Bureau is \$14.00 and \$11.00 for the book issued by the New England Clergy Bureau.

The Rev. Mr. Haynes is pastor of First Methodist Church, Franklin. This is the second of three articles on "Expressions of Ecumenism."

IN MEMORIAM

MRS. W. M. WHITAKER

We, the members of the Woman's Society of Christian Service of Sharon Methodist Church, Shelby, North Carolina, wish to pay tribute to the memory of Lillian Packard Whitaker.

Whereas, she had been a loyal, faithful member of our Society, serving in many capacities, and whereas, she had been a faithful and devoted member of Sharon Methodist Church for many years,

Whereas, in her passing October 30, 1967, the church has lost one of its most beloved members, therefore, be it resolved that we of the Woman's Society of Christian Service do hereby go on record in expressing our deep appreciation of her life and devotion, we share a sense of great loss in her death.

Be it further resolved that copies of this resolution be recorded in the minutes of our Society, copies sent to the family, and to the North Carolina Christian Advocate.

Mrs. Oras Biggerstaff, President
Mrs. Richard Howle



MRS. ELIZABETH COOK BROOKS

Be it resolved that:

Whereas, Mrs. Elizabeth Cook Brooks, a life long member of the Methodist Church, died October 4, 1967; and

Whereas, she had been a member of the First Methodist Church, Siler City, since 1919, and had been an active member in all phases of the life of the church; and

Whereas, Christ's gift of Himself to her had resulted in the fruit of the Spirit in her life and devotion to His church; and

Whereas, her life has been a great inspiration to the members of the church and community;

The Official Board of the First Methodist Church directs that these words of heartfelt appreciation be sent to her family and to the North Carolina Christian Advocate as an expression of love, affection, and gratitude for her life of devotion to her Savior and His church.

Committee:
Mrs. Dorcas Stout
Rev. Henry B. Lewis
November 10, 1967



James B. Finley: Pioneer Methodist Leader

North Carolina made a goodly contribution to the growth and spread of American Methodism in the nineteenth century in the person of James B. Finley.

Young Finley left the state of his birth and traveled westward to Ohio. On the way, he was converted at a Kentucky camp meeting. He began to preach about 1809 as a member of the Western Conference at about the age of twenty-eight. He was soon given the district along Lake Erie.

Finley was elected a delegate to the General Conference some eight times. He also served three and a half years as a chaplain of the Ohio Penitentiary. In addition to his tasks of being a minister and presiding elder, and as a missionary to the



Miss Kay Fox (right), president of the Candor MYF, pins a corsage on Mrs. Sam Phillips, who retired after 12 years as counselor for the young people.

Retiring MYF Counselor Honored

Mrs. Sam Phillips was the honored guest at a "family night supper" held at the Candor Methodist Church Assembly Hall recently. Children, youth and adults all joined in to show their affection for Mrs. Phillips.

The occasion was held because "Eunice" (as Mrs. Phillips is affectionately known) had retired after 12 years as counselor for the Candor Methodist Youth Fellowship, and, also, of the Montgomery County Sub-district MYF. Due to illness in her family, and the heavy schedule which she carries as an elementary public school teacher, she felt the need of rest.

The Candor MYF sponsored the party, but the entire church joined in to show their affectionate appreciation to Mrs. Phillips. The president of the MYF, Kay Fox, pinned

a corsage on the retiring counselor as she and her husband arrived, and told her of the deep affection and esteem the youth have for her.

Earle Graves, speaking for the church, told of the great admiration everyone has for Mrs. Phillips. He thanked her for her untiring efforts and unselfish service, and presented the honored guest with a silver tray from the church.

Mrs. Phillips is still very active in her church, serving as superintendent of the children's division, and teacher of the Elementary I-II-III Class in the Church School. Along with her many other duties, she served as president of the Woman's Society of Christian Service.

Members of the MYF have fond memories of the 12 years Mrs. Phillips has served as their counselor, but they particularly remember the annual beach trip which was always chaperoned by Mr. and Mrs. Phillips.

Wyandot Indians, he prepared an *Autobiography, An Account of the Wyandot Mission, Sketches of Western Methodism, Life Among the Indians and Memorials of Prison Life*.

He was a strong advocate for the cause of temperance. In this connection, he once stated: "The only Temperance Society that then existed (1812) was the Methodist Episcopal Society. The General Rules of the Society prohibited the use of intoxicating drinks as a beverage, and only allowed their use when prescribed as a medicine. No other denomination having prohibited the use of ardent spirits as a beverage, it followed, as a necessary consequence, that all persons who refused to drink were called, by way of reproach, 'Methodist fanatics.' I often met with opposition for my advocacy of the cause of temperance."

The church historian, W. H. Daniels, in

History of Methodism (p. 585) wrote of him as a "man of great energy of character, of burning zeal, of fervent piety; a powerful preacher, a popular manager of camp meetings and other great assemblies, at which, by the power of his eloquence as well as his tact and knowledge of human nature, he swayed the masses like trees swept by the winds, calmed the rage of mobs of ruffians, and moved along the path of his duty though a great and growing region of the country as a prince and master in Israel."

Finley, distinguished leader from North Carolina, died on Sept. 6, 1856 at the age of seventy-five.

(Reference: W. H. Daniels' *History of Methodism* and A. B. Hyde's *Story of Methodism*.)

GRADY L. E. CARROLL

Raleigh

METHODIST NEWS ROUND-UP

BISHOPS PARTICIPATE IN "FLORIDA NIGHT"

In conjunction with the recent meeting of the Methodist Council of Bishops at Miami Beach, Fla., the Methodists of that state staged a "Florida Night." More than 2,000 people gathered on the patio of the Deauville Hotel on the night of Nov. 15, and heard Bishop Donald H. Tippett point out that the two main themes of John Wesley were personal salvation and social responsibility. "For Wesley and the early Methodist people," he said, "nothing was so urgent as the salvation of the human soul." At the same time, he went on, persons studying Wesley's sermons "soon discover how clear he made the social responsibilities of religion."

Bishop Tippett continued, "Injustice of one kind or another must be met as the pioneer saddle-baggers met the terrors of the wildness. To reform the continent demands as much dedication today as in the 18th and early 19th centuries. . . . To heal the hurt at the heart of the world in city jungle, in shums, in underprivileged countries—wherever hunger and poverty and ignorance enslave men—there is a call for modern knights of the saddlebags."

"The word of God will continue to make itself heard," said Tippett, who is president of the Council of Bishops. "It is not dependent upon structure (and) if ever the church, as we know it, should be destroyed, it will not be by enemies from without, but by failure, indifference and disloyalty from within."

Bishop James W. Henley of the Florida Area presided at the special rally.

★

PUBLICATION OF CONCERN TO BE SUSPENDED

Concern, the bi-weekly published by the Board of Christian Social Concerns, faces suspension as of Feb. 1, 1968, according to a resolution adopted by The Methodist Church's Coordinating Council, during its recent meeting at Miami Beach, Fla. The move has been under consideration for several years in view of the fact that other promotional publications of the church were established several years ago to provide necessary church-wide coverage for all boards and agencies.

The 1964 General Conference recommended that "*Concern* magazine be discontinued when the Publications Committee, after consultation with the publishers and editors of the general church periodicals, determines that satisfactory arrangement has been effected for the coverage of the essential message of the Board of Christian Social Concerns now carried in *Concern* magazine."

The Board of Christian Social Concerns has contended that *Concern* is not a promotional organ as once interpreted but is a magazine of "secular mission" and has insisted that page space allotted in general periodicals is "too limited to give full spectrum to the social voice of the church."

Leaders of the general publications of the church—*Together*, *The Methodist*

Story, and *Christian Advocate*—maintain that they cannot allot additional space for items of social concern and that "the essential message of the Board of Christian Social Concerns" is being printed in these publications.

In making its decision, the Coordinating Council declared its belief in "the paramount importance of social issues both in the historical position of Methodism and in the light of the fast-moving events of our time." "However," is report continued, "presentation of these issues to the Methodist constituency should be coordinated with the general publication policy of the church. Proliferation of similar materials by various church agencies should be discouraged."

The Council also announced that the Board of Publication will discontinue the Central Christian Advocate as of Jan. 1, 1968. This publication has been serving the church's Central Jurisdiction, shortly to be absorbed into the geographical jurisdictions of the church.

★

GEORGIA METHODISTS GIVEN HOTEL

The Ware Hotel, Waycross, Ga., opened in 1929 has been donated to the South Georgia Conference Home for the Aging to be used as a retirement hotel. L. B. Harrell, Waycross business man and civic leader was the donor of the property valued at \$350,000.

The seven-story downtown hotel with 110 rooms will continue its commercial operations under its present management but will also offer accommodations to permanent residents on a monthly or annual basis. The Rev. Harry Moore, executive secretary of the South Georgia Methodist Home for the Aging, said the Ware Hotel will be a separate operation from Magnolia Manor, the home for retired people at Americus, Ga.

★

CHRISTMAS CONFERENCE FOR YOUNG MINISTERS AND WIVES

For the fourteenth consecutive year more than fifty young Methodist ministers and their wives will participate in the Board of Evangelism-sponsored Christmas Conference. This year it will take place in Baltimore, Dec. 26-29, and EUB ministers and wives will be in on it.

A special feature of the conference will be a dramatic presentation at Lovely Lane Chapel, Baltimore, where the original Christmas Conference took place. All other sessions will be at the Lord Baltimore Hotel. Baltimore is a place of beginnings for the EUB Church as well as the Methodist. Two top leaders of the move toward Methodist-EUB union will participate in the program. They are Bishop Reuben H. Mueller, Indianapolis, and Bishop Lloyd C. Wicke, of New York City.

Another unusual feature of the session will be Bible lectures led by a Roman Catholic, the Rev. Charles McCarthy. Among other speakers will be Dr. James M. Wall, editor of the *Christian Advocate*, Dr. Kermit Long, who heads the Board of Evangelism,

and Dr. Joseph H. Yeakel, executive secretary of the EUB Board of Evangelism. Attendance at regular sessions is expected to be about 125, with many others attending the special program at Lovely Lane Chapel.

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DEACONESSES MEET

"As deaconesses, women have an opportunity to be daring adventurers on the pioneering edges of mission opportunities," stated Miss Betsy K. Ewing at the recent meeting in New York of the Commission on Deaconess Work. Miss Ewing is executive secretary of the Commission. She called for more deaconesses, and urged that a new interpretation of the role of the deaconess be included in the *Discipline* of the United Methodist Church.

The present official Methodist definition says that "A deaconess is a woman who has been led by the Holy Spirit to devote herself to Christlike service under the direction of the Church and who, having met the requirements, has been duly licensed, consecrated and commissioned." The Commission adopted the following definition, as proposed by Miss Ewing: "A deaconess is a professionally competent lay woman who in response to God's claim on her life, and who having met the requirements, has been consecrated, commissioned and licensed for a ministry of special need and/or in response to persons who are separated from responsible participation in society."

It was brought out at the commission meeting that there are now only 319 active deaconesses, and that 89 will retire within the next five years. Some 314 are already in the retired relationship. Of the active deaconesses, 61 are in community centers or inner-city work; 61 are in local church work, 36 are in education, 37 in town and country work, 29 in medical and social welfare, 23 in children's homes and residences, four in pastoral work, 24 with Methodist boards and agencies, and 44 in other categories.

Dr. J. Edward Carothers, who directs the church's National Division of the Board of Missions, under which the deaconess work operates, supported Miss Ewing's call for more deaconesses, especially persons trained in the social service areas. The national-level meeting took place Nov. 1-2.

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LAYMEN HEAR SCIENTIST, OTHERS AT EMORY

A nuclear scientist, Dr. William G. Pollard, of Oak Ridge, Tenn. brought his listeners sitting straight up in their chairs as he asserted, "Everybody is worried about a nuclear holocaust but that will fade into insignificance compared to the starvation the world faces." He added, "In the late 1970s people will be dying at the rate of several hundred million a year." He termed the coming time a "period of judgment" and stated that such periods "bring out those who will live victorious lives. We will be given the key to the future of humanity."

The occasion for his remarks was Emory University's Key Laymen's Conference at

Atlanta, Nov. 16-18 attended by over 400 prominent church laymen from the South.

Another speaker, Dr. Norman Vincent Peale, prominent New York pastor and author, lauded the rising ministry of the city but warned that Christians have grown soft and fat along with the world. "We must get the church lean again and it is a layman's job," Peale declared. He continued, "This country doesn't pay any attention to the church because this country isn't sure the church really believes in God. Ministers and laymen both have got to be renewed."

The president of Holiday Inns of America, Wallace E. Johnson of Memphis, reminded the group that "Each of you is a powerhouse. There is the power in this room to transform society in the region. Don't be ashamed to let it be known that you love Jesus Christ." Johnson dropped two interesting suggestions: one, that laymen write to visitors who come to their church; the other, that a screen be substituted for song books. "You ought to throw away those songbooks and flash the words up on a screen where people can see them. When people look down in those books you lose them." He finished with his strong challenge to the laymen: "We laymen have the greatest opportunity we have ever had. With Christ in our hearts we can discover ourselves. The key to our future is Christ in our own individual lives."

Others who were to be heard later were former congressman Walter H. Judd, Dr.

Wallace Hamilton and former Miss America, Vonda Kay Van Dyke.

The Key Laymen's Conference is sponsored by Emory University and its Committee of One Hundred, a group of leading laymen interested in ministerial education. The conference is designed to help business and professional men and their wives seek Christian meaning in secular decisions. In the program to lead panel discussions were William R. Henderson, prominent Methodist layman of High Point, and Dr. James H. Crawford, Jr., head of the physics department, University of North Carolina.

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Wallace MYF Presents Play

The members of the Junior High and Senior High Methodist Youth Fellowship of the Wallace Methodist Church presented a play entitled "For This We Are Thankful," written by the Rev. George W. Ports, Jr., pastor of the church.

Mr. Ports' son, George W. Ports, III, acted as narrator and others of the youth group presented live pictures of thankfulness and also the special music.

The play was given on Nov. 19 in the church sanctuary, which was filled for the occasion.

Easter 1968 in the Holy Land

5 days in Holy Land, \$898.00. 7 days in Europe, \$180.00. Personally escorted by

Rev. and Mrs. William A. Rock, Jr., Kerr Street Methodist Church, 419 Kerr St., N.W., Concord, North Carolina 28025. Write or call 782-4223.

Rocky Mount District Conference Addressed By Collins, Weaver

The Rocky Mount District Conference of The Methodist Church met at Englewood Methodist Church on Sunday, Nov. 19, at 2:00 p.m. The Rev. Jack W. Page, district superintendent, called the conference to order.

The Rev. Reginald W. Ponder was elected secretary of the District Conference. As host pastor, he welcomed the guests to the Englewood Church.

The district superintendent read the names of the deceased ministers and ministers' wives who had died since the last District Conference. The District Conference stood in tribute and memory of the Rev. Robert Wallace Bradshaw, the Rev. Marvin Young Self and Mrs. Lucy Harrell Self.

The conference heard the report of the district staff of Christian Education led by the Rev. R. L. Baldrige. The reports highlighted the new adult curriculum materials, the proposed curriculum materials for youth, and the Camp Development Crusade for \$50,000 for Camp Kerr Lake.

Dr. Thomas A. Collins, president of North Carolina Wesleyan College, preached the conference sermon on "Whose Goals for the Church." In the message he pointed out that God's goals as revealed in the person and message of Jesus Christ were the only valid goals for the church. He said that the church today must not be ashamed of these goals and this Gospel.

Following Dr. Collins' sermon, Mr. Page called for the report of the Committee on Ministerial Training and Qualifications. Upon the adoption of this report, Mr. Page recognized Miss Kathryn Ann Upton and Richard C. Griffin who received their Local Preachers' License.

After hearing reports from several of the district directors, Mr. Page introduced Dr. L. Stacy Weaver, president of Methodist College, who addressed the conference on the topic, "The Church-Supported College." Dr. Weaver stated that the four purposes of the church-supported college were: to train leaders for the church—lay and clerical; to seek academic excellence; to bring youth in touch with great personalities; to present the claims of Jesus Christ.

Following the address by Dr. Weaver, Mr. Page received the remainder of the reports of the district officers. Then he called on the Rev. J. L. Joyce, chairman of the Committee on Courtesies and Resolutions, who termed the conference as one of the best and most inspirational he had ever attended largely because of the great leadership of the Rev. J. W. Page. Mr. Joyce then introduced Mrs. Page to the conference and the conference stood in honor and appreciation of Mr. and Mrs. Page who are serving their sixth year in the district superintendency.

Following the benediction, the Englewood Church served refreshments in the Fellowship Hall.

Over 200 persons attended the conference.

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DeJong To Be Banquet Speaker

The Rev. Dr. Pieter DeJong, professor of systematic theology at New York Theological Seminary, will be the featured speaker at the banquet in Charlotte, planned in conjunction with the Mission to Ministers and Lectures on Preaching. The banquet will be on Tuesday evening, Jan. 9, at 5:30 in Myers Park Methodist Church.

Ministers who plan to attend are asked to send their dinner reservations immedi-



DR. PIETER DEJONG

ately to the Rev. W. B. A. Culp, 1323 Hawthorne Lane, Charlotte 28205.

Dr. DeJong, a native of The Netherlands, is a minister of the United Church of Canada. He served as pastor in the United Church at Braeside, Ontario, from 1952 until 1957. Professor of systematic theology and philosophy of religion at St. Andrew's College, Saskatchewan, from 1957 until 1965, he joined the faculty of New York Theological Seminary in 1965.

He is author of two Tidings books, *Evangelism and Contemporary Theology*, published in 1962, and *A Theology of Evangelistic Concern*, published in 1963. Both books have already gone into their second printing.

The program for the Lectures on Preaching and Mission to Ministers will begin at 2 p.m. on Monday, Jan. 8, and will conclude at noon on Wednesday, Jan. 10.

Room reservations should be requested at hotels and motels immediately. Blocks of rooms have been reserved on a tentative basis but each minister must make his own reservation directly. Another convention will be in session in Charlotte at the same time, so rooms will be at a premium.

Other program participants during the three-day session include Bishop Francis Gerald Ensley of the Ohio West Area of The Methodist Church, and the Rev. Dr. Alan Walker, superintendent of the Central Methodist Mission in Sydney, Australia.

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STUDY BOOK WRITTEN BY HIGH POINT COLLEGE PROFESSOR

Methodist students in grades three and four will be using this winter a study book written by a professor and a graduate of High Point College.

Dr. William R. Locke, chairman of the Department of Religion at High Point College, is the author of the students' book, "A Teacher Come From God," in the winter quarter of the Wesley Series. In the same book five additional chapters on Japan were written by Sara Hamilton Haruyama, a graduate of High Point College. Mr. and Mrs. Haruyama, missionaries in Japan, are now stationed at Kagoshima.

Margaret Locke McCullough, author of the teachers' book, is a graduate of Duke University and Emory University. She is a director of Christian Education and is a teacher in the Wake Forest Church Kindergarten in Winston-Salem.

GC PROFESSOR'S ART WORK EXHIBITED AT RALEIGH

Work by Thomas Hammond, assistant professor of art at Greensboro College, has been accepted for the annual North Carolina exhibition in the State Museum of Art in Raleigh. The entries are three intaglio prints and a drawing. The N. C. exhibition opened Nov. 29 and will continue through December.

SCHOLARSHIP INTERVIEWS HELD

Scholarship interviews for Pfeiffer College's competitive academic Trustee Scholarships for entering students in 1968 are now being scheduled by the college.

The series of some 50 scholarships, some valued to \$4,000 over four years, is designed for students who have notable high school records, demonstrated leadership potential, strong personal motivation, and who are interested in independent library, laboratory and classroom projects.

Information on this series of awards as well as the college's total student financial aid program, which exceeds \$250,000 yearly, is available from The Scholarship Committee, Pfeiffer College, Misenheimer, N. C. 28109.

DUKE THEOLOGIAN HONORED

A Duke University theologian, Dr. W. D. Davies, has been given a high honor by the British Academy, a royal society of some 300 Fellows devoted to the promotion of the study of the moral and political sciences.

The Academy has elected Dr. Davies a Corresponding Fellow, one of the highest honors that may be conferred upon a scholar in the field of the humanities anywhere in the English-speaking world.

Dr. Davies is George Washington Ivey Professor of Advanced Studies and Research in Christian Origins in the Duke University Divinity School.

SECOND SEMESTER ENROLLMENT

Prospective students from Fayetteville and surrounding communities who wish to enroll in second semester Methodist College classes having vacancies will be accepted until the time new classes begin.

New students may contact the Admissions Office to determine what classes in which they are interested still have openings. Final day of registration for classes is Jan. 26. Second semester classes will begin Jan. 29.

BREVARD TRACK TEAM SECOND

Brevard College's cross country country team took second place in the National Junior College Athletic Association's National Championship meet held Nov. 11 in Farmingdale, N.Y. Undeclared freshman standout Bob Gray won the individual national title for Brevard, running the three-mile course in a record time of 15:27. Brevard finished the season with a 11-6 mark, including the championship of the Western Carolinas Junior College Conference.

CHRISTMAS CONCERT SET AT PFEIFFER

A chamber orchestra, harpsichord, and organ will join with the 60-voice Pfeiffer College Choral Union for the 1967 Pfeiffer College Christmas Concert on Dec. 3 at the college.

It will be given in the Pfeiffer Chapel at 8 p.m. and is open to the public without charge.

The featured work of the concert will be the "Magnificat in D" by Johann Sebastian Bach.

▼ The Broad Scope

TWO ECUMENICAL PUBLICATIONS MERGED

Faith and Order Trends and Direction: Unity, the one Protestant and the other Catholic, but both publications promoting the ecumenical approach, have merged to print one publication under the title *Unity Trends*. The first issue came off the presses last week.

In describing itself, the new bi-monthly states: "The aim and the goal of *Unity Trends* is to present news, developments and documentation that will further the ecumenical movement. An open exchange of ideas will result in increased communication between men of good will, to the benefit of all Christianity."

Faith and Order Trends was formerly published by the Department of Faith and Order of the National Council of Churches, while *Direction Unity* was a publication of the Bureau of Information of the U. S. Catholic Conference in cooperation with the Bishops' Committee for Ecumenical and Interreligious Affairs.

Bishops Ask For Anti-Poverty Program Support, Relief Fund

A strong plea for support on the part of the federal government and churchmen anti-poverty programs was made in Miami Beach, Fla., Nov. 16 by the Council of Bishops of The Methodist Church.

The actions included a telegram to congressional leaders seeking support for the Office of Economic Opportunity and a statement concerning the "urban crisis ministry." Creation of a special Methodist relief fund was asked, also.

"Today a social crisis of staggering proportions confronts our nation," the bishops declared in the statement.

"This crisis arises out of our failure, date, to deal adequately with the severe problems arising out of poverty amid affluence, unemployment in a growing economy, hunger in the presence of highly productive agricultural science, racial discrimination in a democratic society, slum ghetto isolation surrounded by white suburbs.

"As Christians and as citizens, we do not for a moment condone or excuse lawless and violent acts of destruction by any person or any group, but we try to understand the causes of such acts. We join with others in calling on all levels of government to maintain law and order, but we demand that this law be just, and that this order be fair to all.

"We call upon our fellow churchmen to move in every appropriate way, however costly in time and effort, to bridge the chasms that now separate the poor from the well-to-do, the black from the white, the employed from the unemployed, the powerless from the powerful, and the privileged from the underprivileged."

The telegram to congressional leaders, both parties and Sargent Shriver, director of the Office of Economic Opportunity, was adopted unanimously. It said:

"We urge Congress to support the poverty program through the Office of Economic Opportunity (and) that a minimum of \$2.6 billion be voted for the fiscal year 1968."

The telegram came on the heels of House of Representatives action late on Nov. 1 to continue the program until July 1, about the level at which it has operated for the past 18 months, or about \$1.6 billion. The measure now goes to a Senate-House conference committee.

In their statement on the "urban crisis ministry," the bishops called on Methodists to "join with us immediately in the establishment of a special fund for the following purposes:

1. To provide emergency relief for families victimized and suffering loss as a result of urban riots; and
2. To provide support for special recruiting ministries in crisis situations."

It was suggested that a special offering be taken in each local Methodist church across the nation and that funds raised be distributed through church channels, Methodist or non-Methodist, and public or private agencies. A special committee of church officials will be set up to administer the funds.

A Visit to the Holy Land

By S. J. STARNES

It has been my high privilege within the last few days to realize the dream of a lifetime in making a ten-day tour of the Holy Land. Leaving Frankfurt, Germany, on Nov. 3 by plane, a group of 19 of us flew to Istanbul, Turkey, where we spent two days and nights visiting the mosques and other religious shrines. We then flew to Tel-Aviv, Israel, then by bus to Jerusalem. From there we spent four days visiting the Mount of Olives, Bethany, Mount Zion, Calvary, Bethlehem, Jericho, Gethsemane, the Wailing Wall, Dome of the Rock, where Abraham was about to offer up Isaac; the Pool of Bethesda, St. Ann's Church, (birth place of the Virgin Mary), the Chapel of Condemnation, Golgatha, Church of the Holy Sepulchre, the tomb of Christ, and many other places of historical religious interest.

We stood beneath Calvary and saw the cracked rock representing the renting of the veil of the temple. We also visited in both the Old and New Jerusalem, and went to the Dead Sea near Jericho.

On Thursday we joined another touring group and journeyed through Samaria to Nazareth, where Jesus lived from the age of three years until he was 30 years old. There we went to the Church of Annunciation, the beginning of the New Testament. "Here the Word was made flesh." We went into the Grotto when Jesus lived with his family while in Nazareth. We also went to Cana where he wrought his first miracle, and on to the Sea of Galilee, and the River Jordan. There we dipped our hands in the water, and sang "On Jordan's Banks I Stand." We passed through the very fertile Jordan Valley on our way to Tiberias, passing the Mount of the Beatitudes, where Jesus delivered the Sermon on the Mount, and to what used to be Capernaum, which has been destroyed.

On our way around the circle we visited Safed, spent one night in a "Gibbutz" a communal arrangement, where everyone works, but no one receives a salary. They share everything and live as a family. They maintain delightful and comfortable "Guest Houses" for those who visit there, and provide delectable meals. We traveled on to Acre and spent some time, then to Haifa, a city of 260,000, the only city in Israel with a subway and a bowling alley. It is a winding road up through the city to Mount Carmel. Driving along the Mediterranean we came to Ceasarea, where practically nothing remains except sacred memories.

Tel-Aviv, the largest city in Israel with some 500,000 population embracing what was formerly Joppa and the new city of Tel-Aviv, presents perhaps the most modern city of Israel. In 1909 five or six families

The Rev. Mr. Starnes, pastor of Shiloh Methodist Church, Gibsonville, has been on a visit to Europe and to the Holy Land. He left for Germany, where his son is stationed, on Oct. 19 and will return to the United States on Dec. 12.



Mr. and Mrs. W. Robert Everett pose in front of Rose Hill, their home near Nashville, which they have given to N. C. Wesleyan College along with the 607-acre plantation appraised in excess of \$200,000.

Everetts Give N. C. Wesleyan 607-Acre Rose Hill Plantation

Mr. and Mrs. W. Robert Everett have given Rose Hill, their ante-bellum home and 607-acre plantation with an appraised value in excess of \$200,000, to North Carolina Wesleyan College, at Rocky Mount according to a deed filed in Nashville Nov. 14.

For what he described as the largest single gift so far received by the young Methodist liberal arts college which was founded in 1956, Dr. Thomas A. Collins, president, said, "We are deeply grateful to the Everetts and will utilize their generous gift for instruction and recreational as well as financial purposes to further the overall program of the college and its entire community."

The property is four miles northwest of Nashville at the Corinth community on N.C. 58. Described in the appraisal, which was made by the Rocky Mount Board of Realtors, as "one of the most beautiful and historic homes in eastern North Carolina,"

went out of Joppa to establish a settlement of their own. It soon became the most important area, and today embraces the old Joppa, or Jaffa, as it is called. It stretches along the Mediterranean coast for miles and presents a modern impression. Shops and stores, however, are closed on Saturday, the Jewish Sabbath, but are wide open on Sunday. We could not, for lack of space, mention all the places of interest, but it was rather thrilling to be in the area where our Lord was born, grew up, lived and labored, preached, was crucified, arose, and ascended. We held a brief worship service in the hotel on Sunday morning, before boarding the plane for Zurich, Switzerland, and changing planes for Frankfurt, to end our

the acreage is divided roughly into one-third woodlands, one-third improved pasture lands, and one-third crop lands.

By terms of a lease the Everetts will continue to occupy the home where they have lived since 1941. Mr. Everett is a member of a prominent Martin County family with extensive farming interests. He attended the University of North Carolina.

Mrs. Everett is the former Thelma Rose of Carthage, Tenn. She received a B.A. degree from Peabody and an M.S. from Iowa State. She taught food and nutrition at Tenn. Polytechnic and at Stephens College.

In the appraisal, it was pointed out that many uses could be made of the property, "including the twelve-room homeplace, the forests, the lakes and acreage. The topography of the land is rolling and hilly, and there are many beautiful views through the whole farm. It is ideally situated geographically from the college to afford a retreat for summer study and many campus activities that will blend into the college program of educating young people of the future."

delightful and inspiring tour of the Holy Land.

Since I was visiting my son in Germany, who is serving as Brigade Chaplain at Kirschgons, it was my best opportunity to go the extra two or three thousand miles by plane and get the thrill of visiting the Holy Land, where not only Jesus grew up, but much of our religious history of the Old Testament had its beginnings in the reigns of the kings of Israel. It gives one a better understanding of and appreciation for our religious heritage, both in the Old and New Testaments.

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Woman's Activities



N. C. CONFERENCE

MRS. H. W. DOUB

SANFORD DISTRICT HAS DAY-A-PART

Realizing a dream come true and a long felt need, Sanford District Woman's Society of Christian Service met on Nov. 16 at the Pinebluff Methodist Church for a Day-A-Part. The lovely fall day, the eagerness of the group as they came together to seek for the theme of the day "Grant Us Thy Peace and Love," made this a day long to be remembered.

Greeting the group from the hostess society in Pinebluff, were Mrs. Clay Parker and Mrs. Adele Wilborn. Mrs. H. R. Odom, district secretary of Spiritual Life Cultivation, extended a welcome and led all in the Purpose of the Woman's Society of Christian Service. She then presented the leader for the day, our own conference secretary of Spiritual Life Cultivation, Mrs. R. L. Bame of Hertford.

In two sessions, Mrs. Bame in her quiet, dedicated manner, led the group in ways to find how to attain the goals of the theme for the day, "Grant Us Thy Peace and Love." First, to find "Christ Within Us" showing how we must make ready our hearts as a fit dwelling place for the Master's presence before He can come and abide with us. The second goal, "Christ Through Us," emphasized the ways Christ can accomplish His purpose and plan to use each of us to bring peace and love to this troubled world of today. In group meditations and private meditations, ways were explored, when each person was brought face to face with the great challenge which only Christ can bring to and through us.

The day was closed with the service of Holy Communion, administered by the district superintendent, Rev. V. E. Queen.

The committee for the day would like to express their appreciation to:

Mrs. R. L. Bame, who drove a long distance from Hertford to bring such a wonderful and inspirational message.

Rev. V. E. Queen, district superintendent, Sanford District. The interest and support of our district superintendent in the Woman's Society of Christian Service is greatly appreciated.

Miss Ethelynde Ballance for the Quiet Music of the day.

Each district officer, for her help, prayers, and encouragement for the day.

Each local secretary of Spiritual Life Cultivation who lent her influence to urge our women to attend.

All the members of the Pinebluff Methodist Church who served as such gracious hostesses for the day.

Each person who felt the great need to set the day aside, and who came in hope

that she might find the answer to her prayer, "Grant Us Thy Peace and Love."

MRS. H. R. ODOM, *Dist. Sec. Spiritual Life*

MRS. NELSON GIBSON, *Dist. President*

MRS. CHARLES DORSETT, *Dist. V.-Pres.*

MRS. HOBART MORRIS, *Chm. Public Relations*

MRS. H. W. DOUB

MRS. J. C. CHAFFIN

Committee for the Day-A-Part

GREENVILLE SUBDISTRICT MEETINGS

The Greenville Subdistrict meetings were held in the month of October with 392 women and guests in attendance. Special guests also present were District Superintendent Willis R. Stevens, the host pastors, Rev. R. A. McLean of Washington and Rev. W. E. Fulford.

The theme lifted up in these programs and music was "Rejoice, the Lord is King."

The subdistrict leaders presided over the business sessions, and the district president, Mrs. Donald Edman, introduced the district officers.

The programs used at these meetings was "A Program Committee Plans," moderated by Mrs. R. A. McLean, district vice president, and participated in by the members of the district Program Committee. Following this other district officers presented from the Program Book, "Japanese Youth—A Study of Change," complete with costumes and setting of Japan.

An Honorary Life Membership Certificate and pin were presented to Mrs. Haywood L. Martin of Englehard by the women of the Mattamuskeet Charge.

The benediction and grace were said by the host pastors, after which a delicious luncheon was served by the host churches.

MRS. GEORGE E. MOORE
Chm. Public Relations

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W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

TOWN AND COUNTRY COMMITTEE MEETS

The five Church and Community Workers in the Western North Carolina Conference summarized their year's work at a meeting of the Advisory Committee on Town and Country Work at the Methodist Building in Statesville on Nov. 14.

These workers, under appointment by the National Division of the Board of Missions, are Mrs. Arthelia Brooks of the Yancey County area; Mrs. J. Philip Neal of the

North Buncombe-Madison area; Miss Mary Hardin of West Lincoln County; Miss Pearl Stanley of Ashe County, and Miss Vera Falls of Upper Cleveland County.

Ministers from the group ministries were present and two district superintendents, the Rev. Charles White of Gastonia, and the Rev. John Hamilton of North Wilkesboro, joined the committee for the day.

Mrs. Orell Lineberger of Stoneville, chairman of the Advisory Committee, welcomed the group and presented a meditation on "Reaching for the Best."

Mrs. Brooks told of her ministry in the Burnsville area in conducting worship services in the local prison and in making devotional talks on the local radio station. An event, a four-day "Live-In" for young people at one of the rural churches, provided an opportunity for many MYFers to learn more about their church. She was hostess for seven Okinawan students who were in the area to observe American ways. When she said that she had made 39 visits during the year, she concluded, "After all it is personal relationships that makes the difference for us."

Mrs. Neal, who works in 17 small churches in a mountainous area, described a Christian Workers Training School in Mars Hill for the people of her section, where 90 people were involved and 35 had a perfect attendance record. She has planned a Thanksgiving banquet for the MYF of her district, had assisted the Woman's Society in an area-wide service in observance of the Call to Prayer and Self-Denial, which had the best attendance of any such service in the area in past years. She had worked with a small group to compose a simplified report form, so that all small societies might have adequate reporting to the district officers of the Woman's Society. All of her work is promotional and educational, so she concluded by saying, "It seems wise to try to concentrate in one place, where there is the greatest need."

Miss Hardin, who works with twelve churches in the West Lincoln area, said that her aims were "to work with people not projects, for we try to plant the seed of leadership development." She emphasized the "togetherness" of work, saying "We evaluate together," and, "In MYF our is cooperative work." She had assisted in planning Self-Study sessions in the Woman's Societies, an area-wide Christian Adventure Week, summer activities (including camping), and in training teachers for Vacation Church Schools. She had attended many meetings on a district conference and national level, and was a resource person at the Christian Vocations Weekend in Nashville, Tenn. in October.

Miss Falls, who began her work in Upper Cleveland County on Sept. 1, works in a group of eight ministers who serve 10 churches. She was formerly Church and Community Worker at the Cherokee Methodist Center, and her work has been a continuation of the excellent service on the Indian reservation. She has assisted in many community projects in Lawndale and has visited in 155 homes since she began her work there, so that she might be better acquainted. She recruited teachers for a laboratory class and is working with the

Commission on Education to help establish new methods of teaching that help break patterns that stifle growth."

Mrs. Stanley, who began her work in Ashe County in April, told of a new venture in her area to plan interesting work for shut-ins, so that they would be included in church activities. A circle for shut-ins resulted in a visitation program planned so that shut-ins might visit each other. She had assisted in planning a Lay Witness Mission for her area which includes 14 churches. In all of her work, she had tried in every way to draw the churches closer together, she said, and this included mission study classes, prayer groups, young people's meetings, coaching conferences or teacher training, and personal visits. Her community activities involved cooperation with the American Red Cross, Home Demonstration Clubs, the Job Corps, summer work of college students, and the schools.

The Rev. Garland Stafford, executive secretary of Town and Country Work of the Conference, summarized the reports by saying, "We need more workers like these in the Conference. Each summer when we train girls in the Summer Service program, the influence of these workers is so fine that one out of five of the girls go into church-related work."

Dr. White and the Rev. Mr. Hamilton paid tribute to the workers. Others who spoke were Mrs. Leslie Barnhardt, Charlotte, president of the Woman's Society of the Conference, Dr. Horace McSwain, executive secretary of the Conference Board of Missions, and the Rev. Robert H. Stamey of the Board of Education. The Rev. Royal Marty of Cherokee told of the work of Miss Carolyn Waybright, director of the Community Action Program in Cherokee.

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Texts From Asbury's Journal

By HOMER KEEVER

(Second in a Series)

Thursday, January 29, 1785. My horse was lame. I rode with patience to A. Arnett's and was blest: we rejoiced in the Lord together. Friday, 21. After preaching at Thompson's, and baptizing some children, we set out for Short's.

Arnett's, Thompson's, Short's, John Hill's. Those names marked Asbury's route into North Carolina early in 1785. They also indicate something of his earlier routes the two years before, in 1783 and 1784.

And while he did not follow that route into Western North Carolina again until 1799, he was to follow it out several times as he left the upper Yadkin to go into Virginia or eastern North Carolina. It may have varied a little from time to time, and he departed from it on interesting detours, but it was much the same general route.

Census records and land grants show Arnett's along Hogan's Creek in Caswell County—but no A. Arnett that we have been able to find. Hogan's Creek heads in the present Rockingham County and angles across Caswell, where it runs into the Dan River on the Virginia line. At the

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or sub-district level.

MEETINGS OF WIDER INTEREST

- Dec. 5-8: Council of Evangelism, San Antonio, Texas
- Dec. 7-8: General Board, National Council of Churches, Atlanta, Ga.
- Dec. 12-13: TRAFICO Annual Meeting, Miami Beach, Fla.
- Dec. 26-Jan. 1: "Process '67" National Conference of the University Christian Movement, Cleveland, Ohio
- Dec. 27-30: Christian Conference, Board of Evangelism, Baltimore, Md.

NORTH CAROLINA CONFERENCE

- Nov. 30-Dec. 1: Duke Divinity School Seminar, Queen Street Church, Kinston
- Dec. 2 : Conference Board of Lay Activities, Methodist Bldg., Raleigh, 2-5 p.m.
- Dec. 3 : Greenville District Conference, First Church, Williamston, 2:30 p.m.
- Dec. 4 : Cabinet Meeting
- Dec. 4 : World Service and Finance Budget Hearing, Methodist Bldg., Raleigh
- Dec. 10 : Greenville District Board of Lay Activities, 5 p.m.

WESTERN NORTH CAROLINA CONFERENCE

- Nov. 30-Dec. 1: Duke Seminar, Hickory, First Church
- Dec. 3 : Asheville District Conference, Hendersonville, First Church, 2:45 p.m.
- Dec. 3 : Gastonia District Conference, Lincolnton, First Church
- Dec. 3 : Greensboro District Conference, Greensboro, Rehobeth Church, 3-5 p.m.
- Dec. 3 : Marion District Conference, Morganton, First Church, 2:15 p.m.
- Dec. 3 : North Wilkesboro District Conference, Elkin, First Church, 3 p.m.
- Dec. 3 : Salisbury District Conference, Spencer, Central Church, 2:30 p.m.
- Dec. 3 : Thomasville District Conference, Liberty Church (Davie Co.), 2:30 p.m.
- Dec. 3 : Waynesville District Conference, Cherokee Methodist Church, 2:45 p.m.
- Dec. 3 : Albemarle District Conference, Albemarle, Central Church, 3 p.m.
- Dec. 8-9: Christian Vocations Testing and Guidance Clinic, Greensboro College
- Dec. 10 : High Point District Conference, High Point, Oak View Church
- Dec. 10 : Statesville District Conference, Mooresville, Central Church, 3-8 p.m.

time Asbury crossed that section in 1785 the head of the creek was still in Guilford County. Rockingham County was created later that year about the middle of December of 1785, by dividing Guilford in two from east to west.

Across the divide from the headwaters of Hogan's Creek is the upper Haw River and two of its branches—Little Troublesome and Big Troublesome, with Big Troublesome running almost parallel to Haw River. It was at the head of Big Troublesome that the Shorts lived. John Hill lived on over closer to the Yadkin, somewhere about Bethania. So Asbury's natural route was to cross the Dan, go up Hogan's Creek to its head, then up Big Troublesome and across Belew's Creek and upper Muddy Creek to Salem or John Hill's. Most old maps show roads along the route.

An earlier series took up the problem of where Short's was. Arnett's was most likely in Caswell. (The Caswell people may know where.) John Hill we will take up later. The question now is the location of Thompson's.

Just a few years earlier, in late 1782, John Thompson had bought land on Mill Creek waters of Little Troublesome. Then in 1784, just the year before Asbury came through on his way from Baltimore, Isaac Lowe had bought two different tracts on the waters of Hogan's Creek and Little Troublesome—or two Isaac Lowes had each bought a tract, since the first tract was sold to Isaac Lowe, Senior, and there was an Isaac Lowe, Junior. One of the Isaac Lowes became one of Asbury's valued circuit riders and for years was presiding Elder in

that general section. John Thompson and both Isaac Lowes are shown close together in the 1790 census in Rockingham County.

In fact, many recent maps will show a Thompsonville there now in the lower corner of Rockingham County between Hogan's Creek and Haw River. About a mile away is Lowe's Chapel. You will still find Lowe's Chapel there, but you will not find Thompsonville where highways 87 and 150 cross. Not now. Instead, you will find a sign that says Williamsburg; but some of them there will tell you that for a longer time than the old timers can remember there was a post office there by the name of Thompsonville and the cross roads was marked that until recently. It must have been there that Asbury first entered the territory of the Western North Carolina Conference after the Christmas Conference.

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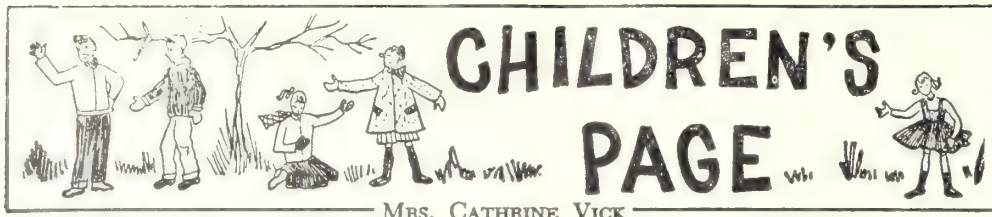
No man is bound to be rich or great, no, nor to be wise; but every man is bound to be honest. —*Author Unknown*

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SILER CITY, N. C.



MRS. CATHRINE VICK

Dear Girls and Boys:

In the Old Testament we read many times that people asked God to show them what they should do. Some of their leaders were called prophets. They assured the people that God would send someone to them who would show them his way. After a time, the people began to look for a Messiah. One of the prophets, named Isaiah told the people that the Messiah would be a baby and grow as they did. Through his life and work, the Messiah would help them know God's plan.

The people looked forward to the coming of the one whom God would send to show them what he wanted them to do. They were excited. When a baby was born, they wondered if this was the one. Today, as we remember the birth of Jesus, we are excited, too. During the days that we look forward to his birthday, we will have many things to think about. The time before this special day is called *Advent*. Advent means *to come*. Many years ago, people began to call the time between Thanksgiving and Christmas Advent. They used the time to remember what it meant to have Jesus come. Some people lit candles on each of the four Sundays. Sometimes, they placed the candles in a log or in a wreath of evergreens. Some people put a fifth candle in the center of the wreath. They lit it on Christmas Day because that is the day we especially remember Jesus' birth.

I hope you will take this time in the next few weeks to think about Jesus and how he taught us to live. Perhaps, you can make an Advent wreath to use in your home on each of the four coming Sundays.

AUNT CAY

BABOUSCKA

If you were a Russian child you would not watch to see Santa Claus come down the chimney; but you would stand by the windows to catch a peep at poor Babouscka as she hurries by.

She is a poor little crooked wrinkled old woman, who comes at Christmas time into everybody's house, who peeps into every cradle, turns back every coverlid, drops a tear on the baby's white pillow, and goes away very sorrowful.

And not only at Christmas time, but all through the cold winter, and especially in March when the wind blows loud, and whistles and howls and dies

away like a sigh, the Russian children hear the rustling step of the Babouscka. She is always in a hurry. One hears her running fast along the crowded streets and over the quiet country fields. She seems to be out of breath and tired, yet she hurries on.

Whom is she trying to overtake?

She scarcely looks at the little children as they press their rosy faces against the window pane and whisper to each other, "Is the Babouscka looking for us?"

No, she will not stop; only on Christmas eve will she come up-stairs into the nursery and give each little one a present. You must not think she leaves handsome gifts such as Santa Claus brings you. She does not bring bicycles or dolls. She does not come in a gay little sleigh drawn by reindeer, but hobbling on foot, and she leans on a crutch. She has her old apron filled with candy and cheap toys, and the children all love her dearly. They watch to see her come, and when one hears a rustling, he cries, "Lo! the Babouscka!" then all others look, but one must turn one's head very quickly or she vanishes.

Best of all, she loves little babies, and often when the tired mothers sleep, she bends over their cradles, puts her brown, wrinkled face close down to the pillow and looks very sharply.

What is she looking for?

Long years ago three kings came to her door and asked her to show them the way to take to find the road that led to where a young Child had been born. They brought with them gifts of gold, frankincense, and myrrh. Babouscka was frightened and refused to go with them when they asked her. Later, as she thought about the young Child, she decided to go herself and find him. She spent all her savings on toys and candy so as to make friends with little children. Now do you know whom she is seeking?

She has come too late, but still she seeks, always hoping she will find him at last.

—Adapted

THE GENTLE BEASTS

The gentle beasts of field and fold
On Christmas Eve so clear and cold,
At midnight all, with one accord
Kneel to adore their newborn Lord.

And then to one another tell

The story that they know so well;
The tale of that first Christmas morn
When angels sang, "The Christ is born!"

A Slovakian Carol

MAKE AN ADVENT WREATH

Use a circle of styrofoam, plywood or two layers of thick corrugated cardboard as a base. Make the rim of the circle from one to three inches wide. Cut out or drill one-half inch holes in the rim for the four candles. Cover the frame with evergreens (glue or tie them on). Or, paint the frame with holiday colors (red, green, or white). Mount the four candles. Provisions for a fifth candle—which may be lighted on Christmas Day—can be made by leaving a crosspiece between the halves of the circle and boring another hole in the center of the crosspiece or even using a separate single candle holder if that is simpler.

The Advent wreath may be the center of your worship on each of the four Sundays in Advent—and on Christmas Day. Light *one* candle on the first Sunday, *two* on the second, and so on. On Christmas Day light the fifth candle. The fifth candle reminds us of Jesus—the Light of the World. A Call to Worship for each Sunday might be as follows:

"This is the first (second, third, fourth) Sunday in Advent, and we think especially of the coming of Jesus into the world. Let us gather around the Advent wreath."

Appropriate Christmas Scripture, songs and poetry may then be used—with the candle being lighted at the suitable time. You might use the following scripture.

First Sunday: *Isaiah* 4:3-5; 9:2, 6-7.

Second Sunday: *Luke* 1:31-33; 2:1-7.

Third Sunday: *Luke* 1:68-79; 2:8-20.

Fourth Sunday: *Luke* 2:10-12.

CHRISTMAS DAY *Luke* 2:1-20; Matthew 2:1; *Isaiah* 9:6; John 1:1-5, 14-18.

FILL IN THE BLANKS

1. For unto us a is born.
2. We have seen his in the east.
3. There is no in the inn.
4. Be not
5. There were in the fields.

ANSWERS FOR LAST WEEK

Abram to Lot; Ruth to Naomi; Samuel to Lord; Mary to Jesus.

RIDDLES

You can take away my first letter; then take away my second letter; take away all my letters, yet I remain the same. What am I? The postman.

If ten birds were sittings on a telephone wire and you shot one, how many would remain? None, because they would all fly away.

Sunday School Lesson

FOR DECEMBER 10

(International Lesson Series)

Can There Be Peace On Earth?

Background Scripture: Micah 4
Lesson Scripture: Micah 4:1-7

Can there be peace on earth? The answer given in our Scripture Lesson for today is resounding affirmative. It does not merely affirm the possibility or the probability of peace on earth, but it categorically states that such a time shall come.

"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall decide for strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has spoken" (chapter 4, verses 2-4).

For anyone who knows the history of mankind, such a prophecy as this does not receive easy acceptance. We remember that during the period between 1496 B.C. and 1865 A.D. there were only 227 years of peace, while there were 3,134 years of war. In the last three centuries it has been calculated that in Europe alone there have been 286 wars. Since 1500 B.C. there have been more than 8,000 peace treaties, and they have lasted only an average of 10 years.

All of this is in spite of the fact that when Christ was born, "peace on earth, good will toward men" was proclaimed. His shameful record has been made in the face of the teachings of Jesus Christ that we should turn the other cheek, walk the second mile, and pray for our enemies. Nevertheless, Christians continue to persist in the belief that ultimately the Kingdom of God will come upon earth, and with it peace and harmony among all people. In reconciling the vast difference between the reality and the hope, the followers have headfastly asserted that "Christianity has not been tried and found wanting. Rather, it has been found difficult and not been tried."

Most of the prophetic books of the Old Testament seem to alternate between casting condemnation upon the people, warning of the judgment of God, and offering healing hope and comforting prophecies of better times to come. So here, in the writings compiled under the name of Micah, we have this marvelous dream of a day when all men shall turn to God and learn His ways; when strife among all peoples shall cease and they shall live together in peace and harmony.

Is there any reality to such a hope? Are those who hold to it only whistling in the dark? Only fooling themselves? What is

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HARVEST SALE AT LEASBURG

The members of Leasburg Methodist Church held a Harvest Sale and brunschwist stew on Nov. 4 and raised a total of \$882.75 for the College Capital Funds Crusade. Produce, handicrafts, knitted and sewed articles, baked and canned goods were offered for sale at the auction. The stew was sold to be eaten in the Fellowship Hall or to be taken home. Stirring the stew are, left to right, Bert Coleman, Mrs. Les Yeatts, Bob Fuller, Robert Crowder and Bob Coleman. Mrs. Jeannine Winstead (standing) was chairman of the Harvest Sale and Mrs. Curtis Briggs (seated) was chairman of the cake table. Rev. Allen Wentz, Jr., is pastor of the church.

the justification for believing in such a glorious day?

The Christian Church affirms this hope, and teaches it without apology. Its line of reasoning in support of this position is tied in with what it believes about God. About who God is and what He can do. The Church declares that God is the Creator of all things, including man, and that all of His works were done, and are being carried forward in the unfolding of history with a purpose. This purpose is in conformity with His very nature, which consists of all elements which are true and right, pure and beautiful, compassionate and loving.

Moreover, the Creator and Father possesses all necessary power to carry out His purposes. His intention with reference to man is to bring him into full and free fellowship with Himself—a fellowship not based upon compulsion, but upon an understanding of the Father's love and a voluntary response to the Father's affection. In the main, man shows himself to be in a state of infantile immaturity, neither understanding the love of God nor able to respond to that love. In the meantime, God continues to care for and love him, bearing with his mistakes, responding to his crude rejections with amazing patience, measuring time in terms of generations and keeping an unflinching devotion to His ends and designs.

This is the picture of God which Christ imagined in spirit, word and deed. This is a vital part of the Gospel. For one who has accepted this, who has come into a deep and abiding love for and faith in the Father, it is easy to believe what is offered in Micah 4:1-7.

Can there be peace on earth? Will we ever have harmony and good will among all peoples? Our answer will be conditioned by what we believe about God, and by the nature of our faith in Him.

JCS

Something To Think About

God has given to every man a place and a destiny. Success and happiness depend upon finding our place in the plan of God. I have found mine. In Jesus Christ I have found the answer to my every need, when as a teenager I responded and accepted Him as Lord and Saviour in my life. Anything good in my life, anything true, anything that has brought lasting joy and peace and happiness I recognize as a gift which has come to me through my faith in Christ.

BOBBY RICHARDSON, Conference-wide
Stewardship Rally, Raleigh, N. C.,
Nov. 6, 1967

♦ ♦ ♦

The chains of habit are generally too small to be felt until they are too strong to be broken.

—Samuel Johnson

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Weaver: Time For Protest Past

"I am thankful for the men who are today in Vietnam," said Dr. L. Stacy Weaver, president of Methodist College during the Thanksgiving chapel service at the Fayetteville college Nov. 22.

"I don't know what the answer is to the present situation but one thing is clear to me and that is that the time for protest is past. We are now in the conflict.

"If we were going to protest it should have been (1) when John Foster Dulles put the United States into SEATO. If we wanted to be isolationists and cut ourselves off from the rest of the world we should have said so then. (2) When President Eisenhower sent military advisors to Vietnam. (3) When President Kennedy put arms into the hands of these men and told them if we were shot at to shoot back.

"Now that we are sending drafted men into Vietnam to face bullets, I, for one, am not going to do anything to increase their difficulty. I will support them in every way that I can."

Commenting further on the Thanksgiving observance, President Weaver reminded his audience that our affluence today is detracting from our gratitude. "Thanksgiving," he said, "was born and proclaimed in times of adversity."

He also expressed his thankfulness for the spiritual foundations of America; the freedoms which we enjoy, especially the freedom to govern ourselves; for the great men of the past and the present; for friends and for parents who at times were not afraid to say no. He reminded students that when they have children of their own they will appreciate this last point.

I Corinthians 13 As Paraphrased In Modern Parlance

By MRS. LILLIAN TROGDON

Even though I can speak to you in words you can understand and have the strength to talk with you so that you may hear me clearly—it makes no difference, it's of no more use than cymbals our youth bang together in their high school bands, or little wind-chimes we hang in the doorway. Cymbals make a lot of noise, but they really are not a part of the melody. The little chimes are pleasant to hear, but we are none the better for having heard them.

And though I have studied the Bible at great length and have tried to understand it, and though I really believe I am bringing out the point of the lesson—if I don't love God before all others and my neighbor as myself, I am missing the mark.

And though I make the biggest pledge possible to the church budget and to the building fund, and though I work and study until I am exhausted, I shall never succeed in being a Christian unless it is all done humbly and with love in my heart.

If I love you, I'll overlook your faults, your short-comings. I won't say unkind things about you. I'll never feel superior. I'll not be deceitful. I won't try to have my own way and sulk if I don't get it. I won't wear my feelings on my sleeve, and I won't believe anything unkind about you unless I know it to be true.

Whatever is sinful, I shall shun, no matter how much I think I would enjoy it, but I shall always tell the truth and try to live so that when the truth is told concerning me, it will make me happy.

If I have love as a true Christian must have love, I'll be able to bear anything—

with God as my helper. I'll never give up knowing He will always see me through. Thus hoping and believing God answer prayer, I'll be able to endure all things.

If I have love, it will never fail me. They may be those with better education, talent and knowledge, but these things alone cannot lead one to Christ. They can only explain a few things, but the perfect love of Christ which is the heritage of a Christian can lead others to understand better the things they are seeking to know.

It is childish to think we can do anything on our own, in our own strength, and on our own self-will. It's as though we are looking through sunglasses, trying to read lines when love for God and others can cause us to see as plainly as if we were using magnifying glass. There is just that much difference!

Yes, it's very true that when we accept Christ we must have faith. It is a part of our partnership. And with it comes hope. Both are truly great characteristics. But no matter how great our faith and hope, whatever we undertake as members in the Church of Christ, nothing will really be accomplished that has a lasting value, unless we do it with love in our hearts!

Bishops Speak On Vietnam

Bishops of The Methodist Church at the Evangelical United Brethren Church meeting at Miami Beach, called on the United States to "implement verbal offer of negotiation," in the Vietnam war "with concrete action."

In their statement, the bishops commended President Lyndon B. Johnson for "continuing to call for negotiation in the Vietnam war and for his repeatedly expressed offers to go anywhere, anytime, to make such talks possible," and they suggested a two-phase action to help bring an end to the fighting.

"We propose," said the bishops, "that the United States and the South Vietnamese governments declare that, on a specified date, they will initiate a cease fire with the maintenance of positions for the safeguarding of life and order, and send to a neutral place a top-level team of negotiators to meet, under the auspices of the United Nations or the Geneva Conference with all parties to the dispute, including the National Liberation Front."

At the same time that these steps are taken, the bishops urged that the United States affirm its belief "that the purpose of negotiation should be to establish the right of self-determination for the people of South Vietnam" and "that the negotiations should consider the phased withdrawal of all foreign troops and bases with arrangements for asylum for those who may require it."

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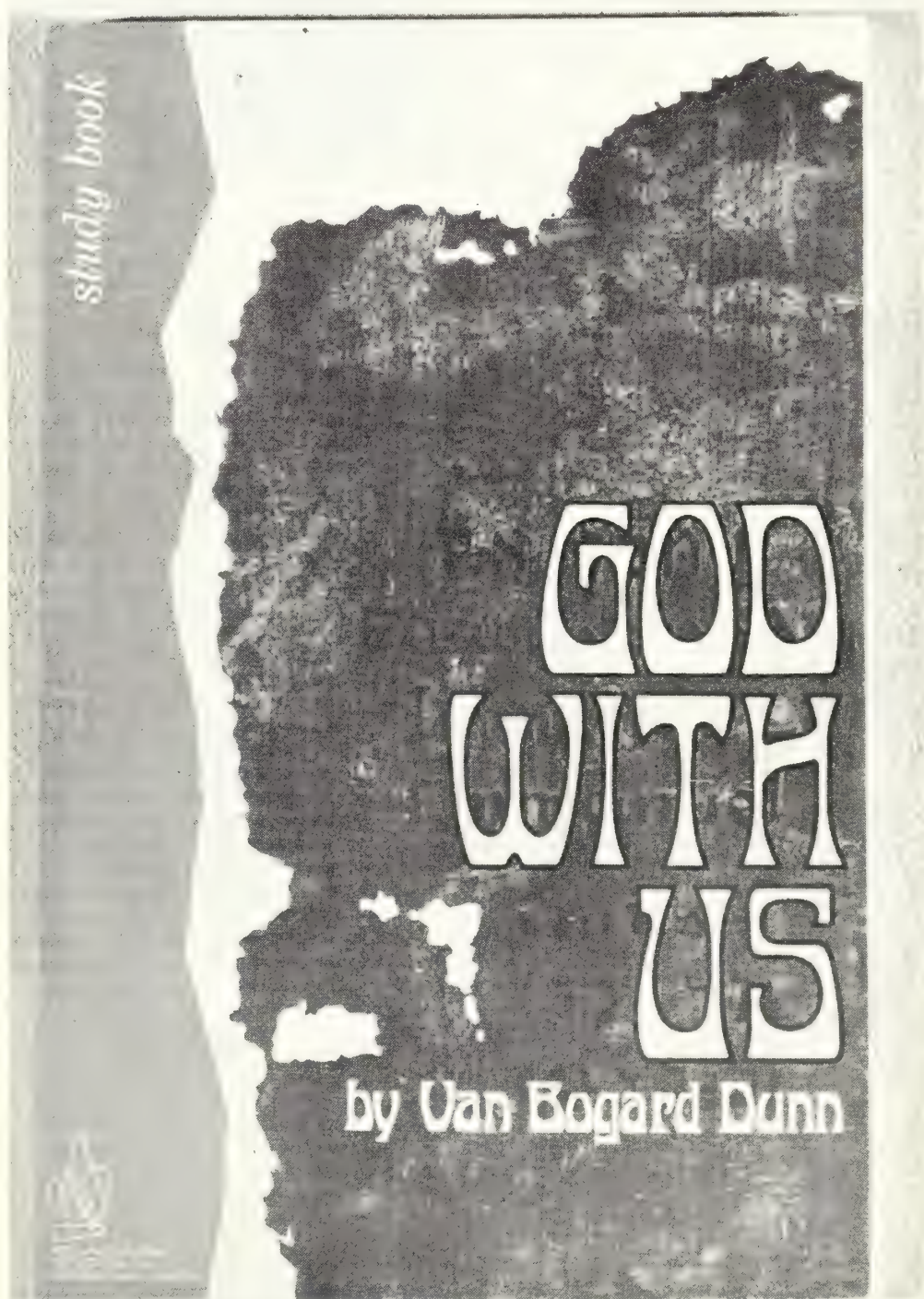
PICTURED HERE is the front cover of the Study Book for Part 2 in the new Adult Curriculum Material entitled *Foundation Studies in Christian Faith*. Part 1, entitled "Man's Search for a Meaningful Faith" came out in September. It is anticipated that a new section of the eight-part series will be published every three months.

The subjects for subsequent parts in the series are: Part 3, "We Have This Heritage," dealing with the church as the community of believers; Part 4, "Faith in Search of Understanding," which presents theology on the layman's level as it relates particularly to "doing"; Part 5, "Dimensions of Decision," which is calculated to help us in making ethical decisions amid claims and pressures of competing loyalties; Part 6, "In Faith and Love," biographical study of various persons down the centuries who made an unusual Christian witness; Part 7, "The Inner Life," which takes up ways and methods of nurturing the spiritual life; and Part 8, "The Christian in Today's World," dealing with what it means to be a Christian in a world such as ours.

Dr. Van Bogard Dunn, the writer of Part 2, entitled "God With Us," is a native of Sedalia, Kentucky. The son of a Methodist minister, he engaged in theological studies at Duke University receiving both the B.D. and the Ph.D. degree there. An ordained Methodist minister, he is now dean of the newly formed Methodist Theological School in Ohio.

Reports indicate that the new Adult Curriculum Material has received a wide and favorable reception, with prospects that more church school classes will turn to its rich and attractive resources.

The Study Book constitutes only one of several resources for use with each part in the series. There is also a book of selected readings and a resource packet of posters, pictures, film strips and the like, containing suggestions for further independent study by the group.



Carolina Briefs

Rev. Ellsworth Hartsfield, a retired member of the Western North Carolina Conference, has returned to Dula Hospital in Lenoir as a patient. He was discharged from the hospital following surgery and returned with pneumonia.

A three-day retreat is planned for all Methodist college students of the Statesville District for Dec. 28-30 at Camp Carolwood. The resource book will be Victor Frankl's *Man's Search for Meaning*. Applications have been sent to the students.

The Greensboro District Ministers and Wives Christmas Party will be held Dec. 8, 7:30 p.m., at the Leaksville Methodist Church. Reservations may be sent to Mrs. D. P. Smotherman, 601 Parkway Blvd., Reidsville 27320. An interesting night is planned.

The Bethania Moravian Church, near Winston-Salem, will conduct a Love Feast at Grace Methodist Church, Burlington, for the entire congregation on Sunday, Dec. 10, at 7:00 p.m. The Bethania Moravians will bring their church band and choir to participate in the service.

Mrs. James R. Lyles, Sr., 79, of Darlington, S. C., mother of Mrs. Wilson O. Weldon, died Nov. 28 at her home after a brief illness. Funeral services were held on Nov. 30 at Trinity Methodist Church in Darlington. Dr. and Mrs. Weldon are now residents of Nashville, Tenn., where Dr. Weldon is editor of *The Upper Room*.

The Rehobeth Methodist Church congregation of Greensboro has voted to go forward with the building of a new four bedroom brick parsonage on a lot close to the church. Glenn Hodgins and W. H. Johnson are the chairmen of the parsonage building committee. Construction will be completed about June 1. Rev. Robert M. Hardee is pastor at Rehobeth.

The episcopal office of Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, and the Office of Methodist Information, The Charlotte Area, have moved to new quarters. Effective immediately the new addresses are as follows:

Bishop Earl G. Hunt, Jr.
310 Cole Building
207 Hawthorne Lane
Charlotte, N. C. 28204

Mr. John L. Borchert
Director, Methodist Information
305 Cole Building
207 Hawthorne Lane
Charlotte, N. C. 28204

No change in telephone numbers.



YOUNGSVILLE COMPLETES QUOTA

The College Honor Roll continues to grow in the North Carolina Conference. Above, Mrs. W. S. Preddy, treasurer of the college committee in the Youngsville Methodist Church, presents a College Quota Paid in Full check to the Rev. N. W. Grant, Raleigh district superintendent, while her minister, the Rev. Russell Stott, looks on with a happy smile on his face.

The Waynesville District Ministers and Wives Christmas "Get-Together" will be held on Dec. 8 at the Sylva Methodist Church. A dinner meeting, beginning at 6:30, is planned. Mr. and Mrs. Barry Rogers, Lake Junaluska, will help with the entertainment. Mrs. Harold McSwain of Hayesville is in charge of the program, and Mrs. Thornton Hawkins of Murphy, president of the Ministers' Wives Association, is in charge of the annual meeting.

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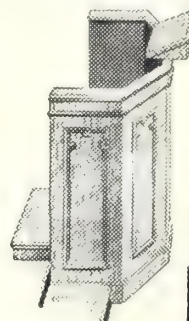
Publication Board Member Dies

Mr. William B. Hall of High Point, a long-time member of the Methodist Board of Publication, Inc., died at High Point Memorial Hospital on Sunday, Dec. 3, after having suffered a heart attack at his home.

Mr. Hall, 74, was president of the Hall Printing Company. He was a member of Wesley Memorial Methodist Church, High Point, and a member of the board of trustees.

Funeral services were held on Tuesday morning at Wesley Memorial Methodist Church.

Survivors are his wife, Mrs. Olivia Woosley Hall; sons, W. B. Hall, Jr., of High Point, the Rev. James T. Hall of Washington, John W. Hall of the home; daughter, Mrs. Owen Reese, Jr., of Panama City, Fla.; brother, V. E. Hall of Richmond, Va., and sister, Mrs. W. W. Booth of Danville, Va.



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Proposals for the United Methodist Church

All members of The Methodist Church are pointing toward Dallas, Texas where the General Conference and the Uniting Conference will take place beginning April 21, 1968. At that time the union of The Methodist Church and the Evangelical United Brethren Church will be consummated.

All organizations within the two churches have been giving much planning toward this event. Usually these organizations from each denomination have been holding joint meetings. One of the key organizers involved in planning for merger has been the Joint Commissions on Evangelical United Brethren-Methodist Union. This group met in Chicago, Nov. 27-28 and completed revised recommendations having to do with the over-all structure of the United Methodist Church, and with the structure of the local church. These proposals will be sent to the delegates of the General Conference very shortly, and are to be submitted for finalization to the Uniting Conference at Dallas next spring.

In summary, here are some of the major proposals agreed to by the Joint Commissions on Church Union dealing with the over-all structure of the church:

- combine the Commission on Chaplains (including the corresponding EUB organization) with the Methodist Commission on Camp Activities to form a single organization to be known as the Commission on Chaplains and Camp Activities.

- change the fiscal church year to conform to the calendar year. (At present it runs from June 1 to May 31.)

- change the name of the Board of Lay Activities to Board of the Laity.

- change the name of the Board of Hospitals and Homes to the Board of Health and Welfare Ministries.

- designate all historical units now operating as the Commission on Archives and History.

- set up a Program Council (this is patterned after the EUB plan, but with substantial revisions. More detail about this below).

- let the Commission on Worship continue with only a volunteer staff (it had asked to be provided with a paid secretariat).

- discontinue the privilege of an individual Methodist to petition the General Conference. Hereafter, such petitions from individuals would have to be co-sponsored by one-third of the voting members of a local church Official Board, or have support from a conference-level organization.

- at least one major program agency would be housed in Dayton, Ohio, which is the present headquarters of the EUB Church.

- distribution of administrative posts and the assignment of employed per-

sonnel is to be finalized when the Joint Commissions meet on April 19 in Dallas.

DETAILS ABOUT THE PROPOSED PROGRAM COUNCIL

1. Its aims are two-fold:

- a. To provide a consultation process wherein the Council of Bishops, the Council of Secretaries, and representative laymen and pastors may discuss, choose, correlate and unify program emphases of The United Methodist Church.

- b. To provide services to assist in the selection and correlation of the program emphases and in the interpretation and promotion of them in the Annual Conferences and local churches.

2. Its subdivisions:

- a. It would have as its head a general secretary.

- b. It would contain the following major divisions:

- 1) Division of Correlation, Research and Planning;
- 2) Division of Interpretation;
- 3) Division of Television, Radio and Film Communication.

3. Its membership:

- a. 15 of the bishops of the church, with other bishops having the privilege of attending meetings as they may desire.

- b. All members of the Council of Secretaries (about 25 persons).

- c. The following ministers and laymen from each jurisdiction:

- 1) 7 ministers, five of whom shall be pastors of charges.
- 2) 10 laymen, of whom at least four shall be women.

(These jurisdictional representatives shall be nominated by the Jurisdiction College of Bishops and elected by the respective jurisdictions.)

This would make a council of about 125 members—15 bishops, some 25 secretaries, and 17 persons from each of the five jurisdictions in the United States.

The plan of limiting the number of bishops on the Program Council to 15 was viewed favorably by the bishops themselves, who felt that inclusion of all bishops would make the Council too cumbersome.

4. The Executive Committee of the Program Council is to be composed of the following:

- a. The officers of the Program Council.

- b. The officers of each of the three divisions of the Council.

- c. Provided, however, that at least one bishop, one pastor and one lay person from each jurisdiction shall be included. Where these are not ex officio members, they would be added.

- d. Also, the plan required that the following program agencies shall have representation on the executive committee: Ecumenical Affairs, Education, Evangelism, Laity, Missions, Social Concerns, and Worship.

In commenting on the proposed set-up, a Methodist bishop observed, "It provides for united planning rather than unrelated and

competitive planning." The plan makes possible on the general church level a pattern of correlation and program planning closely akin to that which is in vogue in many annual conference councils.

5. The Functions of the Program Council:

- correlate research and planning.

- study program emphases and develop a correlated and unified program for use in the annual conferences and local churches.

- assist general agencies in the interpretation and promotion of the program.

- present the faith and work of the church to the general public by radio and television broadcasting and by other such audio and visual media as may be available.

- participate in and receive reports from all interboard agencies and activities.

- receive program recommendations from the general agencies and also to make program recommendations to the same.

- create and/or discontinue, as deemed necessary, committees including interboard committees, task forces, and consultations to carry out the regular and special duties of the council.

- determine the need for a special program for any particular quadrennium, and, if such is deemed desirable, to formulate it and present it to the General Conference for action.

- keep under review plans of general agencies for the production and distribution of free literature and promotional and resource materials so that duplication of activity and material may be avoided.

- Consult with the general agencies of The United Methodist Church in regard to publishing policy to avoid duplication.

It should be noted that this proposed Program Council has undergone seven revisions, and reflects the suggestions from a large number of church leaders and groups. In its preamble, it states that the Program Council is calculated to meet a need expressed by Methodist groups, that "there should be some forum in which the bishops and the secretaries could actually meet on program coordination and planning" with other representatives of the church also participating.

The recommendations also provide for an annual conference council and a local church "Council on Ministries" with responsibilities appropriate to the level at which they would function.

THE LOCAL CHURCH

The organizational structure of the local church appears to be in for some considerable revisions. Here are proposals relative to changes in local church organization:

- the commissions (missions, education, evangelism, etc) would be permissive rather than mandatory.

(Continued on page 9)

EDITORIALS



A SAVIOUR FOR OUR SICKNESS

There is a sickness in the land of America. It hangs like an ill omened fog over our sprawling cities and our open countryside. Its acrid odors offend our nostrils and pollute the air we breathe.

This ugly menace has seeped like a poison gas through cracks and crannies of the homes where we live, into our very beings, into the bloodstream of our lives. It has blighted the landscape of a once beautiful country, leaving its ugly scars in the soil and the soul of America.

This fearsome plague goes by many names and comes in legions of demonic forms. One of its names is godless rampant materialism. This materialism has destroyed the proper order of values. It has gone throughout the world changing the price-tags which the Creator placed on all things. In its catalogue, love is degraded as weakness, and selfishness is counted as strength. Greed is given the badge of success but conscience is considered a liability. Right and wrong are ridiculed out of existence. Justice and truth are but burglar tools for breaking into the bank vaults of power and influence; they are considered as shackles for the conscientious and the pure in heart.

This godless materialism declares life to be a rat race; a contest in which the fit survive and the weak are drowned in the sea of human misery. It crowns as king the man with the hardest knuckles and the hardest heart, while the person with tender sensibilities and prophetic vision is cast out as unfit. It has learned how to use money as a substitute for justice and how to build structures of power in lieu of truth and righteousness.

Demonic materialism has built miracle cities and peopled them with ghosts. It has constructed magnificent roads which have ended up in blind alleys. It has taught us how to orbit through the vast open spaces of the universe but has made us forget how to walk among our fellow earthlings with mutual compassion and kindly consideration. It has enabled us to catalog and compute great and profound fields of knowledge while we were forgetting the ABC's of wholesome human relationship.

This monster has caught us up in a deathly embrace and has planted upon the cheek of humanity the kiss of death. That which was to be our servant has become our master. How did this come about? Its beginning was in the dethronement of God, the rejection of His

will and the perversion of His designs and purposes in and through us. Man has placed himself upon the throne of God and has claimed "squatter's rights" to this world. He has rejected his proper role of trustee and steward and has taken over the prerogatives of ownership.

Modern man-without-God is today on a collision course with catastrophe. The more frantically he pushes buttons and pulls levers, the more uncontrolled seems to be the movement of this space ship.

Isn't it about time we turned the controls over to the Designer and the Maker of this ship which is the world on which we live? How near will we come to destruction before we are willing to acknowledge that man-without-God is incapable of running this world?

Pride never gives up easily and man's ego is a stubborn and vicious opponent. But the signs of man's fiasco are all about us and the sounds of increased trouble can be heard more clearly in the distance.

At the same time there comes floating across the Christmas landscape the sound of angel voices offering hope and help. God in Christ is offering us His love and mercy, His strength and wisdom. If ever the world needed that, we do today. This means you and me.

A PLEA FOR MORE PRAYER

When Muriel Lester makes a plea for more prayer as one answer to our problems, she deserves to be heard. She means prayer in response to our Vietnam situation, to our conflicts in the area of race, to the threat of nuclear destruction, to all of the troubles and tragedies of our time.

Our activist natures may impel us to shoot from the mouth before we have placed our brains in high gear. However, we will not be able to shoot Miss Lester down as another example of doing nothing piously. In very fact, she is herself a personification of the truth that true piety is not spelled "hypocrisy" as some would seem to think. To the contrary, she exemplifies the fact that genuine personal piety and social concern are not incompatible but rather should go together.

Muriel Lester, you will recall, founded Kingsley Hall in the East End of London. Now retired, she gave a lifetime to serving the needs of the humble and lowly, to growing a great soul, to writing, speaking. She was active with the Fellowship of Reconciliation.

In a letter recently to British news-

papers about our world-wide troubles she urged a greater reliance upon prayer—"prayer on a new scale, not waiting for Sundays or bishops or churches, but an arrowswift lifting of one's heart to God, linking to him the men in positions of power—U Thant, the pope, the American President, our premier, Kossygin, Eshkol and Nasser."

"I suggest," her letter continues, "we keep up this little bit of discipline every hour wherever we are—at the kitchen sink or watching television or at an important board meeting."

We commend Muriel Lester's suggestion as being pertinent, timely and needed. We do not propose that anybody stop doing whatever he may already be engaged in toward the solution of our serious problems. Emphatically, we are not saying that praying is a substitute for doing anything which ought to be done. But perhaps we would get farther with what we are trying to do if we intermixed more prayer with action.

The person who will shrug this suggestion off as inconsequential is the very person to whom it most needs to be directed. Our failures in the area of prayer are serious. They are symptomatic of a major spiritual deficiency.

A man who can pray about his life and his world can keep a vital faith in God; he can hold in sharp focus the fact that our heavenly Father is more concerned about people and their welfare than anything else; he can believe that God is working along with men of good will to bring peace and harmony into this world; he can be strengthened daily by a sense of being supported and sustained by the Almighty; he can hope on and work on in the face of all discouragements, frustrations and defeats.

Our failure in prayer may be a symptom of American Christianity's special idolatry. It could typify our overbearing confidence in what man alone can do; our over-weening pride in human achievement; our failure to give God the honor and obedience which are His.

We need to hear Samuel as he addressed the people of Israel a long time ago. "Fear not; you have done all this evil, yet do not turn aside from following the Lord, but serve the Lord with all your heart; and do not turn aside after vain things which cannot profit or save, for they are vain. For the Lord will not cast away his people, for his great name's sake, because it has pleased the Lord to make you a people for himself. Moreover as for me, far be it from me that I should sin against the Lord by ceasing to pray for you; and I will instruct you in the good and the right way. Only fear the Lord, and serve him faithfully with all your heart; for consider what great things he has done for you" (I Sam. 12:20-24).

Brewer Says Churches Must Get Out Of Denominational Ghettos

Dr. Earl D. C. Brewer, professor of sociology and Religion at Candler School of Theology for the past 21 years and for the next two years director of research for the National Council of Churches, addressed the 1967 Charlotte District Conference at Hawthorne Lane Methodist Church on Nov. 26.

Speaking on the subject of "The District as an Instrument of Renewal in Methodism as it Faces the Changing City," Dr. Brewer made it quite clear that although it looked as if the world would be the salvation of the church and not the church of the world, it was wiser and better if renewal should spread from the church as the center.

Stating that he felt the district could be this central unit of the church, Dr. Brewer went on to say the district can draw many churches together employing their strengths and overcoming their weaknesses in a way to give much more support and to achieve much more for the work of the Lord than can a local church by itself.

The district being usually designed along political boundaries provides resources to deal with problems within and without Methodism, and the district superintendent gains stature as he speaks for Methodism within this district. In a sense the district is small enough to be useful and large enough to be recognized.

Pointing out the urgent needs in the south, both social and religious, Dr. Brewer said, "No one denomination can meet the challenge of the world today. Christian churches must work together to meet this for the local church finds it difficult to get out of its parochialism." He stated further, "There is no use in deepening our understanding of the problems of today unless we are ready to lower our denominational shields, move out of our denominational ghettos and gather strength by joining with other religions with the same God, be they Jewish or Roman Catholic.

"We should adopt the rule to do nothing by ourselves that we can do better together," he said. "Of course this would be a reversal of the present Methodist stance but we must do away with past policy," Dr. Brewer continued.

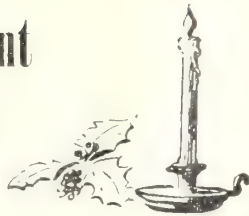
In speaking of the need for the district being the instrument, Dr. Brewer said, "Larger congregations do have the necessary resources to help but they are the least likely to do so because they are obsessed with the private house keeping duties of the church. This is one of the tragedies of the church and it is regrettable that this must become the major preoccupation of the minister and the laymen. This is really missing the public ministry of Jesus Christ."

He said "that every congregation has the responsibility to see that the minister devotes at least one-half of his time to dealing with the problems of Charlotte, the area around his church, or the church will not exist long."

Stating "the breakthru that Jesus made was that he got religion out of holy forms and places into the homes and streets where the people were, and that Jesus must be

(Continued on page 7)

Some Advent Thoughts



*The people who walked in darkness
Have seen a great light;
Those who dwelt in a land of deep darkness,
On them has light shined.*

ISAIAH 9:2

POWER FAILURE

After the first Sunday of the appearance of the Advent wreath, one conversation revealed the wonderment of at least two spirits as one person asked, "Why are all the candles?" Another replied, "I don't know, unless they're kept there in case of power failure."

What was said in passing deserves more than passing attention. Indeed, why is Advent if not to overcome power failure? We bring all the failures of our lives to Bethlehem to find the light of Christ gleaming in our darkest night. Our dreams and deeds are far apart. Our selfishness ruins our most treasured friendships. Our harshness and coldness destroys the warmth about us. We are anxious and not full of faith, our lips say things our hearts don't mean. How deep are our failures!

Yet Christmas means that God has forgiven failures and has come to us in love and redeeming glory. The Advent candles indeed are glowing for our loss of power. But beyond that they glow in recognition that power failure is overcome in the light of Christmas.

HARLEY WILLIAMS
Memorial, Thomasville



LIGHT FROM A STAR

It was a strange and radiant light, wonderful in its purity as it streamed down that night from the star that gave it birth. It carried a message given words by the lips of the angel choir that sang of the coming of the Christ Child, long, long ago.

Here too was the promise fulfilled of a Saviour who would be forever victorious over sin and death, for as the smallest seed bears within itself the promise of life, so in the tiny Babe lay the gift of life eternal sent down from Almighty God.

Never since the beginning has there been such a light, for it lightened the sin-darkened recesses of the mind, and became the Light of the world. Down through the ages since it first shone bringing its message to the shepherds watching over their flocks, to the wise men who eagerly watched for its coming, it has never ceased to bring to all the glad tidings of the boundless mercy and the love of God.

Never since it first shone in the skies over Bethlehem has it dimmed or gone out.

Mankind busy and self-centered loses sight of its glow, but it shines as of old carrying the same message of the Redeemer Messiah. And as in the days of yore, only the faithful watcher, the humble seeker after the truth finds it still in all its brightness. And as of old its message sings again in the hearts of all who see and hear.

It will never cease to shine in all its beauty, for like the glory that shines from the face of the Living God it will remain throughout all eternity, this light that came from a star.

FRANCES L. JONES
Raleigh



O, FOR A WORLD AT PEACE

Never a Christmas comes around
But it brings Joy and Peace,
Joy where no lasting joy is found,
Peace that will never cease.

But, Oh, for the time when all mankind
Will yield to His Will and sway,
When each little child may come out and find
A whole wide world at play!

SNEED OGBURN
Charlotte



Trouble and perplexity drive me to prayer,
and prayer drives away perplexity and trouble.

—Melancton


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Search for Community

By DONALD W. HAYNES

In two previous articles, we have noted the understandable reasons for diversity in the church on the one hand, and the indefensible excess to which we have gone in divisiveness and discord on the other. Both articles have concluded rather pessimistically; but so has each era of our history! Yet we know that new windows are being opened and new winds are blowing upon the church today. We know, too, that the new wine of the gospel has not lost its potency nor its efficacy. Christians increasingly are recognizing the imperative for church unity in a modern age that will simply not tolerate some of the inconsistencies that come with sectarian Christianity.

Indeed there is such a groundswell of interest in church unity that we are "getting on our horse and riding off in all directions." One grave danger of our current church-wide study on ecumenism is that we might all shout "Hooray for ecumenism" without understanding the scandal of division or our motives for unity. Ecumenism in the church, like peace in the world, comes with a price. We must ask, "What price?" How much are we willing to pay? What is essential to the Christian faith and what is negotiable? How much of our belief is "the gospel" and how much is tradition, custom, and habit? How much of our practice is inherent to our culture rather than to the New Testament? How much is our loyalty and knowledge centered in our denomination instead of in the work of the Holy Spirit? And, most importantly, how shall we proceed?

The most well known "bargaining table" in Protestantism today is the Consultation on Church Union (COCU) in which ten denominations are currently engaged. Five of these are Methodist bodies: The Methodist Church, The Evangelical United Brethren Church, The Christian Methodist Episcopal Church, The African Methodist Episcopal Church, and the African Methodist Episcopal Church, Zion. What is the hope of this endeavor? As a preliminary stage or a stepping stone, there may be much hope. As an effort with promise for church renewal, for real community, and for a new release of the Holy Spirit upon the church and the world, there is little. This is a strong statement; so let us move to see the built-in weakness of COCU and similar efforts among more conservative bodies.

Editorial note: The author of the series of three articles on "Expressions of Ecumenism," recognizing that "many questions . . . have been raised and not answered" has suggested that readers be encouraged to contribute their ideas through the North Carolina Christian Advocate. We welcome this suggestion, not only in regard to these articles but to all material which appears in the ADVOCATE.

The success or failure of COCU depends upon unanimous agreement on some ultimate formula of *doctrine, liturgy, and polity*. At this point, there seems to be more interest in the latter two than in the former. From either avenue the ominous sounds of doom are unquenchable. Are not these the precise difficulties and liabilities that brought our historic divisions in the first place? We can agree in these matters only by reducing every item to its lowest elementary state. Finding common denominators in doctrine, liturgy and polity will result in either a weak-kneed witness of paradox and compromise or an aloof, erudite religion that can be understood only on high intellectual levels. The first alternative would be an unworkable confederation; the second is illustrated in the current theological dialogue where every theologian rewrites the dictionary with his own definitions.

Then how shall we search for community? What is an appropriate motive for ecumenism? What is our hope? A southern Illinois farmer told me that in the days when the Mississippi delta in his section was homesteaded, farmers built line boundaries with earthen dikes which identified property lines and aided in flood control. The system was finally abandoned because when the flood waters reach disastrous proportions, the water would cover the dikes and all dividing lines would be lost! When the flood descended, all farm boundaries had to be resurveyed! When he told me this, I said, "This is just the answer to the earthen works that separate the churches—we need a flood!" Historically, we have precedence for "floodwaters" that overrode the barriers that divided. Look at the strange mixture of humanity that made up the twelve disciples. Look at the phenomenon of Pentecost when the church was born in face of insurmountable odds. Look at the fresh winds that are blowing in the hearts of God's people in our own time. Herein lies our hope—a flood that is from beyond us that will engulf us in a new milieu and will obliterate the barriers that divide. The New Testament point-blank identifies this sort of surging power with the Holy Spirit. This is a person of the Trinity most feared and least understood by any of us. What direction would His presence take us in? How would He operate?

The operable direction of the Holy Spirit is not wholly mysterious, unintelligible, nor repugnant. Among other avenues, He seems to lead us along these:

1. *Relationship*: The miracle of the Kingdom of God in any setting and any age is the potential of personal relationship. We might speak of the relationship of Jesus with the Father, of David with Jonathan, or of Paul with Ananias for three totally different illustrations. Neither relationship was predictable; neither is wholly

definable; but all were meaningful to the depths of reality and momentous to the telos of history! Relationship begins with *involvement*—involvement that is honest, deeply personal, and totally committed. Relationship continues in *trust*—trust that entails unlimited ventures in faith. If we are to find community, we must be led of God to relationships at every level. Relationships are personal and subjective, not impersonal and objective as dogma, liturgy, and polity so often are.

2. *Release*: Today the church is too bound and tied to its own apron strings. We are too aware of vested interests, status, and historical identities. We have become masochistic in beating ourselves over the heads. We are developing a colossal guilt complex for our failures. We are continually engaged in confession. All these are helpful only in analysis and diagnosis. None are enough for cure and recovery. The hope of the church is to receive the releasing, restorative, redemptive, and regenerative power and presence of the Risen Lord. Jesus did not even answer all the questions that were asked him; rather He released higher powers, pointed to higher principles, and focused on higher goals. We are too inhibited in our present state. To find community we must individually and corporately let God go free.

3. *Renewal*: Reams have been written on renewal in the church today. It has taken many forms and led down many pathways. Still we have not taken seriously the possible radicalism of renewal. The radicalism might take the form of new structures, but it will definitely take the form of new orientation and motivation. Like its Lord, the renewed church can draw no limits around *forgiveness*—it must be absolute. Neither can it restrict the totality of *stewardship*; all deeds must be made out in the name of God! Wherever the church is renewed, its ethic of love knows no bounds—denominational, racial, cultural, or personal. Wherever the church is renewed, its commitment has no reservations. Like Abraham we shall take our most precious possessions and give them to God. Then we can be used of Him regardless of barriers. For then we shall know that "we are Christ's, and Christ is God's."

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METHODIST NEWS ROUND-UP

APPOINTIVE SYSTEM CITED AS MAJOR CHURCH PROBLEM

The Rev. Dr. Aibert C. Outler declared in an address Nov. 10 that disaffection and mutiny are swelling to epidemic proportions in the ranks of the Methodist clergy, and he put the major blame on the "fourfold failure of the appointive system."

"There is a crisis in vocational identity and professional commitment that has already shattered the esprit de corps of our once-proud 'itinerant system,'" he said. Dr. Outler, a professor at Southern Methodist University's Perkins School of Theology in Dallas, spoke at the concluding session of the biennial national Methodist Conference on Christian Education in Dallas, Tex.

The internationally-known theologian and ecumenist told the 1,300 Christian educators that the appointive system in our time is a system that degrades professional men to the actual status of employees; operates a double standard in its administration of power, makes appointments on grounds other than those of Wesley's conception of spiritual gifts, pastoral graces, and evangelistic fruits, and causes an increasing atrophy of initiative and responsibility at the local, district and regional level.

Methodist Bishop James K. Mathews of Boston, Mass., was on the program as a reactor to Dr. Outler's speech. He said that it may be that the power of Methodist bishops to assign pastors to their churches needs to be revised, but he urged that its values first be carefully examined.

Among the values, asserted Bishop Mathews, is the guarantee of freedom of the pulpit, and the best means for the abilities of a man to be matched readily with the needs of a congregation. The bishop added that low ministerial morale is not "due in any pronounced way to oppressiveness of bishops," but is because "our image has been blurred" as a new image emerges.

★

UNITED CHURCH BUDGET STUDIED

First major steps in the building of a budget for the new United Methodist Church were taken in Miami Beach, Fla. Nov. 16-17.

Meeting in a combined session were representatives of the Evangelical United Brethren Church and the Council on World Service and Finance of The Methodist Church. The two denominations will unite in April of 1968 in Dallas, Texas, to form the new church.

Most of the session was devoted to presentations by general secretaries and other representatives of the general boards and agencies scheduled to be a part of the soon-to-be formed church, and representatives of several interdenominational groups that expect to receive World Service funds from The United Methodist Church.

All of the fund askings will be reviewed in detail by the Council of World Service and Finance at a session Jan. 4-5, 1968, in Chicago, Ill., according to the Rev. Dr. Don A. Cooke, general secretary, and the final recommendations will then go to the

Uniting Conference for the new church that opens April 21, 1968.

The total amount of requests by the various boards was not announced. At present, Methodist World Service has a goal of \$18,000,000 annually and the Christian Service Fund of the Evangelical United Brethren Church has an annual apportionment of \$2,427,567.

In other actions, the Council on World Service and Finance reviewed fiscal matters relating to Methodist agencies and elected Carl W. Miller of Amarillo, Texas, to membership.

Sharing in presiding over the sessions here were Bishop Paul E. Martin, Houston, Texas, and Bishop Fred P. Corson of Philadelphia, Pa., president and vice-president respectively, of the Methodist Council on World Service and Finance, and Bishop Reuben H. Mueller, Indianapolis, Ind., chairman of the Board of Bishops of the Evangelical United Brethren Church.

★

BISHOP WELCH MARKS 105TH YEAR LOOKS FORWARD TO DALLAS

There are probably already many hotel reservations in Dallas, Texas, for the Uniting Conference of the Evangelical United Brethren and Methodist churches—but one of them is for a distinguished gentleman



BISHOP HERBERT WELCH

who has been going to Methodist General Conferences for 79 years—Bishop Herbert Welch.

Methodism's senior bishop—indeed the senior bishop in any church—celebrated his 105th birthday Nov. 7 at his home in New York and said he is looking forward to the 1968 sessions. He attended his first General Conference as an observer in 1883. In 1916 he went as a delegate and was elected to the episcopacy and he's been going ever since. He has addressed many of them, including the 1964 session when he was 101.

Bishop Welch has done much more than merely survive to 105. He and his daughter,

Miss Eleanor Welch, are regularly in their pew at Christ Church, Methodist, New York. And, of course, he still travels—something he's been doing since 1874 when his family took him on a trip to Canada. Within the past year he has been to Expo '67 and to San Francisco, Calif., where he participated in a service of dedication for twin great-great-granddaughters, age 1½.

He is still interested in writing, also. He keeps up an active personal correspondence and has gathered material for a new book—"which I haven't started writing yet."

★

COSMOS MEETS, RECOMMENDS

The Commission on the Structure of Methodism Overseas (COSMOS) met at Miami Beach, Nov. 10-12. It has been given responsibility for studying and recommending to the General Conference possible changes in the organization of Methodism outside the U.S. Here are some of the recommendations which the commission will make at Dallas next April:

- approve the possibility of union with other denominations of Methodism in India and in Belgium.

- approve the setting up of a new provisional annual conference in the Congo during the 1968-72 quadrennium.

- request that Methodists in Peru, Costa Rica and Taiwan be authorized to move from status of provisional annual conferences to full annual conference if necessary requirements are met.

Present at the meeting were representatives of Methodism from the Philippines, Rhodesia, India, Switzerland, Sweden, West Germany, Argentina, Malaysia and the United States. Movements toward union across denominational lines was noted in Rhodesia and Pakistan.

Considerable discussion centered on the need for structural change within the church to meet the need and the mission of the churches overseas.

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Brewer Says

(Continued from page 5)

weeping over the cities of the world today as He did over Jerusalem," Dr. Brewer went on to say "that problems are not going away because we meet in air conditioned sanctuaries or turn off our TVs . . . life, color, prejudice, hunger, inequities and poverty will still be there."

Making it clear that "the greatest poverty in the world today was not economic, but religious," he said that "one of the greatest areas of discrimination is that the Good News is not being preached to the poor by the Methodists and hasn't been for years."

In closing his sermon, he said, "John Wesley could not get into an Annual Conference of today and if he did, he would not stay long. He would not be welcome." Saying that the "agenda of the world was on the heart of God," Dr. Brewer brought out that "the district can help if we support it and if we will let it provide leadership and resources. We must renew the public ministry of Jesus Christ at every level as Jesus did by beginning in His home church."

A. T. ST. CLAIR

Three Buildings Dedicated at Camp Rockfish

By CHARLES K. MCADAMS

Sunday afternoon, Nov. 26, was another significant day in the development of Camp Rockfish at Parkton, located in the Fayetteville District of the North Carolina Conference of The Methodist Church.

It was on this date that three buildings were formally dedicated in services held on the grounds at 3 p.m. The three buildings dedicated were The Benjamin P. Robinson Lodge, The Florrie Upchurch Cameron Cabin, and The Ruth Sedberry Olive Cabin.

The Service of Dedication was presided over by the Rev. Graham S. Eubank, district superintendent of the Fayetteville District. Other ministers participating in the service were Dr. C. P. Morris, executive secretary of the Conference Board of Education; the Rev. Brooks Patton, pastor of the Jonesboro Heights Methodist Church, Sanford; the Rev. W. J. Neese, pastor of Haymount Methodist Church, Fayetteville, and Dr. C. D. Barclift, pastor of Hay Street Methodist Church, Fayetteville.

Following the dedication service inside the Benjamin P. Robinson Lodge, the group moved out of doors for the unveiling of the dedicatory plaques which had been erected on each of the three buildings.

Joe Beth Allen, daughter of Bob Allen and great granddaughter of the Rev. Mr. Robinson, unveiled the plaque designating The Benjamin P. Robinson Lodge as the gift of the D. R. Allen family in loving memory of the Rev. Benjamin P. Robinson.

Mr. Robinson was born in Cumberland County Aug. 27, 1880, and died in Raeford Nov. 26, 1952. He served for 40 years as pastor in the North Carolina Conference. He is survived by the following children: Mrs. D. R. Allen, Mrs. Frances Davis, and B. O. Robinson of Fayetteville; Mrs. James E. Harkins, Pekin, Illinois; and E. H. Robinson of Seattle, Washington.

The unveiling of the dedicatory plaque for The Florrie Upchurch Cameron Cabin was done by a granddaughter, Diane Upchurch, daughter of Clyde E. Upchurch, Jr., of Raeford. This cabin is the gift of the Upchurch Milling Company of Raeford and honors Mrs. Florrie Upchurch Cameron who was present for the dedication.

Mrs. Cameron was born in Moore County May 19, 1892, the daughter of the late Thomas Benton and Mollie Johnson Upchurch. She married Hugh Archie Cameron, and they had six children: Thomas Upchurch, Hubert Alexander, Donald Bennett, Mollie Johnson (Mrs. David Tuttle, deceased), Sarah Marie (Mrs. Vernon Brown, Jr.), Florence Louise (Mrs. James Weaver), all of Raeford. There are 14 grandchildren



Mrs. D. R. Allen, center, with members of her family, pauses in front of the Benjamin P. Robinson Lodge following the dedication of the building on Sunday afternoon, Nov. 26.



Mrs. Florrie Upchurch Cameron, seated, poses with members of her family following the dedication of the building which is named for her.

and four great grandchildren. Mr. Cameron died Nov. 7, 1949.

"Miss Florrie" contributed her time and abilities unselfishly in directing the work connected with dinners and other projects helping to raise money for the building of the present Methodist church in Raeford. She has served as Sunday School teacher, member of the Official Board, president of the WSCS and chairman of many important committees. She was the first president of the Raeford Woman's Club, has served as president of Hoke County P.T.A. Council,

vice-president of Hoke County Red Cross, chairman of the Welfare Department and worked for the children of the county through and with the Health Board. During World War II she organized two USO units in the county. In 1963 she was Hoke County's Mother of the Year.

The Ruth Sedberry Olive Cabin is the gift of Dr. Clarence Sedberry Olive of Fayetteville in memory of his mother. The dedicatory plaque was unveiled by Dr. Olive's daughter, Tresse.

Mrs. Olive was born in Fayetteville Nov.

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Dr. Clarence Olive, second from left, with his wife and three children pose with Dr. R. M. Olive in front of the cabin which was dedicated in memory of Mrs. R. M. Olive.

PHOTOS—CHARLES MCADAMS

5, 1894, and died Sept. 29, 1965. She was the daughter of Clarence and Fanny Sedberry. She married Dr. Robert M. Olive of Fayetteville. They have three children: Dr. Robert M. Olive, Jr., Dr. Clarence S. Olive and Mrs. Ruth Olive Neittman.

Mrs. Olive was a lifetime member of the Hay Street Methodist Church where she

was active through the years in the women's work in the church.

Following the dedication services a reception was held in the Benjamin P. Robinson Lodge where refreshments were served by Mrs. Gene Clayton and Mrs. Robert Reed. Mr. Clayton is director of Camp Rockfish and Mr. Reed is Superintendent of Camps in the North Carolina Conference.

Clinical Course To Be At Umstead

The fourth winter course in Clinical Pastoral Care at John Umstead Hospital will be conducted Jan. 8 through April 3, 1968 under the direction of W. F. Askins, hospital chaplain. The course is designed to give ministers a clinical acquaintance with factors of mental illness and health and to provide them a workshop in ministering to the ill.

Pastors who participate spend two days per week in the hospital. They learn through seminars and individualized guidance while serving in the capacity of chaplain to patients. A series of conferences and lectures by members of the psychiatric staff deals with the recognition of mental and emotional problems and with the ministers' opportunity to relate constructively to deeply troubled people in the community. Attention is focused on the understanding of the whole person as well as upon problems of mental illness, retardation, and alcoholism.

Recent studies have shown that nearly one-half of all people who look for professional help turn first to the pastor. The church is in a position of growing importance in the mental health of the community. Many pastors find training in a mental hospital a basic preparation for meeting the needs of their people.

Any interested minister may apply for the course by contacting W. F. Askins, John Umstead Hospital, Butner, North Carolina

United Methodist Church

(Continued from page 3)

- a new feature will be a Council on Ministries (to be made up of pastor, persons on the church staff, and all key lay leaders in the church program; more about this below).
- there would be a Charge Conference meeting at least annually in place of the present Quarterly Conference.
- there would be an Official Board meeting at least quarterly to "initiate planning, receive reports, set goals, authorize action, determine policy, evaluate the church's ministries and review the state of the church."

DETAILS ABOUT THE COUNCIL ON MINISTRIES

The Council on Ministries would be mandatory in each local church and is at the heart of the proposed new structure. It is designed to "consider, develop, and correlate proposals for the church's strategy for mission."

As to its membership, it would include the pastor and other staff persons engaged in program work, the chairman of the Official Board, the lay leader, the coordinators of age levels for children, youth and adults, a coordinator of family ministry, a chairman for each of the work areas of education, evangelism, missions, social concerns, stewardship and worship, and the president of the Woman's Society of Chris-

tian Service. Other persons may be added by the Official Board "on the basis of their competency in program planning."

Because local churches vary so greatly as to size and need, the Official Board may, at its discretion, authorize expansion of the Council to include leaders of any councils, commissions, task groups, committees, church school committees and women's, men's and youth groups.

The council will correlate program resources from agencies of the denomination at all levels and relate them to local church planning.

Among the above listed members of the Council on Ministries are "coordinators" for the age groups, and for family ministry. Whether a church has age-level councils and family councils would depend upon the size of the church and the need.

THE CHARGE CONFERENCE

The basic unit in the connectional system of the United Methodist Church would be the Charge Conference to be organized in each pastoral charge. It would include in its membership all persons who are members of the Official Board of each church on the charge. The district superintendent, or an elder appointed by him, would preside at its sessions.

It would set pastoral salaries, recommend candidates for the ministry, and determine the amount to be accepted on annual conference apportionments for benevolences.

THE OFFICIAL BOARD

The Official Board is similar to the present organization of the same name in The Methodist Church. It would be made up of pastor and staff, chairman of the Council of Ministries, and chairmen of the various work areas, age level and family coordinators, and presidents of groups such as Woman's Society and Methodist Men; also a representative of hospitals and homes and other members at large based on the size of the church. At least two young adults between the ages of 18 and 30, and two youths are to be included.

Other local church structure to be recommended would include Committee on Nominations and Personnel, a Committee on Pastor-Parish Relations, and a Committee on Finance. Other optional committees would include those on good literature, hospitals and homes, and public relations.

In proposing the above changes in local church structure, the commissioners stated that "Increasing determination of churches to free congregations from burdensome organizational demands so that they may spend their major resources in mission to the wider human community keeps an insistent pressure upon those who plan for an effective United Church."

Much of what is contained in the above recommendations was already contained in the Plan of Union of the two denominations adopted in principle by the two General Conferences as they met simultaneously in Chicago in November, 1966. It should also be stressed that all of the above is subject to the perusal, debate and decision of the Uniting Conference at Dallas next spring. Nothing is really final until it receives the approval of that conference.

J.C.S.

IN MEMORIAM

MISS NOVELLA LEONARD

We, the members of the Woman's Society of Christian Service of the Catawba Methodist Church, wish to pay tribute to the memory of Miss Novella Leonard who passed away on June 24, 1967. Novella was a loyal, consecrated member of the Society. Her quiet faith, powerful witness, friendly spirit and all out devotion to Christ were an inspiration to all who knew her.

She was responsible for organizing the Library in the Annie Sherrill Bible Class at the church and was Librarian there as long as she was able. We can truly say she is gone but not forgotten. Her influence will live on forever.

Miss Geraldine Sigmon, Secretary
Woman's Society of Christian Service
of the Catawba Methodist Church
Mrs. Robert Allen, Treasurer
Woman's Society of Christian Service
of the Catawba Methodist Church



ROBERT WALLACE BRADSHAW

Whereas, In the death of Robert Wallace Bradshaw on July 29, 1967, this Church lost a beloved pastor and a devoted servant. Robert Bradshaw was a member of this Church as a boy while his father served as pastor. He felt a call to the service of his God while a young man and returned here as minister in 1948, remaining for ten years. During his ministry he led the Church in its greatest building program, constructing our Educational Building and parsonage. But, more important than this were the accomplishments of Robert Bradshaw in building the soul and character of this Church. By his own life he so exemplified the love of God that he brought the presence of Christ within the walls he built. By his unselfishness he opened the hearts of his congregation. By his faith he brought hope to the hopeless, comfort to the saddened, and faith to the despairing.

When Robert Bradshaw ended his first ministry to this Church in 1958, his presence was still felt and it was with joy that the Church welcomed his return as minister of pastoral care in 1965. During the final two years of his life, he continued to serve this Church and this community in the only way he knew—by complete dedication of his life to the God he loved and knew so well.

The most beautiful sight in all the world is a saintly life, which shines with the beauty of God's indwelling presence. The light of Robert Wallace Bradshaw's life shall shine forever.

Therefore, the Board marks with sadness the passing of Robert Wallace Bradshaw—minister, friend, man of God. The Board extends its deepest sympathy to his family. They shared his life with us. We are in their debt.

Let a copy of this resolution be spread upon the minutes of the Official Board and a copy sent to the family of Robert Wallace Bradshaw.

Resolution of respect adopted in memory of Robert Wallace Bradshaw, by the Official Board of the First Methodist Church of Wilson at its October, 1967 Meeting.

Harriett Fleming, Secretary



MRS. MAGGIE SANFORD BROOKS

Be it resolved that:

Whereas, Mrs. Maggie Sanford Brooks, a life long member of the Methodist Church, died July 28, 1967; and

Whereas, she had been a member of the First Methodist Church, Siler City, since 1913, and had been an active member in all phases of the life of the church; and

Whereas, His gift of Himself to her had resulted in a beautiful Christian disposition and devotion to her church, and

Whereas, her life has been such an inspiration to the members of the church and community;

The Official Board of the First Methodist Church directs that these words of heartfelt appreciation be sent to her family and to the North Carolina Christian Advocate as an expression of love, affection, and gratitude for her life of devotion to her Savior and His church.

Committee:

Mrs. Dorcas Stout

Rev. Henry B. Lewis

November 10, 1967



HAYWOOD (Bill) CLAY, SR.

The unexpected death of Haywood (Bill) Clay, Sr., 69, of the Gamewell community, near Lenoir, N. C., was a serious blow to the Gamewell Methodist Church. A carpenter by trade, Mr. Clay was born Feb. 28, 1898 in Caldwell County, the son of the late Samuel and Sara Winkler Clay.

He joined the church at an early age, and while he was not really old when he died, his long years of active service made him a veteran in the ranks of Christian soldiers. Mr. Clay was interested in every phase of church work and was always there to give his support. At the time of his death he was president of the "Methodist Men," and a teacher of the Young Adult Class. He served in many offices of the church in the past, such as steward, Sunday School superintendent, Building Trustee, etc. And was always active in any church improvement project, bringing his skill as a carpenter and builder into good account.

He possessed an optimism that is rare in this day of dire predictions, and seemed confident that right would prevail, not only in some distant millennium, but in the present day struggle as well. Perhaps that made him seem younger than his years, and more purposeful than most church members.

The crowds that attended his funeral attest the fact that he was an active man, in the midst of church and community life. And when he fell they crowded around as if he were a battle casualty. This, alas, is not always the case when a good man dies. Even though he has been an outstanding soldier of the cross, but because of illness, or old age, has been inactive for a while, people acknowledge his death with a sigh of regret or a shake of the head, at the passing of an old friend, but they don't wonder who will take his place or become very concerned about it.

When an active man dies, they swarm about like a bee hive has been shaken, and people ask themselves—what now? What effect will it have on the community? and on the church? Who will take his place? That is what they are asking at Gamewell now. The answer to this, of course, is: No one will take his place—not as he filled it—But unless we step in and take up the task he loved so well, then we not only have suffered a battle casualty, but a defeat as well.

Davis Tuttle, Secretary
Methodist Men

Alexander County Methodists Complete School of Missions

The Methodist churches of Alexander County have recently finished a very successful and unique School of Missions at First Methodist Church in Taylorsville. On each of the three consecutive Sunday night the attendance was good and the interest grew as the school progressed. The regular courses were taught throughout the school but the highlights were the visiting speakers.

On the first Sunday night the speaker was a Jewish rabbi. Rabbi Selwyn G. Geller, assistant professor of political science at the University of Tennessee at Knoxville and also rabbi of Congregation Immanuel in Statesville, made a very witty and learned talk on the Jewish faith and history. Later he answered questions from the audience. Rabbi Geller served as a captain in the U.S. Air Force from 1953-56, and is author of two books, *The British General Election* and *My Jewish Affirmation*. He was introduced by Max Lerner, a former resident of Taylorsville.

On the second Sunday night the Rev. Joseph Hauser, pastor of St. Luke's Methodist Church of Hickory, was the speaker. He made an excellent talk on the highlights of the beliefs and creeds of The Methodist Church.

On the third Sunday night the address was made by Father Francis J. Gorham from St. Aloysius Catholic Church in Hickory. He outlined and explained the belief and rites of the Catholic Church. He, too, gave the people an opportunity for asking questions. Many questions were asked which Father Gorham answered patiently and good naturedly.

RACHEL ALEXANDER

Cornatzer Organizes MYF, WSCS

Cornatzer Methodist Church on the Mocksville Circuit has in the past six weeks organized both a Methodist Youth Fellowship and a Woman's Society of Christian Service.

The MYF group consists of 16 active and interested young people, with Mr. and Mrs. Robert Whittaker as counselors and Mr. and Mrs. Jesse Hepler as co-counselors. Officers elected were: Linda Whittaker, president; Danny Frank, vice president; Kathryn Jones, secretary; Linda Allen, treasurer; Sherry Shoaf, recreation; and Patricia Dwiggins, pianist. The group meets each Sunday evening at 6:00 in the Fellowship Hall.

Recently a new WSCS was organized with ten members present. The first meeting is planned for Jan. 5, with Mrs. Paul Feezor, president of the Thomasville District WSCS, present to help with further organizational plans. Officers elected at the recent meeting were: Mrs. Ommie Su Barnhardt, president; Mrs. Shirley Hepler, vice president, and Mrs. Carroll Whittaker, secretary-treasurer.

The Rev. Dwight Ludwig is pastor of the 106-member church.

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Jarvis Memorial Has New DCE

Mrs. Thomas G. (Carolyn) Latimer became director of Christian Education of Jarvis Memorial Methodist Church, Greenville, on Dec. 1, replacing Miss Anna



MRS. THOMAS G. LATIMER

Critcher who recently resigned. She was elected to this position by the Quarterly Conference on Nov. 7 upon the recommendation of the Commission on Education. She will work the first half of December and become full-time director on Jan. 1. She and Mr. Latimer are members of Jarvis Memorial, having joined on Sept. 24. He is an instructor at East Carolina University.

Mrs. Latimer graduated from the Waycross (Ga.) High School, earned her Bachelor of Arts degree from Emory University with a major in both religion and elementary education. She received her Master of Christian Education degree from Candler School of Theology at Emory.

Mrs. Latimer has served as director of Christian Education at Audubon Forest Methodist Church, Atlanta; First Methodist Church, Valdosta, Ga.; and at First Methodist Church, La Grange, Ga. Her parents are the Rev. and Mrs. David F. Cripps of Columbus, Ga. Her father serves as pastor of East Highlands Methodist Church.

Other members of the staff of Jarvis Memorial Methodist Church are: Dr. J. V. Early, pastor; Rev. Thomas E. Loftis, associate pastor; Mrs. John Karsnak, church secretary; and Mrs. Harold Daniel, pastors' secretary.



The spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of Him who, near 2,000 years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest. . . .

JUDGE LEARNED HAND

▼ The Broad Scope

RELIGIOUS LEADERS TO TALK ABOUT PEACE

Two Methodist bishops will join 55 other religious leaders from around the world in discussions on international relations and world peace. All major religions are expected to be represented in the meeting scheduled to take place in New Delhi, India, Jan. 10-15, 1968. The two Methodist participants are Bishop John Wesley Lord and Bishop James K. Mathews.



BILLY GRAHAM SPEAKS TO N. C. BAPTISTS

"Christianity has not changed in 2,000 years," declared Evangelist Billy Graham as he addressed the North Carolina Baptist State Convention recently in Asheville. He pointed out however, that "our methods of reaching people with the gospel must change." He further asserted that the gospel does not need the benefit of "clever" preaching. "Your fates should not rest on men's cleverness, but on the power of God."



BEST SELLER STILL GOING STRONG

"Good News for Modern Man" continues to be a runaway best seller. After passing through 21 printings of the first edition with a total production of 6,500,000 copies, a first revised edition is now on the presses.

Produced by the American Bible Society, "Good News for Modern Man" is a paperbacked, readable version of the New Testament in the language of people of today. Prepared originally for new readers and for those who speak English as a second language, the first press run was of only 150,000 copies.

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Woman's Activities



W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

CONFERENCE PRESIDENT HONORED

Mrs. Leslie Barnhardt of Charlotte, president of the Woman's Society of Christian Service of the Western North Carolina Conference, has been elected to a committee of the Board for *Concern* magazine.

The news of her election came to her from A. Dudley Ward, general secretary of the General Board of Christian Social Concerns of The Methodist Church. Mrs. Barnhardt is a member of the General Board, the first woman from Western Carolina to serve on the national board.

The committee for the Board of *Concern* magazine was authorized to recommend editorial policies of the magazine, to review and approve the annual budget and assist in publicity and distribution.

Bishop T. Otto Nall is chairman, and other members are Dr. Dennis Nyberg, Edward F. Laylin, and Lee Tanck, EUB representative.

The committee's next meeting will be in San Antonio, Texas, at the time of the meeting of the General Board of CSR.

CONFERENCE CSR OFFICERS TO ATTEND MEETING

Mrs. J. Z. Watkins of Charlotte and Mrs. Elizabeth Manant of Asheville will represent the Western North Carolina Conference at a national meeting of Methodist women of America in New York on Dec. 6-9. Mrs. Watkins is secretary of Christian Social Relations of the Conference Woman's Society and Mrs. Manant is CSR chairman of the Conference Wesleyan Service Guild.

The CSR officers of all conferences and jurisdictions in the Woman's Division have been invited to the meeting to study issues facing Methodist women today. Plans will be launched for the International Year of Human Rights in 1968, the World Understanding Workshops in the nation during the coming year, the 1968 election year responsibility, and race and The Methodist Church.

Miss Thelma Stevens, assistant general secretary of the Section of Christian Social Relations of the Woman's Division, is in charge of the program.

NEWS OF MRS. MILTON RANDOLPH

Mrs. Milton Randolph of the staff of *The Upper Room* sends her special greetings to the women of the Western North Carolina Conference. She conducted a Spiritual Life Retreat at Lake Junaluska for the Conference Woman's Society and Guild in October.

In a letter to Mrs. E. D. Chandler of Asheville, Conference treasurer, Mrs. Randolph says, "How generous of the wonder-

ful Western North Carolina Conference! It pleases me that all such honorariums and love gifts of money be put in my Family Worship budget. This is true for all staff members. As you report this to your executive committee please tell them this frees me to accept wonderful invitations like yours *only* because I love people and love God. These extra gifts allow me to do for persons where no funds are available. Therefore, you dear women help me to reach out for the Lord. May I represent you worthily."

HIGH POINT DISTRICT

The women of the High Point District are always busy, and this month there have been two meetings of special importance in the district, a Day on Campus at High Point College on Nov. 17, and a meeting of the executive committee at the home of Mrs. Roy Gladden in High Point on Nov. 21.

The Day on Campus began with a discussion by the secretaries for Campus Ministry from local churches on, "Understanding Students' Needs Today," with a response from the students on, "What I would like for my church to do for me."

The afternoon session featured a discussion on, "How to Minister to Students." Resource persons assisting in both sessions included Dr. James G. Huggin, chairman of the Methodist Campus Ministry Committee; Dr. William R. Locke of the college's department of religion; Mrs. Douglas Howard, district secretary for Campus Ministry; Mrs. L. M. Hays, director of religious life at the college; Rev. Fred Macon, campus minister at UNC-G; and Robert Williams, president of the Methodist Student Fellowship and other students at the college.

Mrs. Clarence C. Cranford of Asheboro, secretary of Missionary Personnel of the Southeastern Jurisdiction Woman's Society, spoke on the proposed plans for the structure of the United Methodist Church at the meeting of the executive committee. Mrs. Cranford said that no action relating to Woman's Work will be taken until after the meeting of the Woman's Division in January.

She also told of the Christian Vocations Conference held at Scarritt College in Nashville, Tenn. Oct. 20-22, when 31 college students from 18 conferences in the area of the SE Jurisdiction considered the church-related occupations The Methodist Church offers young people today.

Mrs. John McGlohon, district secretary of Missionary Personnel, stated that a booklet, "The Methodist Church Related Vo-

cations," had been placed in every public library and in every high school in the district. She has planned a workshop for local committees in this work for Jan. 1 in Archdale Methodist Church.

Mrs. Frank Redding, Jr., district president, announced that the district Spiritual Life workshop will be held at Bethar Methodist Church on March 5 and the World Understanding Workshop in the spring.

Reports were given by each district officer.

Mrs. R. W. Wood, Asheboro
Dist. Chm. Public Relations



N. C. CONFERENCE

MRS. H. W. DOUB

FAYETTEVILLE NEWSLETTER

Congratulations to Mrs. Ivan Welborn Fayetteville district president, for the District Newsletter which she has recently edited and mailed out to all societies in the district.

Mrs. Welborn began the Newsletter writing a most fitting Thanksgiving message. She then expressed her sincere thanks to each person who helped make the Sunday district Meetings so meaningful. She would like to ask all of her churches to send her as soon as possible the names and addresses of all the high school juniors and seniors and all the college students that attend their churches.

She stressed that every Christian is missionary, or should be, as your "Missio Field" may be some family in your own block. She urged all to "Study as if you were to live forever, Live as if you were to die tomorrow. Read the Bible as though its words were speaking to you, and the will."

She requests that any society that has anything of interest to appear in this Newsletter to please get it to her by the 15th of the month. She will also appreciate any comments about her new venture.

The following district officers made contributions about their lines of work:

SPIRITUAL LIFE CULTIVATION

by Mrs. Clarence Cade

Many secretaries inquired about "The Meaning and Experience of Worship" mentioned on the report bank. This booklet is available from Service Center for 60c. It includes three parts: Worship Traditions, Methodism, Worship Planning and Resources. Buy it and try it.

May I urge each Society to plan a way you can to emphasize during the coming busy Christmas Season that Christmas is a very important day on our Christian calendar. A day when Christian women should stop and thank our Heavenly Father for sending His Son, the most wonderful gift the world has ever been given. May His Love shine through our lives so that others may want to share this joy of knowing Him. God bless you every one!

A MESSAGE FROM THE VICE-PRESIDENT

by Miss Ethelynde Ballance

Would you like to receive regular copies of the "World Federation Newsletter?"

so, send your request, along with your name and address to our Conference Vice-president, Miss Camille Staton, Bethel, N. C. 27812.

Call your Committee on Program together soon to evaluate the programs you have had thus far, and recheck on plans for the programs ahead. Recalling our subdistrict representation, remember to encourage:

- The carrying through on responsibilities
- Advance preparation
- The creative approach
- Involving the Group
- Using available resources
- Using members' interests
- Sticking to the purpose
- Evaluation

A FINANCIAL REPORT FROM THE DISTRICT TREASURER

Mrs. Earl Peterson

Remember it is YOU, when you contribute, who designates how your money is to be paid. Your offerings at district and subdistrict meetings plus your twenty-five cents per member are retained in the District Cultivation Fund for the expenses incurred within the district. Your pledge to fissions, cash for Supply Work, My World Bank, Call to Prayer and Self-Denial, Special Memberships, etc, are the means for sharing with and showing concern for others through the projects of the Woman's Division. A financial report for the Fayetteville District for the first two quarters of this year follows:

Pledges	\$6,053.29
Supply	757.25
Prayer and Self-Denial	678.46
In Remembrance	80.00
World Banks	31.44
Special Memberships ..	460.00
Cultivation Fund	515.40

A REPORT OF THE ROBESON SUBDISTRICT MEETING

Fifty-eight members of the Robeson subdistrict, representing eleven churches met on Sunday afternoon, Oct. 15, at the St. Pauls Methodist Church for their fall meeting.

Mrs. LaVance Simmons of the St. Pauls Woman's Society of Christian Service extended a warm welcome on behalf of the host church. Rev. Aaron Tyson, host pastor, gave an inspiring devotional on the subject of "Prayer." This was followed by Mrs. Laison Powers and son rendering a message in song.

A film, "People and Possibilities" was shown to promote a better understanding of the use of the money given by members of the Woman's Society of Christian Service in various mission projects around the world.

The business session was called to order by the subdistrict leader, Mrs. Robert Mangum. Following the reading of the minutes by the secretary, Mrs. Currency Locklear, announcements were made and the roll was taken. Mrs. Ivan Welborn, president of the Fayetteville District, introduced the district officers who were present and who assisted with the program.

A very interesting discussion on "Program Planning" was led by Miss Ballance. The program was concluded by a playlet en-

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Dec. 12-13: TRAFCO Annual Meeting, Miami Beach, Fla.
- Dec. 26-Jan. 1: "Process '67" National Conference of the University Christian Movement, Cleveland, Ohio
- Dec. 27-30: Christmas Conference, Board of Evangelism, Baltimore, Md.

NORTH CAROLINA CONFERENCE

- Dec. 10 : Greenville District Board of Lay Activities, 5 p.m.
- Jan. 7 : Greenville District Board of Lay Activities
- Jan. 8 : Elizabeth City District Seminar on Funeral Service, Hertford
- Jan. 9 : Greenville District Seminar on Funeral Service, Jarvis Memorial Church, Greenville
- Jan. 9 : Committee on In-Service Training, St. Luke Church, Goldsboro, 11 a.m.
- Jan. 14 : New Bern District Conference, First Church, Morehead City, 2:30 p.m.
- Jan. 14 : Burlington District Conference, First Church, Graham, 2:30-5:00 p.m.
- Jan. 15 : New Bern District Seminar on Funeral Service, First Church, Havelock
- Jan. 16 : Goldsboro District Seminar on Funeral Service, St. Luke Church, Goldsboro
- Jan. 16 : Board of Christian Social Concerns, Methodist Building, 10 a.m.
- Jan. 17 : Rocky Mount District Seminar on Funeral Service, First Church, Rocky Mt.
- Jan. 21 : Fayetteville District Conference, Chestnut St. Church, Lumberton, 2:30-5
- Jan. 21 : Goldsboro District Conference, St. Luke Church, Goldsboro, 2:30-5 p.m.
- Jan. 22 : Wilmington District Seminar on Funeral Service, Wesley Memorial Church, Wilmington
- Jan. 23 : Fayetteville District Seminar on Funeral Service, Haymount Church, Fay.
- Jan. 24 : Sanford District Seminar on Funeral Service, Page Memorial, Aberdeen
- Jan. 24 : Methodist Foundation, Inc., Methodist Building, Raleigh
- Jan. 28-31: Chowan-Perquimans Christian Workers' School, Hertford
- Jan. 28-30: Montgomery Christian Workers' School, Trinity Church, Troy
- Jan. 29 : Burlington District Seminar on Funeral Service, Davis Street, Burlington
- Jan. 29 : Methodist College Second Semester Begins
- Jan. 30 : Durham District Seminar on Funeral Service, Asbury Church, Durham
- Jan. 31 : Raleigh District Seminar on Funeral Service, Fairmont Church, Raleigh
- Jan. 31 : N. C. Wesleyan College Registration for Spring Semester

WESTERN NORTH CAROLINA CONFERENCE

- Dec. 8-9: Christian Vocations Testing and Guidance Clinic, Greensboro College
- Dec. 10 : High Point District Conference, High Point, Oak View Church
- Dec. 10 : Statesville District Conference, Mooresville, Central Church, 3-8 p.m.
- Jan. 7 : Winston-Salem District Conference, Winston-Salem, Mount Tabor, 3-8 p.m.
- Jan. 8 : Executive Committee of Conference Historical Society
- Jan. 8-10: Mission to Ministers, Preaching Lectures, Charlotte, First Church
- Jan. 9 : Meeting of Selected Youth Interested in Ministry, Charlotte
- Jan. 10 : Conference Historical Society, Charlotte, First Church, 1 p.m.
- Jan. 25 : Third Call, Methodist Builders' Club
- Jan. 29-30: Workshop on Planning the Program of the Local Church

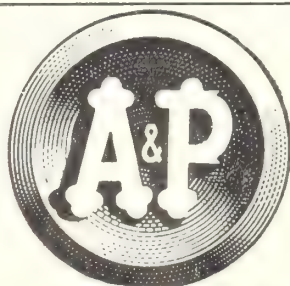
titled "Loaves of Bread," presented by officers and members of the district, showing how Christian women of many denominations can work and fellowship together in a common desire to serve God and mankind.

Immediately following the program the ladies of the host church served delicious refreshments in the fellowship hall.

MRS. ROBERT MANGUM
Subdistrict Leader

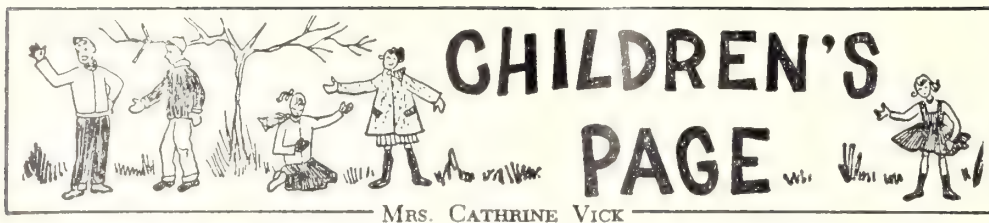
We have depended in America on nostalgic evangelism—nearly every one had a praying mother and a righteous father. Now youngsters haven't the foggiest notion what religion is all about. They've never heard it in their homes. In America we are coming to the point of the Russians—a generation which knows nothing about religion. We must begin as the first missionaries began and tell the story. . .

—Bishop Gerald Kennedy



SUPER MARKETS

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MRS. CATHRINE VICK

Dear Girls and Boys:

In the nineteen hundred-odd years since three kings laid their gifts at the feet of the Christ Child, Christmas has been the great day of remembrance. In most European countries gift-giving belongs to other times. Christmas is a holy season. Christmas means midnight mass and lighted tapers. It means a creche under a tree with homemade ornaments, and a family supper with traditional foods. Most of all, Christmas means the carols and hymns, the prayers and verses, that generations of Christians have offered to Jesus. What does Christmas mean to you?

Today on our pages we shall not have a story but I want to share with you some of the ways boys and girls in other parts of the world will celebrate this joyous and holy season. Perhaps, there is some special observance you have at your home. You might share this with your friends. In my home when I was a child, the tree was never put up until Christmas Eve. It came mysteriously and went away the same way on New Year's Eve. Let us remember that even though people do things in a different manner, the same love for the Christ Child prompts all their actions.

AUNT CAY

CHRISTMAS EVE IN POLAND

When the first star appears on Christmas Eve, Polish families gather to end the holiday fast. The Christmas Eve supper is a delightful occasion. The linen feast cloth looks lumpy in spots because a little hay has been tucked under it here and there as a reminder that Jesus was born in a manger. In some homes there is an extra place at the table, for any stranger who may knock at the door.

Supper is a wonderful meal. There are thirteen courses, in memory of Christ and the Twelve Apostles. There is soup and many kinds of fish. To end the meal, there are dozens of small honey cakes and more confections than one can count.

The Christmas tree usually stands in a room by itself. There are colored candles and decorations of nuts, apples, and all kinds of homemade ornaments. Some are made from eggshells, blown out at either end. Colored paper, wisps of straw, and spots of paint transform the shells into clowns, angels, or birds.

Christmas is an intimate season to all Polish people. They picture Jesus as a Polish baby, whom they rock and spoil and shower with raisins and sweets. When silver cobwebs appear on the hedgerows and meadows, there is a saying that the Virgin Mary spreads out the diapers of the little Jesus to dry. At the Shepherd's Mass on Christmas Eve, when the notes of the shepherds' flutes rise clear and strong above the organ, peasants say that the farm animals who saw the manger birth kneel in adoration and receive the power to speak like men.

IN ITALY

In Italy men pipe pastoral hymns in honor of *Bambino Gesu*. They stop at village shrines and go from house to house to play before the *presepi*, the little homemade Bethlehems, that most families prepare nine days before Christmas.

In these charming manger scenes a pink-cheeked clay or wooden Bambino smiles up from his tiny, straw-filled crib. About him are figures of Mary and Joseph, the shepherds and their lambs, the Wise Men with their camels and rich gifts. Sometimes the scenes are costly and elaborate. Often they are simple, an effort in which every member of the family has a share. The setting is realistic with bits of stone, moss, and twig for the stable and carved or whittled figures for the people. Familiar village folk appear: the old peasant woman with a basket of eggs for the baby's breakfast or a man with a bundle of sticks to keep the Holy Family warm. Often everyone gathers before the presepio on each of the nine days before Christmas to light candles and offer prayers. Many think that Saint Francis of Assisi originated the custom of making the Bethlehems.

SYRIA

Syria is in the part of the world where Jesus was born. There are Christians here who celebrate on Epiphany Eve. Many children of the Mount Lebanon area believe that the Magic Mule brings blessings and gifts on Epiphany Eve. This is how the mule became the gift bearer. One Epiphany Eve a man was traveling by muleback through the countryside. At midnight he tied the beast to a tree and went to a nearby village. When he returned, the animal was not in sight. Hearing a braying high above his head, the man looked up and

saw his mule struggling among the branches. Then he knew! At midnight the tree had bent in honor of the Christ Child. When the limbs flew back, they had caught the animal and carried it to the top of the tree. Since then, the mule has been a magic creature. Children leave doors open on Epiphany Eve so he can enter with blessings and gifts. He always arrives exactly at twelve.

Farther south where mules are rare the Camel of Jesus rides across the desert with presents. Legend says this camel was the youngest of the three to take the Wise Men to Bethlehem. The animal was so exhausted by the long journey, that it lay down and moaned outside the stable door. When Jesus heard its cries, He lifted his tiny hand and blessed the animal with happiness and immortality. The children always leave a dish of water and a bowl of wheat for the camel. He loves good boys and girls and brings them trinkets and sweets. The people place candles in their windows to guide the steps of the Christ Child as he journeys across the Judean hills.

CHRISTMAS DAY IN INDIA

Each nationality and group celebrates the festival of Christmas in a different way. Many have a creche, others prefer a lighted tree. In the great plain region where there are no evergreen trees, the Christians make their own trees from the materials at hand.

In one place the people used a bundle of rice straw that stood six feet tall. They wound the bundle around and around with coils of twisted rice-straw rope and inserted stubby "branches" of the same material between the coils. As the strange object stood in the mission church, they soaked straw and plastered it with mud. On Christmas morning they inserted green branches into the damp foundation until the artificial tree resembled a fir in shape. The only decorations were candles, colored paper chains and mica. The church had no lights, so candles were stuck into clay and placed along the bench tops and in the windows. No real evergreen could have been more beautiful in Indian eyes than the homemade tree of straw and mud. To the worshipers the Christmas message radiated from each lighted candle.

CHRISTMAS WITH A "C"

Can you tell these items we connect with Christmas that begin with "C"?

1. Greetings we send.
2. A manger.
3. A baby who was born.
4. Songs we sing.
5. Lights that burn.

ANSWERS FOR LAST WEEK
Child; star; room; afraid; Shepherds

Sunday School Lesson

FOR DECEMBER 17

(International Lesson Series)

Keeping Life's Covenants

Background Scripture: Malachi 1 and 2
Lesson Scripture: Malachi 1:6-9; 2:10, 13-16

For the three remaining Sundays in December the International Lesson Series offers a unit of study on "Malachi: Prophet Faithful Stewardship." It is most appropriate that during the Christmas season we should have an opportunity to review the message offered in this book of the Bible. Some of the prophet's insights provide a pre-view of some of what Christ said some two hundred years later.

The name given to the book, Malachi, is a transliteration of a word in the first verse of the third chapter meaning "my messenger." The actual name of the writer is unknown, nor do we have any information as to where he lived and other circumstances of his life.

It would seem most likely that he came on the scene at about 450 B.C. This was after the Babylonian Captivity, and after the return to Jerusalem of a group of Israelites from Babylon. Cyrus, ruler of the Persians, had in 538 B.C. consented to the return to their homeland of those Jews who wished to do so. Many had come back with high hopes of rebuilding a glorious kingdom. But after seventy-five years, the dream of glory faded in the face of frustrations and adversities.

By the time of Malachi—as we shall call this prophet—things were in a sorry state politically, morally and economically. Nehemiah was to appear later, and he was to do a great job of restoration and reformation. But in the time of Malachi there was much discouragement, loss of faith in Jehovah, and pessimism about the future. These negative attitudes no doubt had much to do with the readiness of the people to turn to pagan gods and practices.

What specifically were some of the conditions which Malachi deplored? To start with he attacked the attitude and posture of the people and the priests with regard to God. Malachi accused them of placing polluted food upon the altar, of sacrificing blind, deformed and sick animals. He interdicted this practice of offering to God the second rate as a sign of their disregard and disrespect. He told them that rather than fully worshipping God they were dishonoring Him. Would they offer an inferior gift to a governor? Why then to God?

What about us? What do we offer to God? Do we give to God the first fruits of our loving service? The best of ourselves, the ragged end of our time and energies? Do we give to God only the "culls" of our talents and abilities? If this is the case, then what inference may be drawn as to how we really feel toward God?

Too often we fall into the habit of thinking that anything is good enough for God. We will furnish our homes with the choicest



CHRIST CHURCH PLANS NEW SANCTUARY

The congregation of Christ Methodist Church, Fayetteville, took part in a groundbreaking ceremony on Oct. 22 for their new sanctuary. Participating in the service were, left to right: the Rev. Alison Simonton, pastor; Dr. Graham Eubank, Fayetteville district superintendent; Dr. C. D. Barclift, pastor of Hay Street Methodist Church, Fayetteville, the Rev. James A. Auman, executive director of the Association of Methodist Colleges, and Bishop Paul N. Garber. The cost of the colonial style structure will be approximately \$120,000.

of furniture but throw together for the house of God a conglomerate mixture of cast-off chairs and tables. We will use 97% or 98% of our income upon ourselves and then give only grudgingly a mere pittance to God and His Church.

Perhaps we today need a modern Malachi to point out the devious ways in which we dishonor God and ignore our covenant responsibilities to Him.

Malachi, in the second chapter, goes on to condemn the Israelites for their heartless treatment of one another. He points out that they are the children of one Father, and as such are bound by the covenant to treat each other as brothers and sisters. He declares, "Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?" (Chapter 2, verse 10).

This prophet raises the concept of the covenant to its highest level here, when he points out that it is the father-child relationship and the brothers and sisters-together relationship which gives meaning to the covenant. We should love, honor and obey God, Malachi says, because He is our Father. We should treat one another with kindness and fairness because we are all the children of one Father. This covenant concept has been written into the laws of every civilized people. But more than this, it is a part of the unwritten law of all peoples of every age.

Among the ways the people mistreat one

another is mentioned sexual immorality, intermarriage into pagan families, and the facile and immoral use of divorce as a means of sexual excesses. He deplores the breakdown of the marriage relationship, and chides them for pleading for God's blessings, with a great outpouring of tears, while at the same time they continue these immoral practices.

Malachi declares that unless they repent of these practices and show forth evidence of faithfulness to God they cannot expect His favor. In some ways this prophet sounds much like a John the Baptist come four hundred and fifty years early.

♦ ♦ ♦

The church is not made up of people who think they are perfect, but of people who are sure that they have found the perfect ideal in Jesus of Nazareth.

—Roy L. Smith

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SILER CITY, N. C.

Charlotte District Conference Hears About New Ministry Forms

On Sunday, Nov. 26, the Charlotte District Conference met at Hawthorne Lane Methodist Church with the Rev. Don A. Payne as the host pastor.

Dr. Harlan L. Creech, Jr., district superintendent, called the meeting to order following devotions by the Rev. John R. Sills, pastor of Purcell Methodist Church, Charlotte.

Dr. Creech indicated that special emphasis was to be given to the new forms of ministry within the Charlotte District and introduced the Rev. Sidney A. Head, chaplain for the Charlotte District, to explain his program. Mr. Head chose to do so by calling on Dr. Joe Van Hoy, a member of the policy committee for the district chaplain. Dr. Van Hoy indicated the program fell into three phases: the hospital ministry, the counseling service, and the teaching program. Dr. John Roper, also of the committee, told of the helpfulness of the dialogue that has taken place between the residents and interns of Memorial Hospital and Mr. Head on the subject of how religion and medicine can be relevant to a person in crisis. It was brought out that Mr. Head spends some six hours a week in counseling while making an average of seven to eight visits a day within the local hospitals to those Methodists from out of town or showing non-affiliation.

The Rev. Fred A. Carlisle, pastor of Aldersgate Methodist Church, presented the Stewardship Emphasis for this year as outlined by the Annual Conference, saying that education as to the joy of giving was lacking and, thus, a Christian response through giving had not come forth.

Next, the Rev. Cecil Myrick, coordinator of New Patterns of Ministry for the Charlotte District, presented his report. He was introduced by the Rev. James Armstrong, district secretary for Missions and minister of Trinity Methodist Church.

The Rev. Mr. Myrick said, "Methodism is a middle class religion. It is frozen to serving a small segment of the larger society."

He stated that Methodism has made no inroads in the poverty areas because "we have not looked at the difficulties of the world as it comes upon us and, as a result, we have been miserable failures in areas where we have sought to serve the low income people."

He suggested four steps which should be followed in overcoming this situation: the building of an inner city team of research workers, social workers, counselors, job specialists and even an expert on government; active engagement in a Metropolitan Mission, since this is too great a challenge for one church or one denomination; development of research polls to help better understand the areas, the prob-

lems and the needs; pioneering to meet these problems and needs.

The conference learned of the purchase of sites by the Survey and Sites Committee of the Charlotte District Mission Society under the chairmanship of K. O. Hobbs. A site for a new church has been bought in the Providence Road area, sites for existing churches to relocate to have been bought on Monroe and Albemarle Road and an option has been taken on property in Hidden Valley as well. Mr. LeRoy Robinson, chairman of the Builders Club for the Charlotte District, reported to the district on the results of the July call this year which brought to the district \$8,321 for use in church extension.

Reports followed from the District Camp Committee through its chairman, Joe Cathey, Jr., of the completion of the new bathroom; from the district statistician, the Rev. J. D. Harris, minister of Homestead Methodist Church, showing that the churches in the district received a total of 107 members on profession of faith to date and 743 otherwise, while most churches were meeting their goals in giving; from the president of the WSCS, Mrs. John Ramsey, that her women were understanding their role and meeting their responsibilities well; from the district lay leader, W. C. House, Jr., that the men could do well to learn from the women; and from the Rev. John L. McWhorter who gave a composite report and an evaluation of the district work.

Mr. McWhorter took the position that the district was doing well but that "the Church must listen more attentively and obediently to the gospel and at the same time listen more carefully to the needs of the world becoming more involved in meeting them in the light of the gospel." He went on to say that there are two foci, The Word and The World, the Church Gathered and The Church Scattered, The Church at Worship and The Church at Mission. He felt that we "must give attention to those and let the rest go."

Other business took place following dinner.

The highlight of the evening was the sermon by Dr. Earl D. C. Brewer on "The District As An Instrument Of Renewal In Methodism As It Faces A Changing City."

A. T. ST. CLAIR

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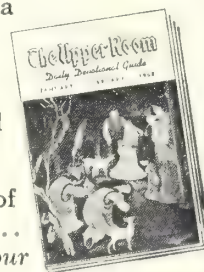
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NORTH CAROLINA christian advocate

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NUMBER 49

Christ Belongs to Every Age and Race

The Christmas theme has been enriched through the media of various art forms. This is entirely appropriate, for art is universal, and Christmas is universal. Christ was born into the *world* and He belongs to all ages and to all peoples.

The Madonna and Child depicted here is from India. It was created by Frank Wesley for the Committee on World Literacy and Christian Literature (Lit-Lit) and bears the title of Blue Madonna. In the original, its predominant color is the royal or holy blue of India.

The Child nestles peacefully in the enfolding robe while the Madonna seems to look with apprehension into the future.



Carolina Briefs

Dr. Wilson O. Weldon, editor of *The Upper Room*, will preach at First Methodist Church, Lexington, on Sunday morning, Jan. 7.

On Dec. 3 the choir of Stony Hill Methodist Church, Albemarle, presented the missionary cantata, "The Greatest Story Yet Untold" by Eugene L. Clark. Mrs. Kenneth L. Stoker, choir director-organist of the church, was the accompanist.

The combined choirs of Main Street Methodist Church and Lebanon Methodist Church in High Point will present Part I of Handel's *Messiah* on Sunday evening, Dec. 17, at 7:30. The oratorio will be given in the sanctuary of Lebanon Methodist Church.

The congregation of Center Methodist Church in Concord, which moved into its new sanctuary in August, had the opportunity to hear Bishop Earl G. Hunt, Jr. on Sunday, Dec. 3. Rev. Gary H. Brown is in his fourth year as pastor of this thriving new congregation.

The newly formed Drama Department of Mt. Tabor Methodist Church in Winston-Salem is presenting a modern Christmas drama entitled, "Dust of the Road," by Kenneth S. Goodman. There will be a presentation on Sunday, Dec. 17, and Monday, Dec. 18, at 7:00 p.m. in the Fellowship Hall. The Drama Department of Mt. Tabor is placing emphasis on modern religious plays.

◇ ◇ ◇

The chief source of unhappiness is our vain attempt to hide from God and wrap ourselves in the cloak of limited living.

G. R. McKenzie, Jr.

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FRIENDSHIP CHURCH HAS GROUNDBREAKING

Groundbreaking services were held on Sunday morning, Nov. 5, for the new education building at Friendship Methodist Church, Marion District. The Rev. A. Glenn Lackey, district superintendent, preached at the morning worship service and led in the dedication service following. Taking part in the groundbreaking ceremony were, left to right: the Rev. G. A. Upton, pastor; the Rev. Mr. Lackey, Mrs. Mattie Cooke, Robert Page, Mrs. Della Settlemyre, Mrs. June Wilson and Cecil Settlemyre. Members of the building committee (not pictured), who participated in the ceremony, were Bobby A. Dale, John M. Hudson, Paul Smith, Alfred Maynard and Carl Whisnant. Friendship Church is located on the Icard-Rhodiss Road in Burke County.

N. C. Methodist Campus Ministry Looks Ahead

The state director of the Methodist Campus Ministry of North Carolina, Rev. W. M. Wells, Jr. has issued a release about upcoming student activities. He pointed up the fact that this year recognition of students in local churches has been designated to take place during Dec. 26-31, rather than only on the Sunday between Christmas and New Year. Churches are being encouraged to utilize the entire week for meeting students and faculty members in a variety of ways.

Wells also announced that the University Christian Movement will culminate its Process '67 with a conference in Cleveland during the Christmas holidays, Dec. 26 through Jan. 1. Its main emphasis, he stated, will be depth study, with several unusual techniques being employed.

Methodist individuals and churches of North Carolina, through annual conference provision for Educational Specials, can now direct gifts and donations to a specific Wesley Foundation or other units of the Methodist Student Movement.

Four sectional meetings have been planned for college students in North Carolina. Sponsored by the Methodist Student Movement, three are on a geographical basis, with one in the east, one in the Piedmont section, and one in the western section.

A fourth one called the University Section, will mainly involve students from the larger university campuses.

Further information about one of the above, Wells stated, could be obtained by writing him at 302 West Market Street, Greensboro, N. C. 27401.

Supreme Court To Study Legal Status of Alcoholic

The Supreme Court has been asked to rule on "whether conviction of a chronic alcoholic for being found in a state of intoxication in a public place violates the Eighth and Fourteenth Amendments." Stressing belief that chronic alcoholism is a disease, the contention is offered that the disease and its "universal symptom, public intoxication, are not properly handled under the criminal law."

The specific case involves appeal of a Texan convicted of public intoxication. Jailed for drunkenness some 100 times over forty-two years, the man was found by the trial court to be a chronic alcoholic with his intoxication caused by the disease and his status at the time of his arrest "symptomatic of the disease." But the court held that the fact of his alcoholism was not a defense against the intoxication charge.

The Methodist Board of Christian Social Concerns is involved, along with eight other agencies as a "friend of the court."

► Issues and Opinions ◀

One-Eyed Justice

Justice is often portrayed as a blindfolded lady, holding in her hands the balances in which all things are weighed according to the same standard. And indeed, if justice is to be rendered, it requires a sensitive balance in the hands of an impartial judge. But it would seem to me, in the light of the events of the past few years, that the blindfold on lady justice has followed the hemlines on ladies skirts: it has slipped up a mite, and justice is no longer blind. Rather, she peeps out from under that blindfold with one eye, beholding the activities of men and getting a one-eyed and one-sided view of history in the making. And it is this one-eyed image of justice which provides so much of the ammunition for those who seek to discredit the Church of Christ in her efforts to secure the blessings of justice and equality for those to whom it has been denied for so long.

It is not my intention to challenge the right or the responsibility of the Church to become involved in the struggle to secure the rights, of whatever kind, for all people; but it is my intention to challenge the wisdom of reversing the bias in an obvious game of "get even." Such a doctrine is based on the philosophy of revenge which is entirely foreign to the Christian faith. As an illustration of this one-eyed image of justice of which I write let me list a number of phenomena which I have observed in church and secular publications, and which tend to portray this characteristic.

Negro candidates for public office are no longer a rarity, and this is as it should be, but this provides one of the best examples of the image of one-eyed justice in the making. If Negroes vote for a candidate for public office for no other reason other than the fact he is a Negro, that is called "exercising political responsibility;" but, if white people vote for a candidate for no other reason other than the fact that he is white, that is called "racism." If a "Right Wing" group attacks a given governmental or church program or project, that is called "Extremism;" but if a "Left Wing" group attacks a given governmental or church program or project, that is called their "Right to Dissent." If Negroes riot, burn, loot, kill and destroy, that is explained in terms of poverty. But if white college students riot, burn, kill, loot and destroy, that is explained in terms of affluence. No one seems to see either as criminal acts of responsibility. Meanwhile the poor whites in Appalachia and in the mill villages and towns throughout the south continue to struggle and hope. In southern cities conflicts between whites and Negroes are "racially inspired," while the same thing in northern cities is often reported as having "no racial overtones." A demonstration by Negroes near white homes is called "an exercise of their constitutional rights," but a demonstration by whites near Negro homes is called "harassment." And most likely, if this is printed, there will be those

who will call me a racist, prejudiced and bigoted, and a segregationist; and when they express differing views, they will call that "meaningful dialogue."

Equal justice is an elusive phantom which the Church must ever seek with all her strength and resources, but there are many of us who feel that the means which the church uses as she seeks her goals are also important; and a one-sided application of the rules of the road will never aid our search. There is a higher goal than just the redress of a given wrong toward which the Church of Christ should strive, and that is a society governed by a principle of love and justice for all people where wrongs are righted simply because they are wrong.

J. P. GREENE
Asbury, Lincolnton



Another Way To Look At Vietnam

Ananias and Sapphira wanted to be in fellowship with the early Christians and if you read the 5th chapter of Acts, you will find an interesting account of their encounter with the apostles. The gist of the matter is that they were traitors to the common life of the early church and this created quite a difficult situation.

The church today may find another touchy situation on its hands if leaders of various churches, church boards and church related organizations keep making public statements upholding violence in certain areas and denouncing our nation's commitment in Vietnam on the other hand. Often these statements, resolutions or petitions imply consent of those who have not been consulted. Some of the statements apparently are made on the grounds of Christian doctrine or convictions which implies that all Christians must hold similar views. A good many sincere Christians are wondering whether or not a clergyman should use his position or title to promote his personal views and interests.

As Protestants, we believe in the priesthood of all believers, the policy-making of individual Christians and the lordship of Christ over the church. When you ask, "Who speaks for the Church?" most Protestants certainly would not yield to the idea that any person or group has this authority. Most of us see the church's voice in Jesus Christ as he lives within us. So most of the Christians I have talked to about these public pronouncements simply are not in sympathy with their views. Though most of us deplore violence of any form, we realize that in Vietnam we have to tolerate use of force as the only remedy at hand right now. Many Christian men and women tell me they hate to see young people go to Vietnam and die but they all seem to understand why it has to be. Most tell me that we must sooner or later face up to communist aggression and they think it better to do so now.

As a child, most of us have sung the little play song, "The bear went around the mountain—to see what he could see."

In fact, about the only way a bear can find out about the mountain's other side is to go around and see. Most Christians, I believe, think that the only way for us to do anything constructive about Vietnam is to listen to those whose experience merits our attention. Some things have to be learned and solved the hard way. Many of our leaders who carry heavy responsibility in Vietnam are telling us that we should be open to any new solution with promise, but the only solution they see now is for us "to go around the mountain" and stick it out. We who are not in rice paddies can pray and support our leaders.

GEORGE W. RUDISILL
Leaksville Meth. Church



Short-Term Missionaries Needed

Young men and women qualified for jobs varying from inner-city work to teaching tool and die design are sought by the Methodist Board of Missions, New York, for short-term mission service in the United States and 16 other countries in 1968.

The Board has announced its annual call for persons to serve as U.S.-2s and 3s. The U.S.-2s serve two years in many kinds of work under the Board's National Division in the U.S., and the 3s serve three years under its World Division overseas.

Among the openings for U.S.-2s in 1968 are: social workers and program workers in inner-city projects and community centers; teachers, librarians and administrators in mission schools; nurses in mission hospitals and retirement homes; houseparents and day-care workers in children's homes.

Needs for 3s overseas in 1968 include: youth workers, college chaplains, Christian education workers, teachers of many kinds (including English teachers in several countries), college professors, social workers, agriculturalists, doctors, nurses, literacy workers, industrial arts teachers and associate ministers.

Overseas countries where 3s are needed are Hong Kong, Japan, Malaysia, Singapore, India, Liberia, the Philippines, Brazil, Chile, Pakistan, Peru, Bolivia, Uruguay, Korea, Mexico and the Congo.

Qualifications listed by the Office of Missionary Personnel for special-term missionary service include: Religious experience and knowledge of God through Jesus Christ; a conviction of the world's need for Christ and a genuine desire to share one's faith and to minister to the needs of others; college graduation; age between 21 and 28; good health and emotional stability, checked by medical examination and psychological appraisal; agreement to remain single, or childless if married, during the term of service, membership in The Methodist Church (though exceptions have often been made).

Full information about 3s and U.S.-2s is available from:

Office of Missionary Personnel, 13th Floor, 475 Riverside Drive, New York, New York 10027.

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EDITORIALS



WHERE WE STAND ON VIOLENCE

Shortly after midnight on Tuesday, November 14, the home of a Negro Methodist minister at Laurel, Miss., was rocked by a bomb blast. It demolished a car parked outside, damaged the carport and the kitchen, buckled part of the roof, hurled a piano across the living room, and shattered windows and light fixtures throughout the house. Damage was estimated at between \$12,000 and \$20,000.

Fortunately, none of the inmates, including the Rev. Allen L. Johnson, his wife, and their four children, were injured, since all had retired for the night to another section of the house. Mr. Johnson is pastor of St. Paul's Methodist Church, of the Central Jurisdiction of The Methodist Church.

He had been active in voter registration, citizenship training and other work related to civil rights activity, and it is speculated that the terrorist attack was made in connection with this.

There is considerable difference of opinion as to the role that any Methodist minister should play in the civil rights movement. Every minister must decide for himself on the basis of his own conscience and sense of mission; and preferably, if possible, in cooperation and harmony with the congregation of which he is pastor.

But we see no room for difference of opinion on the question of violence, whether it is carried out by extreme civil rights advocates or by those at the opposite end of the spectrum. Recently Black Power advocates and some of their sympathizers have given approval to the idea that certain types of violence and lawbreaking are all right; that the end justifies the means.

Those who are soft on "civil rights" violence may not be aware of it, but they are victims of self-entrapment. By condoning some types of violence for their cause, they have opened the way for others to justify their violence on the basis of the same "personal privilege" concept. None of us can reasonably ask special exemptions from the operation of law and order for ourselves and then deny them to others.

It is clear to us, and we hope it is so to our readers, that the alternative to a weak posture on violence and lawlessness is chaos and anarchy. Tolerance at this point would seem to be in the

same category as toleration of rape, murder and arson in a mild form.

On the level of casual conversation, we are sometimes inclined to say about victims of violence with whom we have no sympathy, "It served him right. It is good enough for him." Such talk is wildly reckless and totally irresponsible. Whatever the Rev. Mr. Johnson was doing, he was not breaking the law and he was within his rights. This cannot be said of those who bombed his house, and endangered the lives of his family.

WILLIAM B. HALL

We of the North Carolina CHRISTIAN ADVOCATE feel a sense of deep personal loss in the passing of William B. Hall of High Point who died on December 2. He had been a member of the Methodist Board of Publication continuously since 1943. During this quarter of a century he gave conscientious service, wise guidance and expert counsel to the operation of the Piedmont Press and the North Carolina CHRISTIAN ADVOCATE.

He was always gracious and courteous, and represented a rare combination of positive leadership and genuine humility. The ADVOCATE owes him a debt which has grown steadily with the passage of the years. An unusually successful printer himself, he gave freely of his time and energies to help make the ADVOCATE and the Piedmont Press what they are today.

He lived most of his life in High Point, where he was an active and beloved leader of Wesley Memorial Methodist Church. In recent years he was closely involved in the planning and building of this church's magnificent new plant.

At the time of his funeral on last Tuesday morning, his pastors most aptly pointed out how genuinely he lived his Christian faith, bringing it into the market place as well as into his church relationship. He knew how to combine the traditional religious values with new insights and fresh visions.

Not least among the contributions of his life must be mentioned the Christian home which he established with his helpmate, Mrs. Olivia Woosley Hall. Among the four children is a son who entered the ministry, Rev. James T. Hall, who served pastorates in the Western North Carolina Conference before going as chaplain of Sibley Memorial Hospital, Washington, D. C.

Men like William B. Hall should never die—and they don't.

WHO SHOULD COMPOSE THE PROGRAM COUNCIL?

Last week we printed a thumbnail summary of proposals for the new United Methodist Church. We trust that the full text of the proposals will become widely available in the weeks ahead, and that they will be closely studied.

We will expect to comment editorially on these proposals and on other issues and problems which will come before the General Conference and the Uniting Conference at Dallas next April. Also, we welcome the opinions, suggestions and evaluations of our readers. During the next several months, we would like to see the pages of the North Carolina CHRISTIAN ADVOCATE widely used by our constituency in an instructive and lively dialogue on these issues.

As an opener, we would like to offer an opinion about the make-up of the all-important proposed Program Council for the new church. According to the present proposal, the council will be made up of 15 of the 50 or so active bishops within the continental United States, all of the general secretaries and seven ministers and ten laymen from each jurisdiction. The total number would come to about 125 persons.

We can see the wisdom of limiting the number of bishops to 15; to include all of them would make the organization too cumbersome. However, we see no reason why the number of secretaries holding membership on the council should not also be limited. The present Council of Secretaries is composed of 25 persons. With the passing of time, that number will no doubt change. If it makes sense to limit the number of bishops to 15, why not limit the number of secretaries to 15?

The bishops are the administrative and executive heads of major organizational units within the church. If it is practicable to place their participation on a delegated basis, we see no reason why the same principle should not be followed with reference to secretaries. What do you think?

Something To Think About

The obligation to give does not rest on the demands of the church. It rests on a principle written into the scheme of things. Jesus said "Whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." This text does not suggest the way things ought to be: it is rather a statement of the way things are. It is not legislative; it is interpretive. Jesus did not establish a principle; he only stated it.

ERNEST A. FITZGERALD

Meaningful Conference Held
By Salisbury District

What can one say or do to make the District Conference more pleasant, interesting, less rigid and perfunctory? That a more meaningful conference could be held, without the long exhortations and reports, seemed to be the desire of the three hundred delegates who attended the Salisbury District Conference, Sunday afternoon, Dec. 3, at Central Methodist Church, Spencer.

Bishop Earl G. Hunt, Jr., brought to the District Conference the highest moment. "A man's ministry," said Bishop Hunt, "is not measured by the reports he makes; but by the number of wounds . . . he heals."

The reaction of the delegates was interesting as they sat motionless waiting for more. "The responsibility," continued the Bishop, "of you and me is to enter into the plight of humanity. . . ." And quoting Karl Barth, "The Church is not only the place where man meets God; it is often the place where man turns his back on God."

Following Bishop Hunt's inspiring message, "The Work of The Methodist Church in The Salisbury District" was discussed by a panel moderated by Carlisle Rutledge and composed of W. W. Hartsell, Mrs. Ray Simpson, James Summers and Rev. Howard Allred.

A very open and frank pursuit was started of "what's good that's going on in the Salisbury District?" and "what's bad that is going on in the Salisbury area?" Many good and bad points were brought out but one fact stood out. It took twenty thousand Methodists last year to convert or to have a net gain of ninety-four—214 members to make a net gain of 1.

Delegates leaving the conference were grateful to Dr. Charles E. Shannon, the district superintendent, who had made the successful attempt to put some meaning into the District Conference.

RONALD A. OVERCASH

Something To Think About

Reporting on the results of a survey made in the Fayetteville (N.C.) District a year or two ago, the district lay leader reported the following about pastors' salaries: While other salaries in the past ten years increased an average of 50% to 60%, pastors' salaries increased less than 25%. Teachers' salaries, as low as they are, have had an increase of more than double that of pastors. We learned that indebtedness among the pastors has become more and more prevalent. We found more and more pastors' wives were having to go to work in order to educate their children. The problem is acute.

I employ a large number of people, and I am very much aware of what happens to industry which does not adequately sup-



Among those attending the Elizabeth City District Conference at Newbegun Methodist Church were: front row, left to right, Rev. H. S. Winberry, Rev. A. L. Wesley, Jr.; second row, Arthur Turner, Mrs. R. R. Knowles, Rev. H. G. Ruark, Dr. T. A. Collins; third row, Rev. R. R. Knowles, Rev. J. A. Auman, Rev. H. M. Wilkinson, Rev. C. B. Cheezem, and Dr. J. F. Coble.

Elizabeth City District Meeting
Features Beach Ministry Reports

The seventy-fourth session of the Elizabeth City District Conference convened on Nov. 15 at historic Newbegun Methodist Church. The Rev. Henry G. Ruark, district superintendent, presided over the session. Arthur Turner, chairman of the Official Board of the church, welcomed the delegates.

The Rev. A. L. Wesley, Jr., pastor of Moyock Methodist Church, conducted the worship service. Recounting some of his experiences as a missionary in Southeast Asia, Mr. Wesley told of the great needs of humanity and the power of the Gospel of Christ to meet those needs.

Special reports were given by the Rev. Hank Wilkinson, pastor of Kitty Hawk Methodist Church, and the Rev. Herman

Winberry of Manteo Methodist Church. Mr. Wilkinson used pictures and figures to illustrate his work in the beach ministry at Kitty Hawk, which has grown under his leadership to be a joint project of the State Baptist Convention, the Presbyterian Synod and the Elizabeth City District. The Rev. Herman Winberry elaborated on the National Seashore Camp Ministry, sponsored by the National Council of Churches, the Duke Endowment and Manteo Methodist Church. Other churches in the area also cooperate in this ministry.

Dr. Thomas A. Collins, president of North Carolina Wesleyan College at Rocky Mount, preached the conference sermon on "A Faith to Live By or Only a Profession."

Delegates to the conference were guests for lunch of the Newbegun Church. The Rev. Russell Knowles was the host pastor.

T. H. HOUSE

port its people. In February the federal government will invoke upon industry a new minimum wage law. Based upon the number of hours put in by the average Methodist pastor (as found in a survey taken by an independent insurance company), the minimum salary of the North Carolina Conference will not meet the new minimum wage requirement for common, unskilled labor.

In the industry which I represent, an engineer with less college education, less technical training so to speak than the

pastor, has a starting salary of from two to three times that of the minimum salary in the North Carolina Conference. We recognize that our pastors are not in the ministry for salary; if they were, they wouldn't stay. But it is our responsibility as laymen to take this burden off of our pastors.

R. R. ALLEN, President
Allen Construction Co., Fayetteville,
Conference-wide Stewardship Rally,
Raleigh, Nov. 6, 1967

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Methodist Minister Is C.M.A. Chaplain

By DOROTHY COLLINS

A chaplain to 200 lively boys must of necessity be a person who is agile of body, quick of mind, and one who is able to keep step with the youth of today and their problems.

Such a man is Waylon Cooke, chaplain at Carolina Military Academy and minister of St. Paul's Methodist Church, both located in Maxton.

"This is a new and rewarding experience for me—one with untold of opportunities for service. These young cadets give respectful attention in our daily chapel service and I truly feel that an on-campus chaplaincy is a must in a boarding type school such as Carolina Military Academy."

Much interest in Bible study has developed since Rev. Mr. Cooke's arrival at C.M.A. as he also teaches an elective course in Bible History. The text book, *The Hebrew Commonwealth* (Bailey and Kent), is supplemented by much of his own material and experiences.

Asked if the young cadets readily seek counseling, the youthful minister explained, "The boys are desperately seeking a set of values by which to live and I find that oftentimes they are confused because they hear their parents say one thing and do another. Our young people hate hypocrisy, especially in those they love, which results in confusion."

Although the various churches of the community count the C.M.A. cadets of like faith among their "flock" and minister in an admirable way to their spiritual needs, it was felt that the teenage boys making up the cadet corps needed a full time spiritual advisor. Therefore, when word was received here in June that Mr. Cooke, pastor of Aldersgate Methodist Church, Durham, would be coming to Maxton as pastor of St. Paul's, Colonel Leslie C. Blankinship, president of the school, immediately contacted Bishop Paul N. Garber of the North Carolina Annual Conference to request his (Cooke's) services at the academy.

Four faiths and six Protestant denominations are numbered among the C.M.A. boys, representing three foreign countries and twenty states. Consequently, problems relating to many geographical areas and to almost every walk of life are laid at the feet of the young chaplain in the hope that by sharing the problem, it will be lessened. This is usually the case and results in the boys going freely about their business of school and play, unhindered in their progress by existing or imaginary problems of family or home.

The C.M.A. administration requires that the students attend Sunday church services and encourages them to go to the church of their own belief. The nearest Catholic Church, St. Margaret's in Laurinburg, normally has 22 cadets at Sunday Mass; the Lutheran, also in Laurinburg, counts a half-dozen among its number; the Episcopal—four; and one cadet attends the Church of the Latter Day Saints (Mormon). The remaining students attend the two



CHAPLAIN WAYLON COOKE

local Baptist churches; one Presbyterian; and the aforementioned St. Paul's Methodist. Visitors see an inspiring sight on Sunday mornings when large numbers of the cadets, immaculate in dress uniforms, walk down the tree-lined streets of this little town, various groups going in different directions to worship with people of their own belief.

Waylon Cooke came to this great opportunity of service after four years as minister of Aldersgate Methodist Church, Durham. He is a graduate of Duke University and of Duke Divinity School. His parents, Mr. and Mrs. G. B. Cooke, still live in Durham where young Waylon attended Durham High School and subsequently the university. His wife, the former Miss Nada Garber, is a qualified kindergarten teacher and since coming to Maxton has set up a much needed school of that type here. Their children are Laura, seven, and Matthew, five.

For the cadets at C.M.A. the youthful chaplain has an approach which is very refreshing and pertinent but at the same time as old and enduring as the foundations of our religious faith.



Something To Think About

Speaking of a transforming and vitalizing experience which took place at Groesbeck Methodist Church, Cincinnati, the pastor said recently: "How do you explain it? Do you just write it off and say 'Well, some people got under discipline and they began to tithe.' Simply answered; but, no. There's a larger answer. We as a congregation in Christ began to meet the conditions of a spiritual law. We gave without any thought of giving, we released our giving and by the grace of God we were given to, full measure pressed down, and flowing over. We had a happening in our church—a Christly happening."

DR. G. DON GILMORE
Conference-wide Stewardship Rally
Raleigh, N. C., Nov. 6, 1967

ON A WIDE CIRCUIT

By W. W. REID

Can We Achieve Church Union?

A news story came out of Australia the other day that some groups of Presbyterians—impatient and discouraged with the slowness and seeming "failure to get anywhere" in negotiations going on for years for union with Congregational and Methodist churches through their "official channels"—are petitioning their General Assembly to at once initiate steps looking toward a "federal union" of all three denominations. Considerable interest for such a movement seems to have been generated also in the rank and file of the Congregational and Methodist churches.

Church membership and attendance is declining and secularism is spreading throughout the area, say the proponents of the plan, while official committees debate the reasons that keep the churches apart and do little to work out from their common beliefs and interests—and the needs of men and women.

"Federal union," if agreed upon, these advocates say, would involve only a simple agreement to work together in missions (mostly among the aboriginal peoples, the fast-growing immigrant populations, and residents of the outlying and scattered islands), in the building of new churches, in theological education (there is great need for trained ministers), and in planning for new and specialized ministries, especially in the cities. There would be no agreement on doctrines, Biblical interpretation, or form of church government required; but a pooling of meager funds and a planned deployment of manpower might well be among the earliest considerations.

This "federal union to achieve church union" is the process that Dr. E. Stanley Jones has advocated for some years. Says Dr. Jones concerning it:

"If we as churches are to be one—one as God is one—then that points to some form of unity in diversity. To try to wipe out the differences and distinctiveness is to go back to the pattern of the lowest life—the undifferentiated—to the amoeba. Federal Union seems to fulfill this law of higher life as union in diversity. To try to have one monolithic super-church seems to me to be a throw-back to a lower form—a retrogression instead of a progression.

"Federal Union seems to put together in a living blend two apparently contradictory urges, the desire for union with the whole and the desire for autonomy. It provides for union and freedom, the Federal Union expressing itself as federal government and states' rights. It fulfills the collective urge and the individual urge.

"All higher life is coming to some form of federal union. Even the most apparently monolithic system of church government, the Roman Catholic Church, is made up of more or less autonomous orders and the present pressure from within is for more local autonomy and more representation at the top. The monolith is cracking. And the cause of that cracking is the leaven of

the federal principle. In business the same federal principle is at work as the most efficient type of organization. . . .

"Applied to the Christian church what would the principle of Federal Union mean? First, there would be one church, 'The Church of Jesus Christ in America.' Note 'in America,' not 'of America,' not a state church, but one universal church, 'The Church of Jesus Christ,' manifested 'in America.' That one church, 'The Church of Jesus Christ in America' would be an organic union, an organic union with a federal structure. Those who want union by merger and those who want it by federal union both want organic union, one with a monolithic structure and the other with a federal structure. I choose the federal, for life chooses it.

"There would be one Church, but under that one Church there would be 'Branches,' no longer 'churches,' separate, sovereign, independent, but Branches of the one Church. There would be 'The Lutheran Branch of the Church of Jesus Christ in America'; 'The Baptist Branch'; 'The Episcopal Branch'; 'The Presbyterian Branch'; 'The Disciples Branch'; 'The Methodist Branch'; 'The Nazarene Branch'; 'The Friends Branch'; etc. Within those Branches there would be local self-government. . . .

"Over these Branches there would be a 'General Assembly of the Church of Jesus Christ in America,' made up of representatives from all the Branches. . . . The General Assembly would have to do with a strategy and program for evangelism, for missions, for education, the relationship of church and state, and of Branch with Branch and all other subjects assigned to it by a constitutional convention."

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International Prayer Fellowship Headquarters To Be At Junaluska

An American headquarters will be opened at Lake Junaluska for the International Prayer Fellowship. The headquarters will be located at Lambuth Inn, a facility which has been converted into a year-round operation at the Assembly.

Dr. J. Manning Potts, executive director of the Assembly, announced that the headquarters will be opening "almost immediately." The project has been approved by the Assembly Executive Committee.

Dr. Harry Denman, former secretary of the Board of Evangelism, will serve as general secretary of the Prayer Fellowship. Dr. Helen Kim is the world president. She originated the movement at Ewha Women's University in Seoul, Korea, early last year. Dr. Denman and Dr. Potts both were among delegates from many nations that attended the organizational meeting.

The purpose of the organization is to be concerned with problems of the world and to deal with peace, brotherhood, and the reunification of divided countries such as Korea and Germany.

Several thousand persons already belong to the Prayer Fellowship. The last meeting was held at Easter in the Upper Room Chapel in Nashville, Tenn. Attending were



The Brogan family was honored at an Appreciation Dinner given on Nov. 28 in Raleigh. Present for the occasion were, left to right, Mrs. Dorothy Lea Brogan, Susan Lea, Wesley Scott, Dorothy Elizabeth (Betsy) and the Rev. Wesley G. Brogan.

Brogan Family Honored in Raleigh

An Appreciation Dinner honoring the Rev. Wesley G. Brogan and his family was given by the Board of Education of the North Carolina Annual Conference on Tuesday evening, Nov. 28, at Fairmont Methodist Church, Raleigh.

The Rev. Mr. Brogan served with the Board of Education as Conference Director of Ministry with Children for nine years, from 1958 until June, 1967. He resigned this position to enter the Graduate School of the University of North Carolina at Chapel Hill to begin work toward the Ph.D. degree in special education and psychology. He received the M.E.D. degree, with a major in special education and minor in psychology and elementary education, in June from the University.

Dr. W. M. Howard, Jr., pastor of Trinity Methodist Church, Durham, and president of the Conference Board of Education, served as master of ceremonies for the dinner, and Bishop Paul N. Garber was the principal speaker. A resolution of appreciation adopted by the Conference Board of Education was presented by Mrs. Mildred Auman, chairman of the Committee on

Ministry with Children. Dr. C. P. Morris, executive secretary of the Conference Board of Education, presided over a period of fun and fellowship. Appropriate gifts were presented to Rev. Mr. and Mrs. Brogan.

Approximately eighty persons attended the dinner. In addition to Mr. and Mrs. Brogan and their three children, Susan Lea, Dorothy Elizabeth and Wesley Scott, special guests included Bishop and Mrs. Garber; Dr. W. Arthur Kale of the Duke University Divinity School and Mrs. Kale; Mr. Robert L. Denny, executive director of the North Carolina Council on Mental Retardation, Raleigh, and Mrs. Denny; Mr. Harley Cecil, chaplain of Murdoch Center, Butner, and Mrs. Cecil.

In the resolution of appreciation Mr. Brogan's many achievements in the area of ministry with children were cited. These included his leadership in initiating a camping program for elementary boys and girls; his pioneering in the church's responsibility for the mentally retarded, especially his efforts in setting up a resident summer camp for mentally retarded boys and girls at Camp Don-Lee, and his leadership in the area of leadership development and training.

150 American delegates and 100 nationals who are graduate students at American universities. Twenty-nine countries and twenty-seven denominations were represented.

As general secretary, Dr. Denman will conduct prayer conferences throughout the United States. Dr. Potts said that Dr. Denman is "probably the best known Christian layman in America." Dr. Denman received the Upper Room Citation Award in 1963, and the Agape Garden in Nashville was built as a memorial to him.

An international prayer room will be constructed in Lambuth Inn as a part of the

American headquarters. This room will have an exquisite oriental decor and will include objects of interest from countries throughout the world. Already personal gifts have been received to help support this project.

For
COLDS
take 666

Gastonia District Conference Sees Dramatic Program

On Sunday, Dec. 3, the Gastonia District Conference met at the recently completed Central Methodist Church, Kings Mountain, with over 400 delegates in attendance. The Rev. D. B. Alderman was host pastor. Dr. Charles D. White, district superintendent, called the meeting to order.

Rev. Garland Young was elected as district secretary and reports from the various committees were heard. A District Conference book containing figures and reports of work for the first half of the year were given to those who attended, and it was dedicated to the memory of John Clifford Kendrick, whose last conference appointment was Polkville—Rehobeth Charge and who entered The Church Triumphant on Oct. 31. A brief moment of silence was observed at the conclusion of the service in memory of his life and work among us.

The District Committee on Ministerial Qualifications reported that three men were to be licensed to preach and that the licenses would be presented to the men in their own churches.

A report of the statistician, Rev. Kelly Brendle, Park Street Church, Belmont, revealed that 238 had been received by transfer of letter and 71 on profession of faith. All churches had reported up to date payments on the last quarter, and Dr. White emphasized that what Methodism does in the area of new professions and transfers will determine what we can do tomorrow.

The District Committee on Ministerial Qualifications was authorized to act between district conferences on important matters and Robert P. Caldwell, district lay leader, read the report of nominations for the District Camp Committee and the District Trustees.

The lights in the sanctuary were dimmed and a drama unfolded emphasizing the Stewardship Emphases for this conference year. It was written by Dr. Charles D. White and the present budget of Central Methodist Church was used in the drama, presenting in personal terms where the money of each local church goes. Among the highlights were the members of the church presenting the various causes such as Ministry, Missions, Education, Music, etc. It began with a young couple getting ready to go to church on pledge Sunday. The husband was unwilling because he thought he gave enough and thought that the church didn't need as much as they said they did. As he watched, people began to show where the money went. Down the aisle came children and their teachers, youth, college students, young married couples and families; a chaplain; Bill Andrews, minister of Rhyne Heights Church, Lincolnton, singing a South American song to represent our missionaries; the Harmonica Band from the Methodist Home; Dr. Ralph Jolly representing our institutions of higher learning; the choir of the church and at the end the young couple, convinced tithing is the answer.

It is hoped that it will be used in the local churches to vividly portray the financial program of the church.

MERRILL PERKINS

Some Advent Thoughts



INVOCATION FOR ADVENT

Our Father in heaven, we come with rejoicing hearts and expectant spirits anticipating the royal birth of the Christ into our lives. Open wide the window of our consciousness so we may experience anew the message of the prophets. Make keen our hearing of the glad tidings they foretold. Remove the door to the storehouse of our substance so we may share our joys and blessings in the spirit with which you gave us the Christ. Lead us then shepherdlike into fields of service to tell others. Through the Child of Bethlehem we pray. Amen.

HAROLD A. SCHULTZ



THE CHRISTMAS RUSH

To many Advent means "the Christmas rush." This rush began the first Christmas when "the shepherds went with great haste to the place where the Christ Child lay." This "rush" is not all wrong, as long as we are preparing for the right thing and for the right reason.

If we are to share fully in any important event we must be prepared for it. A good part of our lives is spent in preparation for events that are to come. Many of us will spend sixteen years of our lives—a quarter of them—in the formal process of education that we may be prepared to live the remainder of our lives more fully.

We are already preparing for Christmas. We have thought about gifts for family and friends. We have taken stock of our financial situation. The reminders of the season are everywhere, and as the twenty-fifth gets closer the pace with which we get involved quickens. There are so many things that must be done before Christmas.

Let us not get so involved that we fail to prepare ourselves in the most significant way.

We Christians believe that we are celebrating the most momentous event in history—the Advent (coming) of Christ. Christmas is much more than a birthday celebration. It is a reminder that God has come into our human history through a baby born in Bethlehem. And that, in the life of Jesus, God has shown us something of Himself, of His will and purpose for us. There is a mystery in this. We do not fully understand it. But we rejoice that God has acted on our behalf.

Let us, then, approach Christmas with gratitude—grateful for the gift that gives meaning to all other gifts, the gift of God's love in Jesus.

Let us come to Christmas with hearts filled with joy—glad that we are alive,

grateful that we can share with others the self-giving spirit of the Christ.

Let us find in Christmas new hope—the assurance that God is with us, the conviction that He has a purpose for this world and its peoples.

Let us prepare for Christmas. Let us absorb its mystery. Let us reflect in our lives its spirit.

"Listen, I bring you glorious news of great joy which is for all the people. . . . Now let us go straight to Bethlehem and see this thing which the Lord has made known to us." (Luke 2:10,15—Phillips.)

J. H. MILLER, JR.
Ann Street, Beaufort



ADVENT

Christ to the waiting world
has come;
God to the dying Age
brings life!

One Star from which
The Universe was made;
One Cry that echoes
All the agony of man!

One Life that electrifies
All non-illuminated life;
One Family in which
All families are blessed!

One Hope that breaks the bonds
Of all who are enslaved;
One Victory that conquers
All of man's defeat!

ROBERT G. TUTTLE
Charlotte



Cooperative Kindergarten Planned

A Methodist-sponsored week-day kindergarten in the Granite Falls area is scheduled for operation during the 1968-69 school year, according to Jack Edwards of Rhodhiss, chairman of the Methodist East Caldwell Cooperative Ministry Council. The kindergarten will be located at First Methodist Church, Granite Falls, under the auspices of the Cooperative Ministry organization which is composed of representatives from First Methodist Church, Ebenezer Methodist Church, Grace Chapel Methodist Church and Rhodhiss Methodist Church.

Edwards announced that on Dec. 4 the executive committee of the Council approved a Board of Directors for the proposed kindergarten and elected the Rev. Kenneth A. Horn, pastor of First Methodist Church, chairman of the Board. Others of the Board are Rev. Lewis C. Gibbs, pastor of Rhodhiss-Ebenezer; Rev. Furman A. Wright, pastor of Grace Chapel Methodist Church, Mrs. Jerry Kohnle, Mrs. Lamont Krimminger, Paul Marshall and Edwards.

The kindergarten will be open for five-year-olds who will enter first grade in 1969. Applications will be accepted sometime after the first of the year.

Unusual Family Has Reunion

A most unusual family reunion took place over the Thanksgiving weekend at Lambuth Inn, Lake Junaluska. Exactly one hundred members of the Potts family and connections gathered for a two-day reunion. They came from many states and represented many degrees and walks of life. There were representatives from New England, Ohio, Illinois and all the way to Florida.

In the Potts family there have been thirteen preachers, eight of whom are now living, of which five are Methodist, two Presbyterians and one Disciple. In the family are represented over four hundred years of active Christian ministry.

The present family stems from Rev. Joseph Ezekial Potts who was for fifty years a member of the Virginia Conference with appointments in Virginia, what is now West Virginia and Eastern North Carolina. He had four sons, R. H., T. N., E. A., and E. J., all of whom were preachers. R. H. Potts married Annie Christian Moore and some of the representatives at the reunion were members of the Moore family living in North Carolina.

Probably the most interesting feature of the reunion was the large exhibit of family articles—Bibles, Theological Books, as well as a large number of relics back through four generations. Old Bibles dating back to the 1700's came from both sides of the house: a German Bible from Mrs. Ezekial Potts, mother of Rev. Joseph E. Potts, and an English Bible from Crosher Graves, grandmother of Mrs. Reginald H. Potts. All those present has ancestorship to one or the other.

There were several memorable features of the reunion, probably the most outstanding a Communion Service in which seven of the ministers were the administrators at the Memorial Chapel.

On Friday afternoon there was an "At Home" at the Manning Potts' residence. On Friday evening they had the Thanksgiving Dinner and after the dinner there was the typical Talent Show with the various families providing the talent.

Among those participating in the reunion from North Carolina were Dr. J. Manning Potts, the executive director of the Lake Junaluska Assembly, and Mrs. Potts; Dr. and Mrs. John A. Redhead, Greensboro; Mr. and Mrs. Bart Bounous, Sr., Valdese; Mr. and Mrs. Charles Waddell, Sr., Skyland; Charles Waddell, Jr., Skyland; Mr. and Mrs. Irving Carlisle and family, Winston-Salem, and Mr. and Mrs. H. Campbell and family of Winston-Salem.



N. C. WESLEYAN HOMECOMING QUEEN

Kay Lipscomb is crowned by Dr. Sim O. Wilde, Jr., dean of students, during homecoming activities Dec. 2. Miss Lipscomb, a senior psychology major and chief cheerleader from Kinston, was chosen from among 18 candidates. Looking on are Bettie Rouse, another candidate from Kinston, and Linda Preston, last year's Homecoming Queen, who presented roses to her successor.

Among Our Colleges

DUKE TO INCREASE TUITION

Duke University has announced that its tuition and fees will be raised from \$1,637 to \$1,800 effective next September.

President Douglas M. Knight said the increase, which has been approved by the Executive Committee of the Board of Trustees, is needed to keep Duke competitive academically with the nation's most outstanding universities.

HIGH POINT TRIES 5-DAY WEEK

After much and careful consideration, High Point College this semester has dropped its traditional six-day week and gone to an experimental program of a five-day week with no Saturday classes.

Under the five-day week, which was installed on an experimental basis for one year, Tuesday and Thursday classes meet for 75 minutes while on other days classes last 50 minutes, thus insuring the student

the same amount of classroom time but in only five days.

HIGH POINT FRESHMAN TO BE IN FESTIVAL

A High Point College freshman has been chosen to represent the state of Kentucky at the National Cherry Blossom Festival to be held in Washington, D. C., during the first week in April.

Miss Dale Wolfe, daughter of Mr. and Mrs. R. P. Wolfe of Washington, D.C., was chosen by the executive committee of the Kentucky Society of Washington as the 1968 Cherry Blossom Princess, representing Kentucky.

WESLEYAN SINGERS TO GIVE CONCERT

On Tuesday, Dec. 19, the Wesleyan Singers will present their eighth annual Christmas concert in the N. C. Wesleyan College gymnasium. The concert, a long-standing favorite with students and visiting public alike, is scheduled for 8:15 p.m.

The 58-voice group, under the direction of Dr. William G. Sasser, will also tape two programs for broadcast. It will combine talents with the Wesleyan Chamber Singers and the Wesleyan Brass Ensemble for a program to be presented at noon on Christmas day in color over WITN-TV, Channel 7. Washington.

The group will also tape a 10-minute program for broadcast over radio station WPTF, Raleigh, as a part of the station's "Colleges Sing for Christmas" series. This will be broadcast at 10:05 a.m. on Christmas day. The series will include programs of Christmas music by a large number of college choirs from throughout the state.

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▼ The Broad Scope



UNUSUAL FILM ON TV

A new 27-minute color film has been released for use by local television stations across the country. It is *The Antkeeper*, and was produced by the Lutheran Church in America. Written by Rolf Forsberg, author of *Parable*, which was shown at the New York World's Fair in 1964-65, it is narrated by Fred Gwynne, one of the actors in the TV comedy series *The Munsters*.

The *Antkeeper* tells of how the overseer of a lush tropical jungle is angered by the ants who have invaded his private garden. He punishes them by destroying their wings. Then, smitten by compassion, the old man sends his young son down into the jungle to take the form of an ant and live among the insects. Subsequently he is killed by them, but mysteriously, the death of the human ant enables other ants to be born with their wings restored.

About half of the story is told with live ants "filmed in dramatic form" by Robert Crandall of Altadena, Calif., who does similar work for Walt Disney. It is available for television use between December, 1967 and April, 1968.

Writer-director Forsberg said the film "really deserves to be seen twice. If people see God in the gardener and themselves in the ants, fine. . . . But I see it as simply the telling of a story." We haven't previewed it, but hope to see it if it comes our way.



N. C. GROUP ISSUES STATEMENT ON MIDDLE EAST

The Commission on Christian Social Action of the North Carolina Council of Churches has issued a statement on the Middle East containing the following recommendations:

- recognize nationhood for Israel.
- determine boundaries on basis of capability of defense from attack.
- international control over city of Jerusalem.
- a just settlement of the refugee problem.
- undisputed access to ports and waterways.
- cooperative development of the region as a whole.

The first draft of the position paper was written by Dr. George Walker Buckner of Chapel Hill and in final form was passed upon by the Committee on National and World Affairs and by the Commission on Christian Social Action.



JAPAN SENDS WORKERS

A campaign to send technical workers to Vietnam and India has been launched by Japanese Christians, and the first volunteer has already left for Vietnam. The new program is sponsored by the Division of Interchurch Aid and Service of the National Christian Council of Japan.

"We can't send millions of pounds of food as European and American churches do," said the Rev. Kentaro Buma, council

Methodists in Action



Over The Top !

Four weeks prior to Nov. 26, thirty-eight men of the Wallace Methodist Church met in the church to be led by the Commission on Stewardship and Finance to realize the financial need in regard to the indebtedness of the Educational Building. At that time, the amount of \$7,500 in cash was given.

Sunday, Nov. 26, at the eleven o'clock worship service, was set as Financial Victory Sunday. At this time the announcement of the amount raised toward a goal of \$10,000 would be made. The entire congregation was challenged and at the close of the Nov. 26 service, the minister and congregation watched with much excitement as W. Cecil

Worsley, Jr., chairman of the Commission on Stewardship and Finance, marked the thermometer. As you can see from the photograph, the congregation went over the top with \$10,112.30 being contributed.

The Rev. G. W. Ports said, "It was one of the most thrilling experiences in my 25 years in the ministry. I've never seen men and women work so hard and so generously give that Christ's work here at Wallace Methodist Church may continue to grow. Not often do you hear of having over \$10,000 given in cash in a period of a month."

Left to right are: Francis Townsend, assistant church treasurer; Mr. Worsley; the Rev. Mr. Ports and (inset photo) A. J. Cavanaugh, church treasurer.

general secretary, "but what we have we can give, technical skills and experience."

The council has voted to recruit and send five agricultural technicians. Two men experienced in rice culture, cattle husbandry and poultry raising will work with a Vietnam service team sponsored by the East Asia Christian Conference. Three persons will work in an ecumenical service project in the Indian state of Bihar, one of the most famine-stricken areas.



AMERICANS UNITED CELEBRATES ANNIVERSARY

On Nov. 20, 1947 a group of church leaders met in the Chicago Methodist Temple and adopted a Manifesto which became the basis of an organization known as Protestants and Other Americans United for Separation of Church and State. Now generally known by the shortened name Americans United, it has for two decades put up a strenuous battle against efforts to break down the wall of separation between church and state.

Americans United continues to serve as a significant check on encroachments upon religious liberty. Its militant voice is amplified through a monthly publication *Church*

& State as it scrutinizes and seeks to repair all developing cracks in the structure of the First Amendment.

We congratulate this organization, with which many Methodists are affiliated, and wish it many more years of useful service. Also, we agree with its own editorial comment: "The twentieth anniversary of a movement calls more for self appraisal than for self congratulation."



TV PROGRAM ON REFUGEES

The plight of Arab refugees in Lebanon, Jordan, Jerusalem and Gaza will be featured in a television program scheduled for 10 a.m. on Sunday, Dec. 17. The program deals with changes in church response to two decades of refugee needs in the Near East.

While church agencies helped to provide a "dole" for dispossessed Arabs beginning in 1948, their operations gradually concentrated on rehabilitation and stimulating "self-help" until the mid-1967 crisis when direct relief again became a necessity.

The program, titled "A Presence in the Wilderness: Christians and Refugees," is produced and narrated by the CBS-TV News producer Ted Holms.

Ministers To Hear Bishop Ensley

Bishop F. Gerald Ensley of the Ohio West Area of The Methodist Church will deliver three lectures during the Mission to Ministers and the Lectures on Preaching in Charlotte on Jan. 8, 9 and 10.

The Lectures on Preaching are presented by the Institute of Homiletical Studies and made possible through the gifts of Mr. and Mrs. George Finch of Thomasville.

Bishop Ensley's lectures are scheduled on Monday, Jan. 8, at 2:30; Tuesday, Jan. 9, at 9:30 a.m., and Wednesday, Jan. 10, at 9:30 a.m. He also will preach on Mon-



BISHOP F. GERALD ENSLEY

day night at 7:45, and the public is invited to attend this service.

Bishop Ensley was elected to the episcopacy in 1952, while serving as pastor of the North Broadway Methodist Church in Columbus, Ohio. He was professor of homiletics and systematic theology at the Boston University School of Theology from 1938-1944.

From 1960-64 he was president of the General Board of Christian Social Concerns and presently is chairman of the Commission on Ecumenical Affairs.

Bishop Ensley is the author of four books, *John Wesley, Evangelist*, *Paul's Letters to Local Churches*, *The Marks of Christian Education*, and *Persons Can Change*.

Other program participants in the three-day session include the Rev. Dr. Alan Walker of Sydney, Australia, and the Rev. Dr. Pieter DeJong, of the New York Theological Seminary.

All sessions, with the exception of the banquet, will be held in First Methodist Church, Charlotte. The banquet on Tuesday night will be at Myers Park Methodist Church.



The congregation of the newly organized Saint Paul Methodist Church, Jacksonville, stands in front of the Blue Creek Elementary School where it is temporarily meeting. The Rev. Grady Dawson, district superintendent, formally organized the church on October 29. (Identification is given below.)

New Methodist Church Organized In Jacksonville On Oct. 29

Thirty-two persons of the Blue Creek area of Jacksonville have joined together to form a new congregation of The Methodist Church. On Oct. 29 these thirty-two persons were received into full membership by the pastor, Rev. James A. Tingle, and Saint Paul Methodist Church was formally organized by the Rev. R. Grady Dawson, superintendent of the New Bern District. The organizing conference was conducted in the Blue Creek Elementary School, which is the temporary meeting place of the new church.

A survey of the area had been conducted by the Rev. Dr. John T. Maides and several laymen of Trinity Methodist Church in Jacksonville. As a result of this survey the 1967 session of the North Carolina Conference appointed the Rev. Mr. Tingle to organize a congregation in the newly desig-

nated Blue Creek Charge. The community responded with enthusiasm, and a vital new Methodist church was born.

Present at the organizing conference, left to right, were:

Front row: Bennie Williams, Worley Raynor, Ruth Raynor, Shirley James, Rev. R. Grady Dawson with Dennis James, Maxine Tingle, Rev. James Tingle and their son Russell, Marjorie Ringler, Vicki Young, Patricia Nelson, Charles Nesbit, Jr., Inez Young, Patricia Nesbit, Donald Collins, and Gleda Collins.

Second row: Betty Williams, Charles Carriger, Sr., Shirley Carriger, Susan Ledford, Warren James, E. K. Hemby, Daisy Hemby, Mary Lou Ringler, Mrs. G. B. Cooper, Rebeka Nelson, Guy Nelson, Jack Hawkins, and Miriam Hawkins.

Standing in the rear are Ernestine and Reid Flinchum.

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Woman's Activities



N. C. CONFERENCE

Mrs. H. W. Doub

ROCKY MOUNT DISTRICT

"She looks and sounds like an angel." These words describe the president of the Rocky Mount District of the WSCS, Miriam Reynolds (Mrs. J. C.). Miriam has been a Methodist all of her life. Her mother and father, Mr. and Mrs. James Bruce Taylor of Wilmington loved and were active in Epworth Methodist Church there and in their later years were the "pillars" of St. Paul's Methodist Church of Carolina Beach. Miriam is justly proud of her Methodist heritage.

Upon graduation from New Hanover High School, she was employed for six years by the Atlantic Coast Line Railroad and it was there she met "Cliff" (John Clifton) who is still employed by the Seaboard Coast Line Railroad as chief rate clerk in the freight traffic office. They have two daughters, Mrs. Claude Mayo, Jr. (Fay) of Rocky Mount and Mrs. D. M. Warner (Polly) of New Orleans, La. They are the proud grandparents of two granddaughters, Miriam Reynolds Mayo and Sarah Stone Mayo.

Miriam SERVES her local church. She has taught many classes many years, served as teacher in the Children's Division, leader of MYF, president of Vanguard Class, helps serve every meal and now is secretary of the Official Board and Commission on Finance.

In the local WSCS, she has served as secretary of Children's Work, circle chairman, Local Church Activities chairman and as president. At the last meeting of her term of office as president, she fell at the church and broke her arm, but true to her selfless nature, she presided over the meeting and saw the Fellowship Hour which followed the meeting get well underway before she went to the doctor. She was hospitalized for several days with this injury and it has been said that she waited on the nurses all the time she was in the hospital rather than let them wait on her.

On the district level of the WSCS she has served as secretary of Children's Work and secretary of Spiritual Life Cultivation before becoming president of the district.

As the elected or appointed positions are listed, even as great as they are, they seem so inadequate to describe the work Miriam does. In the local church every officer and many members lean heavily on her for guidance, for support and for inspiration. On the district level, every officer counts on and receives help in many ways from Miriam both in promoting lines of work and in promoting love and fellowship throughout the district.

She says, "My hobbies are the church



MRS. J. C. REYNOLDS

and the YWCA. I am a Methodist born and bred. I think the The Methodist Church is a great church with a great program of service. I am glad I am a Methodist."

MRS. LENA GRAY
Wesleyan Service Guild
Dist. Chm. of Nominations

CSR TRAINING CONFERENCE

More than 100 Methodist women leaders met in New York on Dec. 6-9 to plan for the involvement of Methodist women throughout America in four issues in 1968.

The meeting was a special training conference for the secretaries of Christian social relations in jurisdiction and annual conference Woman's Societies of Christian Service and the chairmen of Christian social relations in jurisdiction and conference Wesleyan Service Guilds. The training conference was authorized in April by the Woman's Division of the Methodist Board of Missions.

Miss Thelma Stevens, assistant general secretary of the Woman's Division for Christian Social Relations, said the conference focused on launching plans for: 1, Observance of the International Year of Human Rights in 1968; 2, Local "World Understanding Workshops" for Methodist women throughout the nation in 1968; 3, 1968 election year responsibility; 4, Race and The Methodist Church.

Miss Stevens, who is in St. Luke's Hospital, New York, recovering from injuries suffered in an automobile accident last August, said the conference was the first in 27 years to bring the jurisdiction and conference Christian social relations leaders together for training. In other years, training

has been through summer schools of mission, special workshops and other channels.

Some of the sessions were held at the Church Center for the United Nations and others at the Victoria Hotel.



W. N. C. CONFERENCE

Mrs. JOHN C. WRIGHT

BUT THE WORK GOES ON!

What happens to a mission school when the missionary from America is forced to leave because of uncertain political conditions? "The work goes on," says Miss Lorena Kelly, Methodist missionary to the Congo for many years.

She found this happy situation when she had a one day visit to her former station at the Junior High School for Girls in Lodja. She writes:

"Due to the recent trouble in the Congo, our missionaries have not been able to remain on some of our stations. During this period, the opening date of the school arrived. Being the director of the Junior High School for Girls at Lodja, I was, of course, deeply concerned about being absent, particularly the day the girls were to arrive. Communications were so disrupted that even correspondence could not be depended on. I assumed that school would not start.

"Two weeks after registration day, our mission pilot flew some of us across the plains and jungle forests to Lodja, and I was able to make a one day visit to the school.

"Instead of finding empty, forsaken buildings, the dormitory walls were bulging, with girls, and the classrooms were the scenes of a well-ordered school program being carried out by the clock throughout the day. As I visited every room of all the dormitories at 7:30 in the morning, it was evident that the 97 girls had received routine supplies, and the 36 new girls had already learned how to make a bed and maintain order in a school dormitory. The tasty meal served promptly on the multi-color tables in the spacious dining room reflected the turning of 'oiled wheels' in the kitchen, in spite of the fact that the head matron and her husband had to leave on account of illness. One full-time and three part-time missionaries and the head matron were absent; but the school 'was running as usual.'

"Who was back of this well-organized establishment? Christian Congolese leaders. Miss Henrietta Kama, a high school graduate of the Pedagogy Section at Wembo Nyama, July, 1966, and a teacher in this girls' school for one year, refusing to recognize this difficult situation as master of education for girls, set about to open the school. She registered the entire student body, received their fees, keeping an accurate record of all funds, and supervised the giving out of dormitory supplies and the distribution of school books. With the co-

Editor's note: This letter should be read in EVERY Woman's Society in the Conference.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Dec. 26-Jan. 1: "Process '67" National Conference of the University Christian Movement, Cleveland, Ohio
Dec. 27-30: Christmas Conference, Board of Evangelism, Baltimore, Md.

NORTH CAROLINA CONFERENCE

- Jan. 7 : Greenville District Board of Lay Activities
Jan. 8 : Elizabeth City District Seminar on Funeral Service, Hertford
Jan. 9 : Greenville District Seminar on Funeral Service, Jarvis Memorial Church, Greenville
Jan. 9 : Committee on In-Service Training, St. Luke Church, Goldsboro, 11 a.m.
Jan. 14 : New Bern District Conference, First Church, Morehead City, 2:30 p.m.
Jan. 14 : Burlington District Conference, First Church, Graham, 2:30-5:00 p.m.
Jan. 15 : New Bern District Seminar on Funeral Service, First Church, Havelock
Jan. 16 : Goldsboro District Seminar on Funeral Service, St. Luke Church, Goldsboro
Jan. 16 : Board of Christian Social Concerns, Methodist Building, 10 a.m.
Jan. 17 : Rocky Mount District Seminar on Funeral Service, First Church, Rocky Mt.
Jan. 21 : Fayetteville District Conference, Chestnut St. Church, Lumberton, 2:30-5
Jan. 21 : Goldsboro District Conference, St. Luke Church, Goldsboro, 2:30-5 p.m.
Jan. 22 : Wilmington District Seminar on Funeral Service, Wesley Memorial Church, Wilmington
Jan. 23 : Fayetteville District Seminar on Funeral Service, Haymount Church, Fay.
Jan. 24 : Sanford District Seminar on Funeral Service, Page Memorial, Aberdeen
Jan. 24 : Methodist Foundation, Inc., Methodist Building, Raleigh
Jan. 28-31: Chowan-Perquimans Christian Workers' School, Hertford
Jan. 28-30: Montgomery Christian Workers' School, Trinity Church, Troy
Jan. 29 : Burlington District Seminar on Funeral Service, Davis Street, Burlington
Jan. 29 : Methodist College Second Semester Begins
Jan. 30 : Durham District Seminar on Funeral Service, Asbury Church, Durham
Jan. 31 : Raleigh District Seminar on Funeral Service, Fairmont Church, Raleigh
Jan. 31 : N. C. Wesleyan College Registration for Spring Semester

WESTERN NORTH CAROLINA CONFERENCE

- Jan. 7 : Winston-Salem District Conference, Winston-Salem, Mount Tabor, 3-8 p.m.
Jan. 8 : Executive Committee of Conference Historical Society
Jan. 8-10: Mission to Ministers, Preaching Lectures, Charlotte, First Church
Jan. 9 : Meeting of Selected Youth Interested in Ministry, Charlotte
Jan. 10 : Conference Historical Society, Charlotte, First Church, 1 p.m.
Jan. 25 : Third Call, Methodist Builders' Club
Jan. 29-30: Workshop on Planning the Program of the Local Church

operation of the teachers in the Pedagogy Section who were to help teach in the girls' school, and the efficient secretary, she prepared the schedule and saw that it was carried out, teaching 27 hours of it herself. As though that was not enough, she was supervising study hall five nights a week.

"The district superintendent, Pastor Pierre Shutsha, and his wife lent a strong helping hand. He assumed the responsibility of buying food supplies, and his wife replaced the sick matron who was away. Faithful assistant matrons fell right into place, and away they went with the 24-hour schedule.

"A neighbor observed: 'They have had no trouble; when it is time to go for water they go; when it is time to go for wood they go. Harmony is in evidence.'

"Our hearts can but rejoice as we see the power of God, dedication to His service, and love for His children demonstrated in such a dramatic way. Missionaries may be deprived for a time, of being at their post on the stations, but God uses such an occasion to reveal His presence in the Heart of the Church. The work goes on!

LORENA KELLY"

SALISBURY DISTRICT NEWS

Dr. Charles E. Shannon, district superintendent of the Salisbury District, spoke at the meeting of the District Executive Committee of the Woman's Society at Central Methodist Church, Concord on Nov. 19.

Dr. Shannon discussed the merging of the Central Jurisdiction with the other jurisdictions of Methodism and the merging of the Evangelical United Brethren with The Methodist Church to form the United Methodist Church. He said that "This will be a symbol of brethren working together." He pointed out some of the changes that will occur, saying, "The progress to brotherhood is on the move." He expressed his gratitude to the women for their service and dedication to God and the Church.

All of the officers gave reports of work that had been done during the past quarter. Mrs. Tom Harrell of Salisbury, district treasurer, reported on the recent Spiritual Life Retreat at Lake Junaluska. Mrs. W. J. Clayton discussed a recent meeting of the Conference Board of Christian Social Concerns. Several presidents of local societies attended the meeting.

Mrs. Ray Simpson of Kannapolis, district president, was in charge.

MRS. EDDIE GOULDMAN
Dist. Ch. Public Relations

WAYNESVILLE DISTRICT NEWS

Mrs. Harold Wells of Murphy was elected to represent the Waynesville District Woman's Society at the meeting of the Southeastern Jurisdiction Woman's Society to be held in Birmingham, Ala. Feb. 21-24. The election took place at the meeting of the Executive Committee of the District

Woman's Society at Hinton Rural Life Center on Nov. 2.

Mrs. Clifford Lovin of Cullowhee was chosen as alternate.

Tentative plans were made to hold a District World Understanding Workshop in the near future, as a follow-up of a Conference workshop in Winston-Salem in October. Mrs. Raymond K. Butler of Waynesville, district president, and Mrs. S. L. Rogers of Clyde, district vice president, attended the workshop and will assist in plans for the district program.

Committees were appointed for the Annual District Meeting to be held at the Hinton Center on May 3, using the theme, "The International Year of Human Rights."

Mrs. Butler announced plans for the district to serve as hostess to the Annual Meeting of the Conference Society at Lake Junaluska on June 11-13.

Six members were chosen to attend a Leadership Training Session in Statesville in March, to prepare the program of the district meeting. They are Mrs. S. L. Rogers, Mrs. Joe Hicks, Mrs. George Dalton, Mrs. W. W. Sloan, Mrs. Charles Gidney and Mrs. R. K. Butler.

MRS. ISABEL WALKER
Dist. Ch. Public Relations

Our Father's Work

Jesus took my hand in His tender grasp—
And a beautiful song was born—
A song to lift the souls of men—
And help them to be less forlorn.

Jesus used my voice to say a prayer—
For someone suffering pain—
Somehow the pain all passed away—
And peace was restored again.

Jesus used my eyes to express His love—
Cheer and gladness always came—
To souls who caught a glimpse of Him—
Hope and courage came—the same.

If Jesus has no hands nor feet—
But ours, His work to do—each day—
Then give to us the strength we need—
And courage, dear Lord, we humbly pray.

Then give to us Thy love each day—
And strength to meet each task—
Just give to us Thyself, dear Lord—
Is all that we can ask.

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CHILDREN'S PAGE

MRS. CATHERINE VICK

Dear Girls and Boys:

One of the tragic experiences of the first Christmas was that there was no room in the inn for Mary and Joseph. People were busy with their celebration and feasting and no one had time or concern for the two weary travelers. There was no room, no room in the inn! Can you find room for Jesus?

As you carry out your plans for Christmas, do not be so busy making plans for your own enjoyment that you forget Jesus' coming and the reason we have this holy time. Let his way of love fill your life. In the words of one of our hymns may you remember each day to say:

"O come to my heart, Lord Jesus,
There is room in my heart for Thee."

AUNT CAY

EARS TO HEAR

"We must find someone!" mused the angels over sleeping Bethlehem.

Now when some people think of angels, they picture beautiful people with glistening silent wings. But some think of angels as the good and wise thoughts and desires that steal into our minds. In this allegory we speak of angels as though they were soaring, singing, shining folk, but we really mean soaring, singing, shining thoughts.

"We must find someone to hear the good news!" said the angels over sleeping Bethlehem.

"Perhaps we can find someone in this house. See, there is one little light. The man beside it is awake. Perhaps he will listen to the news."

The angels hovered about a man stooped over a table loaded with money. He was a tax gatherer gloating over the rich pile of coins he had taken in that day. He was reckoning greedily how much of it he would take for his own. He did not hear the soft whirl of the angels' wings. He did not hear the soft singing as they tried to tell him the good news. Greed was talking to him in such a loud voice that there was no room for good news.

"There are lights and voices in the rich man's house on the hill. Perhaps someone there will be glad to hear the good news."

Here, again, the angels hoped in vain to give their message. They looked in upon a sumptuous feast. People in rich robes were eating, drinking, laughing,

singing. The angels did not even try to sing their glad news. They could see there were no ears free to hear it.

"There is a man moving with a lantern in the inn yard. He is alone. Perhaps he will rejoice with us over the glad news."

But as the angels drew near to him, they heard him muttering to himself about the crowds of people in the inn that night. In one breath he was gloating over the fees he would be taking from his guests. In the next breath he was complaining because he had to work so hard. The angels looked at the frown between his eyes. They did not try to share with him their glad news. They knew he would never understand.

"There are two men standing by the city gate. Perhaps their hearts will be gladdened by the good news."

The angels hovered over the heads of the two Roman soldiers, the night guard set to prevent any trouble in these days of the paying of a heavy tax to Rome. They heard the soldiers joking about the crowds who had come to Bethlehem that day to pay their taxes. They thought it was clever of Caesar Augustus to think of a new kind of tax to squeeze more coins from these meek people. No, the angels did not try to sing their good news to the Roman soldiers. Even if the soldiers should hear it, the angels knew they would not believe it.

"We must find *someone* to hear the good news!"

The angels circled again over sleeping Bethlehem, again and again, seeking just one person ready to hear the glad news.

"Look, on yonder hillside! A tiny fire such as shepherds build at night!"

Hopefully the angels drew near the little group of shepherds guarding their dozing flocks on the hillside. Here were simple folk doing their everyday work. How the angels hoped they would be the sort of men who could understand the good news. If they should, on drawing closer to the shepherds, find them bickering with one another, the angels would have to fly away with their news untold.

Listening with relief, the angels heard the shepherds talking calmly about one of their flock that had been hurt during the day. They were rejoicing that the poor creature was resting quietly that night. The angels smiled at one another. Here were true men with kindly hearts.

Then the men talked of the glories of the night. Together they started chanting one of the beautiful Hebrew psalms in praise of God.

"These are the people to hear the good news," rejoiced the angels.

And then, blended with the low chanting of the men, came a voice saying, "Be not afraid, for behold, I bring you good tidings of great joy which shall be to all people. For there is born to you this day in the city of David, a Saviour, who is Christ the Lord. And this is the sign unto you. Ye shall find the babe wrapped in swaddling clothes, and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, goodwill toward men!"

And the shepherds heard the good news, for they were kindly folk with hearts attuned to God.

—Selected

A CHRISTMAS ALPHABET

C is for the Christmas Carols so blithe-some and gay.

H is for the Holly we hang on the door.

R is for Rejoicing wherever we go.

I is the Ice that lies cold on the earth.

S is for the Stockings that Santa Claus fills.

T is for the Toys he brings, Toys, Treats, and Thrills.

M is for the Mistletoe—high let it hang.

A is for the Animals guarding the manger.

S is for the Stockings that Santa Claus fills.

Put them all together they spell CHRISTMAS. The word that means everything to children.

JANET ROCHESTER

Union Grove Methodist Church
Indian Trail, N. C.

A CHRISTMAS PRAYER

Dear God, as we prepare for Christmas, the birthday of your Son, help us remember what Christmas really means. Jesus came to show thy love for all people. He taught men to love Thee and to love their neighbors as themselves. May we think about the neighbors who need to know Thy love, those near at home and those all around the world. May we learn to live in loving ways as Jesus did and show Thy love to all we meet. Amen.

PEOPLE OF CHRISTMAS

Match the name in the second column with the correct description.

King of Judea	Mary
Followed a star	Jesus
Heard angels sing	Herod
Went to be taxed	Wise Men
Rode on a donkey	Shepherds
Was laid in a manger	Joseph

ANSWERS FOR LAST WEEK

Cards; creche; Christ; carols; candles.

Sunday School Lesson

FOR DECEMBER 24

(International Lesson Series)

One Greater Than The Prophets

Background Scripture: Malachi 3:1-4; 4; Micah 5:2-4; Isaiah 9:2-7

Lesson Scripture: Malachi 3:1-4; 4:2-4

The birth of Christ almost two thousand years ago in Bethlehem was not an accident. It marked the culmination of God's careful preparation of the human soil, planting of the seed, and cultivation of the sprouting plants. God was laying the groundwork for the Messiah's coming through the prophets of the eighth century B.C., through a host of persons who blew upon a spiritual spark and kept alive a flame, during the dark night of man's rebellious disaffection with his spiritual Father.

In recent months we have been studying about some of these prophets, and indicating some of the ways in which they were preparing the way for Christ. While most people may have remained insensitive to their message, yet their ministry had an indelible effect upon the conscience of the nation. Through their message, the intentions of God were made clearer, and His spirit and mind revealed more perfectly. His insatiable love for man was established as well as his implacable hostility to all things unrighteous, evil and wrong.

The ministry and message of the prophets was such that it was not a great leap from them to John the Baptist, nor from him to the preaching and teaching of Jesus. If we have the perception to see the hand of God moving in Hebrew history, we can see that step by step God was using people to prepare the way for the coming of Christ.

Our lesson scripture for today opens with this trumpet-like proclamation: "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple . . ." (Mal. 3:1). Does God ever do anything anywhere without preparation and cultivation? The religious experience of persons and nations would seem to verify that almost invariably he does not. When He wants a task performed He sends a baby into the world. He uses the orderly processes that He Himself has established. He acts within the framework of natural laws—as we call them—and of moral laws. To put it in the popular vernacular, He plays by the rules of the game. He knows what these rules are; He respects them; He uses them.

Why was Christ not born at Babylon or at Athens or at Alexandria? Because they were not ready for His coming. Why was He not born in the time of Solomon or in the days of Isaiah? Because the time was not ripe. How do we know this? Our conclusions are based upon what the hand of spiritual insight has written into the pages of the Holy Scriptures. If the Bible is wrong about its interpretation of these things, then we likewise are wrong. But in that case we are faced with the intolerable reality that



PINE GROVE METHODIST CHURCH

Pine Grove Has New Sanctuary

Pine Grove Methodist Church, in the greater Winston-Salem area, entered its third sanctuary in its 108-year history on Nov. 12. The original building was a log one built in 1859, just south of the present site, and then in 1897 the sanctuary was built which housed the congregation until the new one was opened.

Also built at the same time was an additional education building, which with the existing one will accommodate 500 persons in Church School. The new sanctuary is of colonial design, slightly modified, and is furnished in this motif. The old pulpit, now some 70 years old, was refurbished for the new sanctuary, and the historic cornerstone

was incorporated into the new one laid on the opening day.

The Rev. J. A. Lindsey, district superintendent, assisted by the pastor, the Rev. Roy L. Grant, led the congregation in the consecration and cornerstone laying ceremonies, which were attended by 550 persons. Pine Grove is located in a rapidly growing suburban area.

Architect for the project was Tom Hutchins of Statesville, and general contractor was S. E. Trogdon and Sons, Inc., of Asheboro. The loan for the buildings was obtained from the National Division, Board of Missions.

Present valuation of the church property is \$300,000, and the membership is approaching 500.

man has reached his noblest height through climbing a staircase of lies and errors. Thus truth becomes unbelievable and error becomes the upward pathway for pilgrim feet.

Christ was born in Bethlehem in the fullness of time and in accordance with God's count-down.

As we celebrate anew God's epic act in Christ, we cannot but be painfully aware of the fact that we live in a world which has somehow lost Jesus Christ—if it ever really had him securely in its heart. We are a part of the struggle as a new world seeks to come into reality; and as an old and cursed and deathly way is—we hopefully pray—dying. To put it another way, our world, our times, are yearning for the rebirth of Christ, the Messiah. And yet, are we ready for His coming? Have we really heard the words of the prophets calling us to reject evil and idolatry? Has our John the Baptist appeared among us, calling us to repentance and challenging us to a new baptism? Are we bringing forth deeds meet for repentance?

Christ's birth in our world awaits the ripeness of the time and the rightness of the circumstances. Let us each one ask of ourselves, not in shallow sentimentality but in full understanding of the symbolism, "Is

my life a fit Bethlehem into which Christ may be born? Have I prepared the way for His coming? Am I ready to face the consequences of His coming into my life? Into my community? Into my world?"

JCS

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LETTERS TO THE EDITOR

To the Editor:

When the North Carolina CHRISTIAN ADVOCATE for Nov. 16 came with that beautiful and most appropriate Thanksgiving prayer on the cover, I felt it was worth the cost of a year's subscription. I was invited to the home of my great niece for Thanksgiving. I took the copy of the ADVOCATE with that prayer and asked that I, as the oldest person present, be privileged to render thanks. However, when I attempted to read the prayer, my voice failed and I handed it to my niece's husband.

With best wishes for all the employees, the editor and his family. May the Good Lord hold all your hands and lead everyone in the paths of righteousness for His sake and to their good in this world and happiness in the world to come.

Sometimes I feel that the second coming of Christ is not far away, when I'm wondering how we can survive in a world of misunderstanding and chaos such as seems to have been created by its inhabitants. Then I remember that the Bible says there shall be wars and rumors of war until the end of time when Jesus shall come and claim His own to take to Heaven with Him.

MARY ENOM
Snow Hill

★

To the Editor:

Your editorial "A New Isolationism?" in the November 30, 1967, issue speaks against isolation without defining it.

It is one thing to be against the United States meddling in the affairs of every country in the world, and another thing to want to send voluntarily in a spirit of love individuals supported by voluntary gifts.

The same issue describes action taken by the Council of Bishops November 16, 1967, at Miami Beach, Florida, in sending a telegram to congressional leaders of both parties. The telegram read in part, "We urge Congress to support the poverty program through the Office of Economic Opportunity (and) that a minimum of \$2.6 billion be voted for the fiscal year."

This news story does not say that the opinion was unanimous, but it at least indicates a majority of the bishops present have absolutely no understanding of what is involved in their action in attempting to deal with poverty. They have engaged in political maneuvering, which actually weakens the witness of the church.

The government can no more cure poverty than the man in the moon. It produces precious little wealth, which is what it takes to cure poverty, and the burden placed on the taxpayers actually increases the poverty.

Poverty of the spirit is a most evident result of such action.

Let us all get on our knees and pray to God that we be enlightened to deal with these problems individually, and leave out any appeals for coercion since God doesn't operate in that manner.

Sincerely yours,
S. A. CHALK, JR.
Morehead City

Texts From Asbury's Journal

By HOMER KEEVER
(Third in a series)

Friday, January 21, 1785. After preaching at Thompson's and baptizing some children, we set out for Short's—Journal of Francis Asbury.

It was at Thompson's, near Rockingham County's Lowe's Chapel, that we have the first record of a Methodist minister administering the rite of baptism in North Carolina. The minister was none other than Francis Asbury, himself, newly-ordained for the administering of sacraments and newly appointed superintendent of the Methodist Episcopal Church in the United States of America.

He was on his way from the Christmas Conference of 1784 to the upper Yadkin River, where he went as soon as possible—taking into account such delaying factors as icy rivers, high waters, a lame horse, and what appointments had been laid out for him along the way. John Wesley had sent, along with his decision to set up an independent Methodist Church in America, an order of worship for the administration of baptism to infants, and on this southern tour Asbury was using it.

Before an independent Methodist Episcopal Church in the United States of America had been set up at Baltimore, the lay Methodist circuit riders had not administered any of the sacraments—Robert Strawbridge excepted. They had simply preached. A move had been made in Virginia in 1779 to ordain ministers who could administer the sacraments of Baptism and the Lord's Supper, but Asbury had made a special trip South to stop it, feeling it a declaration of independence from John Wesley as well as the Established Church.

It is hard to read the literature of the day without realizing that among a large number of the people the lack of ordained ministers to baptize their children was to them a real problem. The Moravian records tell at length of the attempts of John Douthet to reach an English preacher, who was in the section near Wachovia, baptizing children. They also tell of their making special trips to Johannes Doub's to baptize his children. Both Douthet and Doub had their part in making the Methodism of Western North Carolina.

It is against a background like that that we can begin to recognize the momentous occasion at Thompson's, now in the southeast corner of Rockingham County, where Francis Asbury adds the phrase, "baptizing some children." Not that it was his first use of the ritual. On his way down he noted that at Fry's in Virginia, a week and a half earlier, he had baptized some children. At the same time he had ordained Henry Willis deacon. Willis had been elected elder at the Christmas Conference but had not been able to get there and Asbury met him on the way and ordained him first deacon and then elder on the way to North Carolina, just before he entered the state.

Much of Asbury's 1785 trip into the Western North Carolina Conference is far better understood if we assume that he was mak-

Methodist News Round-up

INTERBOARD COMMISSION ON LOCAL CHURCH MEETS

Meeting in a final brief session before the Uniting Conference of next spring, the Interboard Commission on the Local Church met recently in Chicago and recommended that its functions be continued in the new church structure. It took a hurried look at the local church situation with reference to racial inclusiveness and to work in inner-city situations. It reported that the Racial Witness Relief Fund—to take care of hardship situations developed because of racial troubles—has a present balance of \$17,218 and that \$3,300 had been disbursed within the past few months. The fund was set up by the 1964 General Conference.

★

METHODIST-EUB MERGER IN GERMANY PROGRESSES

Two Methodist and one EUB annual conference in East Germany have already merged to form one conference, and plans are underway for union among three Methodist and two EUB conferences in West Germany. The name of the united body in Germany is to be the Evangelical Methodist Church (Evangelische Methodistenkirche).

There seems to be strong sentiment in Germany for the new organization to continue as part of the United Methodist Church rather than to seek autonomy. In affirming this position, Bishop Friedrich Wunderlich stated "we need the blood circulation of a world church."

The West Germany union among conferences is due to be finalized in May, 1968. Publishing interests are also in process of being merged, and the EUB publisher, H. Schaefer, has been selected to head the joint operation.

A new weekly publication for church families called *Word and Way*, replacing two denominational magazines, is due to come out in January, 1968. However, no decision has been made affecting the two theological seminaries, the Methodist one being at Frankfurt, and the EUB school being in Reutlingen.

★

FIRST METHODIST WOMAN ORDAINED IN AFRICA

Among 16 persons recently ordained at the annual meeting of the Angola Methodist Conference was the Rev. Miss Domingas Pegado. She is the first Methodist woman minister in Angola, and probably in all of Africa. There have, of course, been American Methodist women missionaries who were ordained ministers.

Miss Pegado is a graduate of the three-year course of study at Emanuel Union Seminary at Dondi. In going into the ministry, she broke with custom and tradition. "But," she says, "I know that I am in the right place, and whenever doubts come, a great joy springs from within me that I cannot keep to myself."

ing that trip to let the people know that the Methodists could now administer the ordinances and was himself trying to find out just what the newly-acquired powers meant to him and Methodism.

NORTH CAROLINA christian advocate

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Wise Men From The East

Many legends have centered around the journey of the Wise Men to find the Christ Child. From Matthew's simple but beautiful account, the imaginations of men have woven a tapestry of stories, songs and paintings.

The "Persian Magi" portrayed here was painted by Agha Behzad of Iran. Behzad was converted to Christianity after he reached manhood. Following his conversion, he began doing Christian artwork. The painting was used by Lit-Lit (Committee on World Literacy and Christian Literature) on one of its Christmas cards.

This art is typical of Behzad, whose niche has been miniature painting. Dainty multi-colored flowers are scattered through the foreground of "Persian Magi." Facial features are detailed, and each tree bud seems to be created by many determined strokes of a brush. Even the jeweled gifts from the kings look as though they are made of lace.

Background mountains and billowy clouds balance the picture with heaviness. The Christ Child's centralness in the painting is insured by a luminous halo.



Carolina Briefs

¶ Glenn Draper's Choral Group from the University of Miami will give a concert at Memorial Methodist Church, Thomasville on Wednesday evening, Jan. 24, at 7:30. In the afternoon they will appear at the Thomasville Senior High School.

¶ A choir of Methodist ministers and their wives from the Winston-Salem District will present special music on television during Christmas week. They can be heard on Channel 12, WSJS, TV, each morning at 8:25 o'clock, Dec. 25-29.

¶ A. J. Cavanaugh, treasurer of the Wallace Methodist Church for 32 years, died on Sunday, Dec. 3, after a short illness. He was owner and operator of A. J. Cavanaugh's Jewelers and owner of the Wallace Five and Ten Cent Store. Funeral services were held on Dec. 5 at Wallace Methodist Church. Officiating ministers were the Rev. George Ports, pastor, Rev. Wallace Kirby of Dunn, and Rev. Charles Sparks of Rose Hill Methodist Church.

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TRAFCO Christmas Film

The TRAFCO Christmas film entitled, "The Coming of The Stranger," will be shown on WBTV, Channel 3, Charlotte, at 6:30 p.m. on Christmas Eve, Dec. 24. All Methodists in the area are urged to watch this film, which is a parable about the meaning of Christmas.

ADVOCATE PROMOTION CAMPAIGN

IN THE
North Carolina Conference
During
January and February

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NORTH CAROLINA

CHRISTIAN ADVOCATE

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Greetings

The staff of the North Carolina CHRISTIAN ADVOCATE and the Piedmont Press wishes for all of our readers a Christmas season filled with joy and peace, which will continue throughout the new year.

Betty Dean
Jessie M. Dembo
Henry Folsom
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Homer Gallimore
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Charles Kluttz
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Rudy Suits
R. J. Welch

Laymen Plan Imaginatively For Future Programs

A group of 80 hand-picked churchmen spent 40 hours together, Dec. 7-9 trying to form the program of the church to the shape and cut of the future. They heard lectures, met in small groups and engaged in extensive dialogue.

Although specific actions are still to be formulated, field-tested and approved by the General Board of Lay Activities, here are some tentative agreements on future policy and program:

- Greater flexibility in board structure and staff, including more use of task forces and specialists and possible regional deployment of staff.
- Experimental ministries and programs, including those with a high risk and low success expectation.
- An emphasis on persons rather than programs.
- Elimination of age and sex distinctions in programming.
- Helping bridge the "clergy-laity gap."
- Focusing on continuing education, using contemporary information on how adults learn.
- Maintaining a continuous review and evaluation of programs and procedures and a two-way liaison with annual conferences.
- A focus on man's search for meaning and the relevance of the gospel to this search.
- A response to changing cultures.
- Help for individuals in their life in the world.

The meeting took place at French Lick,

Indiana under joint sponsorship of the General Board of Lay Activities of The Methodist Church and the similar organization of the Evangelical United Brethren Church. Termed a Consultation on the Laity, its findings will go for study to the staff personnel of the two churches and then in some form to the Uniting Conference in Dallas next April.

"Whatever the Board of Lay Activities has been, it can no longer be," asserted Dr. Thomas Bennett, one of the key leaders of the consultation who is a social scientist and professor at George Williams College, Downers Grove, Ill.

William Stringfellow, attorney, writer and lay theologian from New York, delivered a stinging attack on the "public" church and warned that what he termed an increasing totalitarianism is writing an end to American society as we know it. "The public church," he asserted, "is . . . the religious apologist for the prevailing secular order and a veneer for the prevailing status quo."

The fact of change as a major fact of our age was highlighted by Dr. Malcom Knowles, professor of education at Boston University. "Be cautious when looking at the dynamics we are in the middle of—assume the most about change, not the least," he said. Noting that facts learned during school days are no longer good for a lifetime, he stated that "we need to re-define education as giving tools of continuous inquiry."

Participants in the consultation included lay men and women, pastors, staff members of other Methodist general boards and representatives from other denominations and interdenominational organizations. Bishops W. Kenneth Goodson and Roy H. Short led in devotional periods.

► Issues and Opinions ◀

Loss of Confidence in Clergy?

The other day I ran up with an article on "The Clergy and Public Confidence." It disturbed me.

According to a recent issue of the American Medical Association News, a study was made by Louis Harris & Associates. It revealed that doctors head the list of major professions and occupations in "confidence scores." (I wonder if Doctors Kildaire and Casey had anything to do with this.)

Now I am not envious of the high rating which 74% of the American people (sampling) gave to the men of the medical profession. But the low rating of clergymen (45%) is a cause for concern.

In a list of 17 occupations "the men of the cloth" ranked tenth. Scoring ahead of the clergymen were doctors, bankers, scientists, military leaders, educators, corporate heads, psychiatrists, U. S. Supreme Court judges, and local retailers.

Presumably this means that more than half of those polled do not have "a great deal of confidence" in clergymen. I have sought to honestly ask myself, "Why?"

Perhaps the sampling (2,000 individuals) was not truly representative. But we live in an age of computers, and it may be heresy to question the projections they offer. The article gave some reasons why the confidence scores of ministers were down, but I rather suspect that they were too academic and sophisticated. I venture that the following factors were involved:

Clergymen have been toppled from a very prestigious position atop of society. Once they were the most learned and respected men of the community. Now they are just one among many who have received a good, sound education. Their opinion is no better than anyone else's when a relationship of trust has been developed.

Ministers have become, in many instances, just "one of the boys." Weary of the lonely life in the Ivory Towers, they have come down from the pedestals upon which the laity too often placed them.

I rather think this was a good move. There's only one set of rules by which a Christian lives, be he an ordained minister or be he a lay minister. A fellow at conference put it humorously when he said, "After all, a minister is only a lay dropout."

All in all, I'd say the image of a clergyman is so muddled today that no one, including the minister, knows what his real tasks are. One of his real tasks would seem to me to be a spiritual counselor, a source of strength, a person in whom to place confidence and trust.

Maybe the layman doesn't feel the minister has time to hear "my" problems. Dr. Gilbert Stout says the average minister spends 60% of his time in the role of administrator. And yet the minister feels that he has to shoulder the responsibility, or no one else will. He is told repeatedly that he is the *key* man.

It's not just a matter of having confidence in him as "spiritual" guidance counselor

then. In his various roles as administrator, pastor, preacher, educator, priest, promoter, and fund raiser he must win the confidence of his people in every instance. He must, in the words of St. Paul, be "made all things to all men, that (he) might by all means save some." (I Cor. 9:22.) Impossible it seems, but a minister appreciates it greatly when he has the confidence, trust, and support of his people.

WILBUR I. JACKSON
Garber Church, New Bern



DR. ALAN WALKER

Australian Minister To Preach During Mission To Ministers

Ministers of the Western North Carolina Conference will gather in Charlotte on Jan. 8 through Jan. 10 for the combined Lectures on Preaching and Mission to Ministers. The Rev. Dr. Alan Walker of Sydney, Australia, will be one of the featured speakers.

Dr. Walker is superintendent of the Central Methodist Mission in Sydney, which operates seventeen institutions, including three children's homes and three homes for aged persons. The Mission also includes a hostel for foreign students studying in Sydney, a fellowship house for group activities of all ages, and a Lyceum Theatre, which is the Mission's preaching centre.

In 1963, Dr. Walker pioneered in the opening of the Life Line Centre, a round-the-clock telephone counseling service for persons with personal, family, spiritual or emotional problems. Since that time fourteen other centres based on the Sydney experiment have been established in Australia and abroad.

An address on evangelism will be given by the Australian minister on Tuesday, Jan. 9, at 2:30 p.m. He will preach that night at 7:45 and also at 11:00 on Wednesday morning. The general public is invited to the evening service. All sessions will be held in First Methodist Church.

Among other program participants are Bishop F. Gerald Ensley of the Ohio West Area of The Methodist Church and the Rev. Dr. Pieter DeJong of New York Theological Seminary.

United Methodist Church Curriculum Studied

Church school curriculum planners for The United Methodist Church should give major attention in the "immediate future" to the inner-city, sex education, music in Christian education, and leadership development.

These proposed "tasks" were recommended in a meeting in Nashville, Tenn., by the top church school publications editor of each of the denominations—The Methodist Church and the Evangelical United Brethren Church—which will unite in April to form the new church.

The Rev. Dr. Henry M. Bullock, Nashville, editor of the Methodist church school publications, recommended the four areas of concern. The Rev. Dr. Harold H. Hazenfield, Dayton, Ohio, executive editor of EUB church school publications, gave an "EUB amen" to Dr. Bullock's proposals. The two spoke at the first joint meeting of the Curriculum Committee of The Methodist Church and the Church Curriculum Committee of the Evangelical United Brethren Church, held Nov. 27 to Dec. 1.

The Rev. Dr. E. Craig Brandenburg of Dayton, Ohio, pointed out that because representatives of the EUB and Methodist Curriculum Committees have been planning together for several years, The United Methodist Church will have a jointly planned single line of curriculum materials for the whole church within four months after union. He referred to new children's and adult materials, which already have been introduced, and new youth materials, which are to be ready in September, 1968. Dr. Bullock said he could think of no new denomination in which it has been possible to have a single line of curriculum materials in the local churches in this short a time after union.

Churches Plan Christmas Carol

Charles Dickens' memorable story, *A Christmas Carol*, will be presented dramatically during the context of morning worship, on Dec. 24 at Asbury and Mulberry Methodist churches, Franklin. As part of its continuing ministry of witness to the Word of God, *A Christmas Carol* will be presented to show what the truth of Jesus Christ can mean in a person's life.

The drama will be presented at Asbury Methodist Church at 10 a.m. and at Mulberry Methodist Church at 11 a.m. The public is cordially invited to worship with either community on this Christmas Eve morning.

The pastor, William R. Ragsdale, is directing the production, and a combined choir from the two churches will sing.

In choosing to use drama for worship these churches actually are reviving a tradition which is quite ancient and dates back to the Middle Ages. At this time priests acted out parts of the liturgy, and the dramatic form was used increasingly as the major narratives of the Bible were taught in the form of miracle plays. It is hoped that in the presentation of Dickens' *A Christmas Carol* the truth of Christ may be dramatically experienced.

EDITORIALS



THE DEATH COUNT MOUNTS

What in America causes over 52,000 deaths per year, 4,400,000 personal injuries and property damage of \$10 billion? The answer is highway accidents. And the retort of a large section of the general public would seem to be "I couldn't care less." Many people show that they mean it too, by the way they drive.

We are a strange people! We can really get worked up over the devastations wrought by the war in Vietnam. And more of us should probably be even more concerned about that than we are. Settling that struggle is without doubt the number one problem in the world today.

But our highway accident problem is a national disgrace. The lack of social conscience on the part of the Christian forces in America on this issue is inexcusable. Over 52,000 deaths per year is not "small potatoes"; this is people. The four and a half million personal injuries during this year are not merely statistics in a record book. They are persons crippled for life, and others who will be restored to health only after a long and painful rehabilitation.

Until the general public develops a conscience about homicide on the highways, this carnage will probably continue to grow worse from year to year. It is our conviction that the Christian forces in North Carolina are not facing up to the problem, nor are they challenging our large and influential block of church members as they should. This is all the more puzzling to us because this is a home-grown issue and the solution of it must be worked out within our own midst.

All of us probably feel just a little helpless about finding the solution to the Vietnam struggle and the conflicts in the Middle East. We are so far away. There are so many other people involved. But the highway accident situation in North Carolina is in our own back yard.

Could it be that people have a tendency to be more enthusiastic about far-away problems, in which they and their ways of life are not personally involved? Could it be that we have a yen for expressing our righteous indignations—just so they don't demand direct action on our part, and changes in our way of life? Could it be that there is a touch of the phony in all of us?

People can be tremendously worked up about cigars but absolutely irenic about liquor—or vice versa. People can be loudly enthusiastic about ecumenicity as they look in the direction of the churches with Anglo-Catholic traditions, but become suddenly tongue-tied when they glance toward church bodies representing a strong evangelical tradition—or vice versa. People can overlook the law-breaking of civil righters but recommend "throwing the book" at rightist agitators—or vice versa.

If we approach the problem of death on the highways with even-handed justice and with unbiased consciences our attitude will surely change from one of complacency to one of serious concern. We recognize, of course, that highway accidents will happen to the most conscientious drivers. The motorist who always exercises due caution and maintains a constant alertness can become involved in a collision. But when that has been said, it is still true that most accidents are due to the failure of the driver rather than to the mechanical failure of the automobile or to other conditions.

It is an established fact that alcohol has been at least a contributing factor in more than half of the fatal traffic accidents in this country. J. Marse Grant, editor of our sister publication, *The Biblical Recorder*, has reminded us of how this fact affects us in North Carolina. He pointed out recently that when brown-bagging was re-instituted last May 30, highway deaths in North Carolina were running 22 below the same date in 1966; but that as of Nov. 27 they were running 64 ahead of last year. He adds "This means a net gain of 86 highway fatalities in a short six months! There has been no major change in the law except brown-bagging of liquor. Could this possibly be one reason for this tragic increase?"

We don't offer this as a reason for anybody to do any crowing, or in any "I-told-you-so" sense. The facts are too tragic for that. But as this Christmas season approaches—"the time to be jolly," as some would put it—it behooves all of us to exercise special care in our driving. Let us not make of the season when we celebrate the birth of Christ a time when some people will be saddened by the unnecessary death or injury of a loved one.

EASTER COMES BEFORE CHRISTMAS

Bethlehem has long since come to be more than a village in the hill country of Judea. It is anywhere and everywhere that Christ comes to be accepted and known and loved. Bethlehem is the place of Christ's birth. But this "place" is not a geographical location. Rather it is an experience in a life. More than this, it is a shared experience in a community of the Christ-received.

Furthermore, Christmas for us comes after Easter and not before. We must know the meaning of Easter before we can really celebrate Christmas. Before Easter, our celebration of Christmas is a light and frothy thing, full of colored lights, happy music and festivity. These are not to be condemned. Surely joy and good cheer are not forbidden fruit. If a kill-joy must snuff out pleasant fellowship and shared happiness, let him not pick on the Christmas season.

But a piece of glass is not a diamond any more than a holiday is the same thing as a holy day. What we mean to say is that there is nothing bad, of itself in a superficial observance of Christmas. What makes the situation tragic is when that kind of observance obstructs us from really entering into the rich depths of Christ's Mass—the true worship of Christ at this season.

Until the whole life of Christ, and especially His death upon the cross and His resurrection, take on personal meaning for us, then Christmas does not rise above festivity and sentimentality. Until we know the risen Christ and affirm an eternal allegiance to Him and fidelity to His ways we are on the outside looking in upon epic drama, magnificent splendor and breathtaking miracle.

Christmas marked the beginning of a new era in the God-Man relationship. The world has never been quite the same since, nor will it ever be what it once was.

We are challenged at this season to hear again what God is saying to mankind through the message of the angels. We are called to leave the comfortable places of easy living and join the Wise Men in following the star until we come to the place where Christ is. There we may offer to Him the gift of our hearts and the service of our hands.

NO ADVOCATE NEXT WEEK

In conformity with long standing policy, the North Carolina CHRISTIAN ADVOCATE will not publish next week. This issue contains Sunday school material for two weeks. Our next issue will come out on January 4.

Texts From Asbury's Journal

By HOMER KEEVER

(Fourth in a series)

Friday, January 21, 1785. We set out for Short's. Traveling onward we came to a creek: it was so dark by this time we could not find the ford; we rode back a mile, and engaged a young man who undertook to be our guide, but he himself was scarcely able to keep the way. We rode with great pain to Waggoner's Chapel, and after pushing on through deep streams, I had only nine hearers; this was owing to the carelessness of the person who should have published the notice of our coming.

—The Journal of Francis Asbury

Where was Waggoner's Chapel? It is the first chapel or meeting house that Francis Asbury mentions within the bounds of the present North Carolina Conference.

He preached there—to a disappointingly small congregation—on his way from the Baltimore Conference to the upper Yadkin early in 1785. Earlier that day he had preached at Thompson's near the present Lowe's Chapel in the southeast corner of Rockingham County, and then he had left for Short's on the headwaters of Big Troublesome Creek in the vicinity of present-day Stokesdale.

His route should have followed somewhat the present-day U.S. Highway 158, crossing Little Troublesome and then Big Troublesome soon after leaving Thompson's. Or it could have crossed Haw River just about Thompson's and followed much the route of the present N.C. Highway 150. Very old maps show such routes, and Asbury's early trips into and out of Western North Carolina seem to have followed them.

But it is hard to conceive of his following either of those routes directly and having difficulty crossing a creek on them about dark. Somewhere, he must have turned aside to get to Waggoner's Chapel.

One intriguing possibility is that he crossed Haw River just upstream from where Mear's Fork runs into it from the south. That possibility fits in with the time element well, since Asbury was struggling along with a lame horse and could not make the speed he usually made. It is made especially intriguing in that one of the earliest records of a deed for a church in existence in Western North Carolina is one made by Thomas Stimpson to Francis Asbury in 1791 on the waters of Mair's Fork.

The difficulties lie in the fact that no existing church can trace itself back to the Stimpson deed and that land records of Waggoner's lie further to the south—at least those records we have been able to find. Or some of them were on to the west of Short's, where Belew's Creek would have to be crossed, but Asbury's horse was lame and that seems too far and the rest of the trip makes better sense if we do not presume he got that far.

We began with a question—Where was Waggoner's Chapel? As of now, it is necessary for us to close with the same question.

He's at Church on Sunday

ROCKINGHAM—The bells in the little brick church, nestled in the community of Roberdel, ring out every Sunday morning to beckon the people to come and worship.

But by the time the first bell has rung at 9:25 a.m., one member of the church is already there, and has been there by that time every Sunday morning for the past 34 years.

John T. Baxley, who lives on Route 3, recently completed his 34th year of perfect attendance at the Roberdel Methodist Church, and his plan calls for adding quite a few more years to that record.

Mr. Baxley's record started May 28, 1933, when he decided it was time for him to start going to church. Prior to that time, he had gone, on and off, but missed more Sundays than he attended.

What was his reason for going back to church? His oldest daughter said that all her friends were attending church and so she decided that she wanted to go and that her daddy should take her.

"I never will forget it," he said. "I was in bed asleep and she was crying because she wanted to go to church. I told her if she would quit crying I would take her next Sunday, and I did, and I have been going ever since."

What makes Mr. Baxley's record so unique is the fact that he has undergone two major cancer operations and another operation to remove a nerve from his head, and still hasn't missed a Sunday.

He was at church those Sundays following his operations too, not just counted present. As he put it, "I just took an eight-hour leave from the hospital."

He made it quite plain when he entered the hospital, first in 1945 for the nerve operation and then in 1963 and 1967 for the cancer operations, that he was going to come home and go to church on Sunday or he wasn't going to be admitted.

The doctors weren't too certain that he would be able to return to church, but he made it, all three times. The last two operations were done at North Carolina Memorial Hospital, Chapel Hill, and he rode approximately 100 miles home to attend Sunday School.

"They offered to count me present," he said, "but I didn't want to be marked up if I wasn't there. I certainly wouldn't mark anybody present if they weren't there, so I don't want anybody marking me present when I'm not there."

Mr. Baxley has been the secretary of his Sunday School class for over 30 years.

What has been the greatest temptation since his record began? Hunting trips was the answer.

Mr. Baxley has always loved hunting trips but they presented a problem to him. Most of the hunters who organized the hunting parties always wanted to leave for their destination on Saturday night. This would mean that he would have to miss church.

"I was tempted," he said, "and they tried everything in the world to get me to



John T. Baxley stands in front of the Roberdel Methodist Church.

come along. They even said they would go to church with me wherever we happened to be and get a sworn statement that I had attended, but somehow it just wouldn't be the same, so I declined."

He continued that pretty soon they just quit trying to get him to change his mind. He went on to church and then left for the hunting trips after church was over.

It's not just the fact that he doesn't want to break his record that keeps Mr. Baxley attending church.

"I go to church because I enjoy it," he said. "I also feel that if you are going to do something, you should do it right or just leave it alone."

He added that he believes people would be a lot better today than they are if they went to church more often.

Roberdel Methodist Church was built in the 1880's and then rebuilt in 1954. Mr. Baxley has always attended this church and was instrumental in raising the money for the new building.

He was born and reared in the Roberdel community and is married to the former Miss Pearle Reynolds. They have five children: Tomas R. Baxley and John Wesley Baxley, both of Rockingham; Mrs. Mary Neal Garrett of Rockingham, Mrs. Penny Benoist of Aberdeen, and Mrs. Gloria Hurley of Anderson, S. C. There are four grandchildren.

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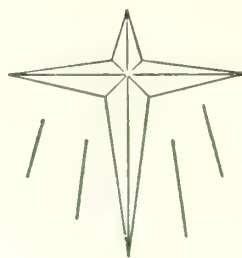
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The Shining Light at Christmas

By ROBERT G. TUTTLE



"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Stanley Jones quotes a sentence written by a man resigning from a club: "I can no longer belong to a club that will accept a man like me as a member—after all, a man has his standards."

Sometimes we drab church members may feel this way about our church. We expect more of it than we have been willing to live up to. Christians are the people of Light.

Worship has not always been lifeless. In the days of the Early Church, Christians would walk, crawl, or run for any number of miles to be in fellowship with other Christians. As they faced death each day, they desperately needed a sense of the presence of the living Christ. When they sang, they were singing the words of life. They backed each other up with prayers and with love. There was a halo about them, a radiance. The light shined in their hearts. They beheld the glory again and again, and it was reflected in their lives and in their actions. They were reassured continually of God in Christ, and Christ in the life of the world. They knew the glory of God in the face of Christ.

To borrow some words from Josef Jungmann: "The Church is gathering herself together in new strength. She is going forward to meet the coming ages, as the worshipping people of God." This can happen again to the Christian, when the Light shines in us, when we, in the midst of life, see the glory of God in the face of Christ. The early Christians had lost themselves in Christ; they had found themselves in Christ. There has to be a radical decision, an either-or; and they had made it, even unto death.

The glory and the commitment belong together. It comes to us when we really see Christ and what He stands for; when we believe in what He stands for, and trust our lives to Him. Then God makes His light shine in our hearts; but, it doesn't happen until He gets you; until He gets under your skin; until He makes a difference in you and your family; until you pledge yourself to Him, because He is important to you and to your world. Then you see the glory of God in Christ. It is then that the meaning possesses you: His redeeming power, His goodness, and His love is your very life, and the whole universe is a-buzz with God, and you, yourself, alive with Christ.

Your church membership doesn't do this for you. Neither does your baptismal certificate, nor going to church, nor paying your dues. It is only when you see Him and give yourself to Him, repudiating

everything in your life that stands against Him, when you have surrendered yourself to Him.

You are not bad, you are not terrible; it is just that you are not happy, that there is no glory in life for you. You realize that there are some things in you that are not right, and that really you ought to give them up for Christ's sake, and that you ought to give yourself to Him. You do not need to repent of somebody else's sins. You need to be aware only of those things which, in your life, separate you from Christ.

Each man has to repudiate his own sin, and repent at his own level, and then the light shines and the glory of God is released; and with Paul, we shout: "Oh, the depths of the riches, of the wisdom, of the knowledge of God." "For of Him, and by Him, are all things: to Him be glory forever."

"It is real Christians that give me courage. I see love in them, I see life in them, I see Christ in them." This simple statement from a layman reveals the meaning of the experience in present-day terms. It is the simplicity of our faith, that has become a way of life, that reveals the glory.

"The ways of the world are not happy ways." Again, these words of a layman express the existential reality for us, who are stumbling along, afraid of total commitment.

Stanley Jones suggests a helpful phrase: "Lord, I am willing to be made willing." Or Rufus Mosely, "A happy yielding to God's initiative."

When the light shines in your heart, it makes a tremendous difference. It is not all sweetness and light, but a new element of hope and purpose, of calm and meaning, has taken possession of the inner man.

Dr. E. Stanley Jones who, for the past fifty years, has lived all over the world out of his suitcase, wrote recently: "I know nothing of loneliness, I cannot remember when I have had a blue hour or a discouraged one for 40 years. . . . How can you be lonely when you are not alone. . . . He is our home."

We are conscious of the expression on people's faces. The face says more than the words that are spoken; the face gives meaning to the words. We watch the face of the doctor when he gives the diagnosis, of the interviewer when we are applying for a job, or the face of a friend in the midst of a tense moment.

What do we read there? Anger or joy? Pleasure or displeasure? Good news or bad? When Paul met Christ on the Damascus road, what did he see in the face of God? God loving him, God forgiving him, God wanting to use him, and he responded. You are not afraid of God any longer when you see His face in Christ; for it is in

Christ that we see the expression on God's face.

Seeing the compassion of God in the face of Christ, what else can we do? We begin to hate that in us that has defeated God, that which has held Him off, that which has kept us back from life. We give it up to Him. Then, excited into life by His spirit, joined in the fellowship of love, launched into the world in effective mission, our love is felt redemptively in the world. For it is God, who has shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. The splendid Light of Christmas!

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Long Calls For 'Ecumenical Evangelism Encounter'

Methodism's top evangelism executive, Dr. Kermit Long, has called for an ecumenical approach to the evangelistic mission of Christendom. While specific goals should be worked out by the cooperating churches, he suggested these as possible objectives:

- The deepening of Christian commitment.
- "Renewal that engages individuals in vigorous social action."
- Neighborhood ecumenical groups to serve as task forces for specific needs.
- Experimentation and outreach on an ecumenical basis.

The proposal was presented during an address delivered to the National Council of Evangelism held at San Antonio, Texas, Dec. 5-7. Long said he plans to lay the proposal before the evangelism section of the National Council of Churches, and to encourage its consideration by other denominational groups.

He said that the Ecumenical Evangelism Encounter would encompass all whose lives are centered in Jesus Christ. "It matters not," he added, "if we represent different theological schools. There is already too much snobbery in the ecclesiastical realm. We need a spirit that will encompass both the theological sophisticate and the person of informal theological understanding. We need thorough, intelligent commitments to Christ that will lead to reconciliation on every level."

Continuing, Dr. Long stated, "Let's zero in on an American metropolitan area. Let us call the entire Christian community together—Roman Catholics, Protestant and Orthodox—discuss the faith and tarry with the Christ until His Spirit permeates all of us. Then, in a united effort let these Christians who will cooperate to create conditions whereby persons might be made sensitive and responsive to God's seeking love in Christ, determine that no one will be left out—that no one will be uninvited or unloved. Thus, urbanized man could be challenged to find his place through the Church of Jesus Christ for mission in the world."

He said that "two great forces at work in our time" could find their expression in an Ecumenical Evangelism Encounter. . . . (1) an honest desire for renewal among people of various faiths and (2) a march toward the unity of the Church."

Christmas Baskets Pitiful,
Says Inner City Pastor

"Please stop your churches from giving Christmas baskets. It's so degrading it's pitiful." So declared the Rev. Sam M. Clark, Jr. recently in addressing the National Council of Evangelism at San Antonio, Texas. He then told of the response of one poor woman after a church woman had left some bags of groceries and given her a lecture on improving her situation. It was: "To hell with you and your groceries."

Clark, who is in inner city work at Savannah, Ga., explained his position by asserting that people who offer handouts at certain seasons or on rare occasions generally do more harm than good. To serve the poor more effectively, he said, one must live and work with them over an extended period of time and help them improve not only their economic situation but overcome their defeatist attitude.

He laid down seven guidelines for serving the inner city poor:

- We must go to them. They won't come to our churches.
- People matter more than property. The type of building for work in the inner city is not of primary importance.
- Be free to experiment.
- Leaders must be developed from the poor themselves.
- Minister to the needs of the situation, whatever they may be.
- The work must be racially inclusive.
- The work should be in cooperation with other denominations and agencies.

The National Council of Evangelism is an auxiliary of the General Board of Evangelism. Its annual meeting took place at San Antonio, Texas, Dec. 5-7. The Rev. Dr. Ira Gallaway, Fort Worth, Texas, was elected president for a two-year term. Among other elections, Dr. J. Roy Smith, Arlington, Va., was chosen to be secretary.

In other action, the council took steps to deal with Methodism's loss of members in the armed forces "because of failure to maintain a relationship to a local church." It asked that some Methodist agency be assigned "the responsibility of a ministry to Armed Forces Methodist personnel," including dependents. Asserting that these persons should be followed while in military service "with a program of care and concern," the council asked that the General Conference be petitioned to take "such action as is needed to assign the responsibility of a ministry to Armed Forces Methodist Personnel to a specific agency of The Methodist Church and adequate funds, personnel, and provisions be authorized to develop such a ministry."

The resolution pointed out that at present neither the Methodist Commission on Chaplains nor the Methodist Committee on Camp Activities provides this type of ministry.

Other speakers in addition to Clark were Clarence J. Benson, an attorney from Charleston, W. Va., and the Rev. James V. Lyles, staff member of the Methodist General Board of Evangelism. Approximately 440 ministers and laymen, including about 60 EUB representatives, attended the meeting.

Directors of Christian Education Named at Wesley Memorial



ROBERT H. HOWARD



LINDA WISEMAN

Effective Jan. 1, 1968, two new staff persons will assume duties in the field of Christian education at Wesley Memorial Methodist Church, High Point.

Miss Linda Wiseman will become director of Children's Ministry, giving supervision in the church school program with children (from birth to grade 6) and their parents.

A native of Illinois, Miss Wiseman received her B.S. degree from Illinois State University and her M.A. degree in Christian education from Scarritt College. She is a deaconess in The Methodist Church.

For the past two years Miss Wiseman has been the director of Christian Education at the Andrew Price Memorial Methodist Church, Donelson, Tenn. Prior to that time she taught in the public schools of Illinois.

Robert H. Howard will become director of Youth Ministry, giving guidance to Junior High and Senior High programs and to young adults (college students and men in the armed services).

For the past two and a half years Mr. Howard has been director of Education of Youth at the First Methodist Church, Orlando, Fla. Prior to this assignment, he was director of Christian Education at Meridian Street Methodist Church, Indianapolis, Ind.

A native of New York City, Mr. Howard holds the A.B. degree from Birmingham Southern College and the M.A. degree in Christian education from Scarritt College.

Mr. Howard served in the U.S. Army and was stationed with the Military Police in Europe for two years. He is married and has one son who is four years of age.

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MEDITATIONS ON

Christmas

BY STARLIGHT

Across the sands to Bethlehem
The Wise Men came by night;
And doubts and fears accompanied them
Who sought the Perfect Light.

Upon the straw they knelt them down,
And He was fair to see
Who lay, with halo for a crown,
In sweet serenity.

Across the sands from Bethlehem
All silently they went,
And hope and peace companioned them
And joy and wonderment.

ROBERT M. LAUGHLIN
Greensboro

PRAYER FOR PEACE

I pray that this world shall again be still,
And hear from above, "Peace on earth and goodwill."
I pray that earth's fighting shall everywhere cease,
And all people shall know the sweet meaning of peace.

ERNEST C. DURHAM
Raleigh



NOEL—1967

Night wind, star light, and angel song;
Men and sheep a-fright, yet all along
A purpose Divine and Incarnate.

That night 'til now, Mercy e'er ready,
The Infinite How: LOVE, love-steady,
With purpose Divine, Faith Incarnate.

So heed the Word, The Spirit's Sword,
Ever revealing the Will of God—
His purpose Divine, Him Incarnate.

This Day, His sheep, sweet tryst we'd keep,
Firmly resolved, all we involved
In purpose Divine, we—Incarnate!

ROBERT E. EARLY
Ramseur



WHAT WILL YOU GIVE FOR CHRISTMAS?

What will you give for Christmas,
Though you haven't a fortune to spend?
You can give of your time and your service,
And to others be a friend.

What will you give for Christmas?
You don't need fancy paper and bows.
You can give the love and compassion,
Which the world is longing to know.

What will you give your Master,
Who has given so much to you?
You can strive more completely to please Him,
In all that you say and do.

What will you give for Christmas,
As the needs of the world you behold?
Your love and concern for others
Is worth more than silver and gold.

What will you give for Christmas
That will last through the year that's ahead?
Don't depend on the gifts bought with money,
But give of yourself instead.

LINDA WAYNICK
Gibsonville

SOMETHING FOR THEE

What shall I give Thee, O Lord, my king,
For thou hast given thine all for me;
My hands to serve, my voice to sing;
Oh Lord, what shall I give Thee?

Shall I give my mind to Thee,
That all my thoughts may be clean?
Shall I give my heart to Thee
That on Thee I might lean?

Yes, I shall give all these and more
My will and all my being shall be thine,
And Thee alone, O Christ, I shall adore—
Nothing of me any more shall be mine.

My life I owe Thee, my all I give Thee;
Something for Thee, O Christ—myself!

BETTY BOWLER
Salisbury



On Finding Christmas

By J. LEM STOKES II

In the long, long ago something marvelous and miraculous happened at Bethlehem in the hill country of Judea. A child was born. Nay, more: a new age came into existence. Some heard the angels sing, announcing a new age; others saw the star, sentinel of a new day. But multitudes of others missed Christmas.

You see, it is so easy to miss Christmas. There need be no flouting of the rule of God, no denial of the principles of Christ! All that is needed is a callous, cold indifference, a terrible apathy, to the full implications of His Gospel. A layman in a large city church sometime ago defended his pastor—a man who was apparently afraid of soiling his preacher hands—by saying: "Our pastor has more to do than run a soup kitchen or a second-hand clothing store." To which one is tempted to answer incisively, "Does he, indeed?" There are parts of the country, some probably not far from here, where a few more soup kitchens and clothing hand-outs might prove to be the antidote to riotings, fires and thefts. At Christmas our thoughts turn naturally to man's humanity to man.

We cannot believe it was antagonism or cruelty on the part of the Bethlehemites that kept them from finding Christmas. Rather it was apathy, a monstrous indifference. It was the kind of attitude that was captured so poignantly, yet so magnificently, by Studdert-Kennedy:

When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails through hands and feet, and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, the human flesh was cheap.

When Jesus came to Birmingham, they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do,"
And still it rained the winter rain that drenched Him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

Herod, too, missed Christmas. Not that he wanted to. He fully expected to have an introduction to the new-born King. Not to worship Him, mind you. He was more concerned about the possible threat of this little life to his throne, to his empire, to his kingdom! And so I suppose it is with

us, now two thousand years removed! What is more difficult than the surrendering of our kingdoms to His? Our empires, however small, do not readily yield to this Christ. It is not far-fetched for us to be described, as was a spoiled little girl, I once read about: "Sally was a small country bounded on the north, south, east and west by Sally." You see it is easy for us to allow our exegetical homiletics to pound the fist into the face of a self-centered Herod, while we fail to use the same instrument against the self-centeredness within each of us.

The Jewish leaders also missed Christmas. "Yes," one might have heard them say to the Wise Men, "Our scriptures do tell us something about a Messiah's birth in Bethlehem. But that was a long time ago. We are not even sure now that those words were not some allegory, a kind of escapism for the depressed peoples of another age. Go to Bethlehem, if you wish, but you will find no king of the Jews there. He resides here in Jerusalem. Make no mistake about that. But, if, perchance, you should learn something interesting, send for us. We do not wish to be involved in any foolish, unnecessary journey!"

How like the doubters of our own day, who see in the message of Christ only a drug to be taken by the sick and the old to soothe them into paradise—misguided, deluded souls they are who call themselves Christian! No, we really would not put it quite so bluntly, would we? But every instance of our failure to take Christ seriously, to think of Him as a need only in our extremity, or only at Christmas or Easter, is an expression of our own faithlessness. Every yielding to leave Him out of our business, out of our family relations, out of our school life, out of our dealings with our fellowmen, is to remain in our city of self-contentment, of self-achievement, of self-determination. The journey to Bethlehem, where doubts may be cast aside and new life begun demands effort and involvement. But this is the journey you and I must make.

Would it be a sacrilege for me to say that there is a sense in which even Mary and Joseph missed Christmas? To be sure, they were there in the lowly stable. They witnessed the miracle of birth. They observed the worship of the shepherds, the angels and the wise men in a kind of bewilderment. They accepted the gifts that were laid in the manger, but the strange behavior of the night time visitors left them pondering in their hearts the meaning of it all. They simply were not prepared to take in the magnificent possibilities which God had foreordained for so tiny a life! There was something about Christmas that completely escaped them.

And so it has been through the centuries. Christmas has been an elusive experience even for those whom we might have expected to be closest to it. On July 14, 1789,

Jean Lenoir, a French cobbler living on a side street in Paris, closed the day with this notation in his diary: "Nothing of importance happened today." But just a short distance from the scene of that tired sentence was the *Place de la Bastille*. On that very day a mob had stormed that old citadel, massacred the garrison, freed the prisoners, razed the structure and started the French Revolution. Something world-shaking had happened and Jean Lenoir, wrapped in his dismal, isolated, self-centered little world, had missed it all.

Do not mistake it for a moment. This can happen to us, too, even at Christmas time. Christ crowded out by tinsel and wreaths and lights. Christ crowded out by parades and gift-wrappings and sentimental cards. Christ crowded out by sweets and meats and other eats. Christ drowned out by potent liquids and other worldly spirits.

Strange though it may seem to say so, Christmas *can* lose something of its joy in the dull routine of preparing sermons, in exasperatingly endless choral rehearsals, in the herding together of misbehaving children, in the after effects of unspoken inner relief that cannot say what we would like to say, "Thank the good Lord, that's over!" Cap it all off with the blunt, if amazing, certainty that Christmas Sunday will find fewer Christians in church than any other Sunday of the year, and you've said about all you need to say about how easy it is for people today to miss Christmas. It is pretty well summed up in the words of a woman, tired from the holiday ordeal, who called me one Christmas morning and, in the course of the conversation, exclaimed, "I'm glad the Christ Child came, but I've been too busy to think about Him."

Too busy to think about Him. Too busy to love Him. Too busy to meet Him. Too busy to learn from Him. That is the autobiography of too many of us, preacher and layman alike. No, I do not say that finding Him this Christmas will not tire us. I do not say it will not cost us. I only say that when we go out of our way to find Him, along our road to Bethlehem, the riches of the discovery will be far more than our fondest imaginations could have contrived.

A few Christmas eves ago in my own native Korea a company of American soldiers stationed there gathered to celebrate the day as nearly as possible like they would have at home: Christmas tree, deco-

(Continued on page 11)



Sunday School Lesson

FOR DECEMBER 31

(International Lesson Series)

Man's Response to God's Gift

Background Scripture: Malachi 3

Lesson Scripture: Malachi 3:5-16

Those who have been faithfully following this series of lessons will recall that for the last three months we have concentrated upon the message and mission of the prophets Amos, Hosea, Micah and Malachi. These four—and other prophets as well—are bound together by a common view about God. They all magnify His sovereignty. Moreover, they picture Him as possessing a keen ethical sensitivity. He is, in addition, One who is eternally wedded to his people. His concern for them is evidenced and sealed by the compact or covenant which He has made and from time to time reaffirmed.

In this covenant, God as their Creator-Father, promises his providential care and sustenance. They, for their part, are to acknowledge Him as Lord, and worship and serve only Him.

The prophets speak to the people against the backdrop of these ideas. The real force of the prophets' message lies not only in their deeply felt convictions on these matters, but in the fact that the Hebrews also largely believed them. Even while they resented the needling of the prophets, and were angered by their vigorous denunciations, they recognized the truth of what they said.

What do we believe about God? About our role in the world as Christians? About our relationship to God? There is evidence today that Christians are thinking upon these matters more keenly than for a long time. They are refusing to accept conventional answers. They are probing behind the routine affirmations to find out what these statements really mean. Many laymen today are showing increasing dissatisfaction with a discipleship which involves a token loyalty to Christ; an idea of service which calls for nothing more than an occasional ushering job at a Sunday morning service; even the idea that tithing of one's money, but not tithing of one's talents and time, is a satisfactory way of keeping the covenant with God.

A little boy was hovering around his mother in the kitchen, getting in her way and hindering her from getting her work done. She did not scold him, but instead, she gave him some trivial, useless little jobs to do just to keep him from under foot. Finally, he sensed what she was doing to him, and he said, "Mother, I want to do something that counts!" Christians today are searching for the things that count. They want to get away from the trivial, meaningless tasks which do not constitute a real challenge. They want to be offered a job which will demand an all-out dedication and a supreme effort.

This is the attitude and the spirit of the

prophets. They challenged their fellow men to get out of their selfish, sensuous and cruel ways; to put God first in their lives; to reaffirm the covenant of obedience to Him and righteousness in dealing with one another.

The emphasis in our final lesson centers around the question, "Will man rob God?" (Mal. 3:8.) Malachi has already excoriated them for being sorcerers, adulterers, false swearers, oppressors of employees and of widows and orphans, inhospitable to strangers, and people who do not fear God. (vs. 5). Now he asks, "Will man rob God?" Malachi answers his own question by affirming that they are doing this. He specifically mentions the withholding of tithes and offerings. He adds, "You are cursed with a curse, for you are robbing me; the whole nation of you. Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing." (vss. 9-10).

This passage has been used as one of the classic arguments for tithing and for stewardship in general. In this connection, it can stand on its own face value. The whole inference here is that if man will turn to God, he will find God more than responsive. The idea of adopting the practice of tithing in order to reap thereby greater material prosperity is obnoxious to the whole spirit of this declaration. The fact that an occasional person may have such an idea should not deter Christians from dedicating themselves to the stewardship ideal.

Will man rob God? Yes, he does so constantly in the withholding of tithes and offering of a material nature. But in a deeper sense, man robs God of his rights and privileges of fatherhood. Our withheld love and devotion are more grievous sins than the withholding of material things. What God really wants of each of us is not what we have but all that we are.

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FOR JANUARY 7, 1968

(International Lesson Series)

That All Might Believe

Background Scripture: John 1:1-42;
20:30-31

Lesson Scripture: John 1:1-14; 20:30-31

The lessons for the year 1968 will bring to a conclusion a six-year cycle of studies in the International Lesson Series. As you may know, many denominations have joined together in planning for and in preparing these lessons. Approximately 75 outstanding Bible students and Christian Education leaders came together in the production of these materials. Many other people also made a contribution to their creation.

The first fifteen lessons in the new year will give us an opportunity to study the Gospel of John. The unit is entitled "John—Gospel of Eternal Life." From February 7 through April 14, this Sunday school lesson series take us entirely through this Gospel.

John does not write as a historian, al-

though there is much history in this book. He indicates that there is much about Jesus which he has failed to include. He also makes clear that what he has written has been done for one purpose alone: that the reader "may believe that Jesus is the Christ, the Son of God, and that believing . . . (he) may have life in his name." (John 20:31.)

The fact John wrote with this purpose in mind ought not to be surprising to us, because all of the New Testament writers had a very similar purpose in setting down what they wrote. They were all seeking to tell the story about Jesus Christ, who He was, and what He came to do. We do not need in this day and time to defend the use of textual criticism and exegetical analysis in the study of the Bible. The tools of scholarship have been extremely helpful in shedding light upon the meaning of the Scriptures.

However, a cautionary word must be said at this point. Such an approach to the Scriptures should always be recognized as a means to an end, and not an end in itself. The critical examination of the Scriptures should help the reader to understand what the writer is trying to communicate to the readers and not to confuse him or obfuscate the purposes of the author. It would be well to recognize that this is the purpose of all true biblical scholars. Fortunately, the great sweeping truths of the Bible are so clearly to be seen, that differences of opinion about isolated texts here and there cannot hide the main thrust of what it says.

Our Scripture lesson for today—the first fourteen verses of the book—bear all of the marks of inspiration. This passage deals with the incarnation of Christ. The subject has been dealt with by learned scholars in volumes of books. But in one sense, these fourteen verses constitute all that can profitably be said about the incarnation. Read all that has ever been written upon the subject, and the shrouds of mystery still remain. Who can understand how God, who created all things, could come to earth and take on the form of a human and be born as a baby? So the writer, instead of trying to explain at great length, uses about 200 words to tell of the greatest event in history. This account is like a perfect diamond, in its compact beauty. By comparison, other accounts are like great mounds of wheat and chaff.

This book was written for the benefit of all sorts of unbelievers, and it was written in a day when almost everyone was in this category. Is there a relationship between the fact that vast numbers of modern people have lost a vital faith in God—or never had it—and the fact that reading the Scriptures has become widely discarded? Perhaps one of the hopeful signs of our most recent scene is the fact that more and more persons are turning back to the Bible—especially in modern translations—with renewed enthusiasm and surprised pleasure.

For
COLDS
take 666

On Finding Christmas

(Continued from page 9)

rations, colored lights, gifts for all, familiar carols, a feast for angels, and all the rest. When the festivities were over, the gifts distributed and clean-up time had arrived, the captain, noticing a bundle of rags in the corner behind the tree, sent a private over to pick them up and dispose of them at the incinerator. The soldier moved the tree aside, leaned over to reach for the dirty rags, and then stood transfixed in his tracks. For the bundle began to move. Tender hands reached down into the rags and discovered a tiny little girl, so nearly starved that she didn't even have strength enough to cry. What happened to the private and to the captain, and to that entire company of men as they provided medical care and food and love is the story of how Christmas was really discovered far away from home. And, believe me, there are scenes just like that at this Christmas time in Vietnam and in Hometown, USA.

On this side of the world it is the story of a little boy who on Christmas Day was seen going several times in and out of the church. The minister, to satisfy his curiosity, inquired, "Son, what gift did you ask of the Christ Child?" "Oh," the boy replied, "I didn't ask Him for anything. I was just in there loving Him a little while."

When I think of finding Christmas I am carried back to my first pastorate. The mills were shut down in that depression-ridden community, and prospects for a bright Christmas were bleak. For many people in the mill houses that sprawled over the hills of the town there would be no Christmas. But one man resolved that this should not happen. He had a tender spot for these people, for he himself had come through the ranks of the mill village and was not too old to remember what happened to kids surrounded by poverty at Christmas time.

He called me down to his office at the bank one day. "I don't want anyone to know about it," he said, "but I would like for you to play Santa Claus to the boys and girls in those homes out there." I protested that a 115-pound preacher didn't exactly fit the role of Santa Claus, but he insisted. "The welfare will provide food," he explained, "but no one will provide any toys. And it just will not quite be Christmas without the toys!"

He gave me some money, and it was marvelous, miraculous, how far it went when storekeepers marked down the prices and threw in extra gifts to share in the Christmas experience.

You know, if by some magic I could have a day back again, I believe it would be that one, a Christmas morning I shall never forget: muddy streets, cold, bare rooms, expressions on little faces that shifted from apathy to surprise to gratitude, sparkling eyes that said "thank you" far more eloquently than words; tired, aching feet brought home at the end of the day, and a strange, warm feeling on the inside.

That was Christmas. Please God, in the swift holy days to come, you and I may find it again—in the many small ways which love inspires.



Some of the attendants at the Greenville District Conference. They stood and sang as they prepared to hear Bishop Garber.

Greenville District Holds Fourth Conference

One of the freshman districts of the North Carolina Conference held its District Conference at First Methodist Church, Williamston, on Sunday afternoon, Dec. 3, and showed evidence of a healthy state of being. Twenty-two charges showed a net gain in membership ranging from one to 37, and total giving showed an increase over last year.

The Rev. Willis R. Stevens, who launched the district four years ago, and who is the only superintendent the district has had, presided with genial expeditiousness. A well-prepared book of reports was in the hands of everybody present, and oral reports were held to a minimum.

Bishop Paul N. Garber, as the principal speaker, brought a message of good cheer and encouragement. He warned of "trick religion" involving the use of unusual gimmicks. "The Christian Church," he declared, "has no trick methods, but tries to give the whole Gospel. The Methodist Church has one basis for its religion: the message of the four Gospels. If we would live by the Sermon on the Mount we would have the answer." Bishop Garber added that "the one message we have is the offering of Jesus Christ to people."

The episcopal leader of the Raleigh area pointed to some of the noteworthy achievements of the North Carolina Conference especially in the areas of Evangelism, Church Extension and Christian Higher Education. He closed by affirming the fact that real and vital religion will give a Christian a spirit of optimism. "We must not be ashamed of the Gospel nor of The Methodist Church," he asserted in commenting on the plethora of criticism which emanates from some churchmen.

The editor of the North Carolina CHRISTIAN ADVOCATE was given the opportunity to speak in the interest of this publication. Rev. Charles Hubbard, a member of the conference Commission on World Service and Finance, gave a clear and forceful report on the proposed one-figure apportionment plan scheduled to go into effect next June.

The scene of the conference, First Methodist Church, Williamston is one of the historic congregations of North Carolina. Williamston was visited by Bishop Francis Asbury as early as 1773, and he is known to have preached to a Methodist group there in 1809. A half acre plot was deeded to the Methodist Episcopal Church for the erection of a meeting house in 1828.

The Rev. James C. P. Brown, present pastor, and the entire church gave the district conference the kind of welcome which would make them want to come back. The attractive sanctuary was freshly painted, and there was new carpeting on the floor. Also a new organ had been installed in October as a gift of the late J. S. Whitley.

Churches which reported up to date on payment of conference obligations were Ayden; St. James, Greenville; Institute, La Grange, Mattamuskeet, Pink Hill, Washington Circuit, Williamston, and Stantonsburg. Institute, incidentally, had paid its obligations in full.

The district superintendent stated, "Many thanks to a wonderful group of ministers and lay members for the privilege of sharing with them in the promotion of the Kingdom in the Greenville District." Willis Stevens has obviously been just the sort of superintendent this district needed to bring it along to its present solid position in the North Carolina Conference.

Carl King Memorial Fund Gaining

The Carl H. King Memorial Fund has now reached a total of \$1,300, according to announcement by the Rev. Robert Stamey, who is treasurer. To be used eventually for student scholarships, the details for the operation of the fund are still pending.

The plan now is to keep the program inactive during the next year while the fund continues to build up. In the meantime, accrued funds are being placed in a savings account. Stamey further stated that persons interested in contributing to the fund should make checks payable to the Carl H. King Memorial Fund, and mail them to him at P. O. Box 749, Statesville, N. C. 28677.



Woman's Activities



W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

CHRISTMAS, 1967

How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.

No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O holy Child of Bethlehem;
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.

We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel!

PHILLIPS BROOKS

CHRISTIAN VOCATIONS CONFERENCE

What does a Christian Vocations Conference mean to the students who attend? These students from colleges and universities all over the Southeast, meeting each other and their leaders for the first time—how do they feel about it?

Two girls from the Western North Carolina Conference use the words, opportunity, benefit and appreciation many times in their evaluation of the weekend program. They are Miss Linda Boswell of High Point College and Miss Anita Thomas of Greensboro College.

Miss Boswell says, "The conference was of great benefit to me. Last summer when I attended the Youth and Mission Conference at Lake Junaluska, Dr. Johannaber gave me a brief introduction to the area of service for a church and community worker. This conference gave me the opportunity to see first hand from Mary Hardin what a church and community worker really does. I had the opportunity to meet one of the instructors at Scarritt who gave me a very good outline of the program offered in the graduate school there.

"Besides being a time of discovery in the areas of service in The Methodist Church, the conference gave me another opportunity to meet new people and many new situations. The college really lived up to its reputation that weekend. Meeting the students was one of the most fascinating parts of the weekend. I enjoyed the relaxed atmosphere at the college and the conference.

"The conference also gave me the oppor-

tunity to see Scarritt College as a prospective college for graduate work."

Miss Thomas says, "Meeting other young women from other campuses who shared an interest in work like this was a very meaningful experience for me. My main interest was in the short-term missionary program—Overseas-3 work. I suppose this interest aroused a desire in me to hear more from Larry Sink—and from some people from Riverside Drive."

She added a suggestion, "I would also have appreciated some theological or philosophical discussions on 'WHY Mission?'" then said that she enjoyed seeing the work of Centenary Community Center in Nashville and hearing about the broad areas of outreach of the church.

Miss Boswell is from Wilkesboro and Miss Thomas lives in Greensboro.

The Christian Vocations Weekend was held in Nashville late in October.

ASHEVILLE DISTRICT EXECUTIVE MEET

Mrs. Leo Bagwell, president of the Woman's Society of Christian Service of the Asheville District, was chosen to represent her district at the meeting of the Southeastern Jurisdiction Woman's Society to be held in Birmingham, Ala. Feb. 21-23.

The district voted to send a second representative, to be chosen from the incoming district officers.

Mrs. Elizabeth Manant, chairman of Christian Social Relations of the Wesleyan Service Guild of the WNC Conference, outlined plans for the districtwide "World Understanding Workshop—Emphasis Africa," to be held early in the spring. She is chairman of the workshop for the district.

Mrs. Don Davis of Swannanoa, district secretary of Spiritual Life Cultivation, announced plans for a Day Apart service to be held the last of March for all the members of the Woman's Society in the district.

Mrs. J. H. Bancroft of Asheville and Mrs. Mack Brown of Candler were chosen as two new members of the Committee on Nominations.

Plans were made for the Annual District Meeting to be held on April 17, using the theme of "Human Rights, 1968."

Mrs. W. D. Krisher, district treasurer, reported that the district had sent \$6,923 for all mission causes during the past quarter, adding that this amount is \$1,000 more than that during the same period last year.

Each district officer summarized the work accomplished in her department for the past six months.

Mrs. L. P. DIXON
Dist. Ch. Public Relations

WNC WOMAN ATTENDS MEETING

Miss Lois Weaver, a well known leader in the Wesleyan Service Guild of the WNC Conference, was in a group picture in the December issue of *The Methodist Woman* magazine.

Miss Weaver attended the "Orientation in Mission—1967" held at Scarritt College in the summer, when nineteen women from 13 states spent three weeks on the campus gaining new insights in the meaning of missions and a Christian's personal involvement in the role of Christ's mission.

Miss Weaver, who lives in Greensboro was formerly chairman of Christian Social Relations in the Conference Wesleyan Service Guild.



N. C. CONFERENCE

MRS. H. W. DOUB

A CHRISTMAS PRAYER

Help us to remember the birth of Jesus that we may share in the song of the angels the gladness of the shepherds and the worship of the Wise Men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desire with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clean hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake, Amen.

ROBERT LOUIS STEVENSON

THE INCOMPARABLE CHRIST

More than nineteen hundred years ago there was born a Man contrary to all the laws of life. This Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived and that was during His exile when He was a baby.

He possessed neither wealth nor influence. His relatives were inconspicuous, and had no formal education.

In infancy He startled a king; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for His service.

He never wrote a book, yet all the libraries of the world could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the songwriters combined.

He never marshaled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have, under His orders, made more rebels stack their arms and surrender without a shot fired.

Every seventh day the wheels of commerce cease their turning and multitudes wend their way to worshiping assemblies to pay homage to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philoso-

phers, and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still lives. Herod could not destroy Him and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ, our Lord and Savior.

—Selected

THE MIRACLE OF CHRISTMAS

The wonderment in a small child's eyes,
The ageless awe in the Christmas skies,
The nameless joy that fills the air,
The throngs that kneel in praise and prayer—
These are the things that make us know
That men may come and men may go,
But none will ever find a way
To banish Christ from Christmas Day—
For with each child there's born again
A mystery that baffles men.

HELEN STEINER RICE

♦ ♦ ♦

Missions Board to Meet in Denver

The missionary interest of the Evangelical United Brethren and Methodist churches, in the United States and 52 other countries, will focus on Denver, Colo., Jan. 7-15. The Boards of Missions of the two denominations will gather for joint and simultaneous sessions of their 1968 annual meetings, to be held at the Denver Hilton Hotel.

The meetings will be in anticipation of the merger of the two boards into a single Board of Missions of the new United Methodist Church, following union of the Methodist and EUB churches in April, 1968, to form the new 11,000,000-member denomination.

The EUB Board conducts mission and church extension work of the 750,000-member denomination in the U.S. and 13 other countries. Its annual budget is about \$3,500,000. The board has about 135 missionaries overseas and about 175 home missionaries and other mission workers in the U.S.

The Methodist Board, an international agency of the 10,250,000-member Methodist Church, has an annual budget of about \$40,000,000. It maintains a corps of 1,450 missionaries overseas and about 2,000 missionaries, deaconesses and other mission workers in the U.S. It is responsible for mission and church extension work in the U.S. and 48 other countries.

The EUB Board has headquarters in Dayton, Ohio, and the Methodist Board in New York.

In addition to simultaneous business sessions of the two boards, there will be public and special events: a major public meeting Friday night, Jan. 12, sponsored by both boards; a public commissioning service for new Methodist missionaries and deaconesses Sunday evening, Jan. 14; and two special Methodist meetings Jan. 14, one for youth and one for local church missions leaders. Bishops, members and executive staff of the two boards, missionaries, deaconesses and other persons attending the meetings

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the **ADVOCATE** immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

- Dec. 26-Jan. 1: "Process '67" National Conference of the University Christian Movement, Cleveland, Ohio
- Dec. 27-30: Christmas Conference, Board of Evangelism, Baltimore, Md.
- Jan. 2-3: Executive Committee, Commission on Ecumenical Affairs, Denver, Colo.
- Jan. 3-4: Annual Meeting, Commission on Ecumenical Affairs, Denver, Colo.
- Jan. 7-15: Annual Meeting, Board of Missions, Hilton Hotel, Denver, Colo.
- Jan. 8-12: Conference for Ministers and Directors of Evangelism, Nashville, Tenn.
- Jan. 14-15: National Association of Schools and Colleges of The Methodist Church, Minneapolis, Minn.
- Jan. 14-18: Annual Meeting of Board of Hospitals and Homes and Annual Convention of National Association of Methodist Hospitals and Homes, Statler-Hilton Hotel, Cleveland, Ohio
- Jan. 22-26: Conference on Evangelism for Supply Pastors, Nashville, Tenn.
- Jan. 29-Feb. 1: Annual Meeting, General Board of Education, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

- Jan. 7 : Greenville District Board of Lay Activities
- Jan. 8 : Elizabeth City District Seminar on Funeral Service, Hertford
- Jan. 9 : Greenville District Seminar on Funeral Service, Jarvis Memorial Church, Greenville
- Jan. 9 : Committee on In-Service Training, St. Luke Church, Goldsboro, 11 a.m.
- Jan. 14 : New Bern District Conference, First Church, Morehead City, 2:30 p.m.
- Jan. 14 : Burlington District Conference, First Church, Graham, 2:30-5:00 p.m.
- Jan. 15 : New Bern District Seminar on Funeral Service, First Church, Havelock
- Jan. 16 : Goldsboro District Seminar on Funeral Service, St. Luke Church, Goldsboro
- Jan. 16 : Board of Christian Social Concerns, Methodist Building, 10 a.m.
- Jan. 17 : Rocky Mount District Seminar on Funeral Service, First Church, Rocky Mt.
- Jan. 21 : Fayetteville District Conference, Chestnut St. Church, Lumberton, 2:30-5
- Jan. 21 : Goldsboro District Conference, St. Luke Church, Goldsboro, 2:30-5 p.m.
- Jan. 22 : Wilmington District Seminar on Funeral Service, Wesley Memorial Church, Wilmington
- Jan. 23 : Fayetteville District Seminar on Funeral Service, Haymount Church, Fay.
- Jan. 24 : Sanford District Seminar on Funeral Service, Page Memorial, Aberdeen
- Jan. 24 : Methodist Foundation, Inc., Methodist Building, Raleigh
- Jan. 28-31: Chowan-Perquimans Christian Workers' School, Hertford
- Jan. 28-30: Montgomery Christian Workers' School, Trinity Church, Troy
- Jan. 29 : Burlington District Seminar on Funeral Service, Davis Street, Burlington
- Jan. 29 : Methodist College Second Semester Begins
- Jan. 30 : Durham District Seminar on Funeral Service, Asbury Church, Durham
- Jan. 31 : Raleigh District Seminar on Funeral Service, Fairmont Church, Raleigh
- Jan. 31 : N. C. Wesleyan College Registration for Spring Semester

WESTERN NORTH CAROLINA CONFERENCE

- Jan. 7 : Winston-Salem District Conference, Winston-Salem, Mount Tabor, 3-8 p.m.
- Jan. 8 : Executive Committee of Conference Historical Society
- Jan. 8 : Board of Education, Charlotte, First Methodist Church, 10 a.m.
- Jan. 8-10: Mission to Ministers, Preaching Lectures, Charlotte, First Church
- Jan. 9 : Meeting of Selected Youth Interested in Ministry, Charlotte
- Jan. 10 : Conference Historical Society, Charlotte, First Church, 1 p.m.
- Jan. 25 : Third Call, Methodist Builders' Club
- Jan. 29-30: Workshop on Planning the Program of the Local Church

will preach in Denver area Methodist and EUB churches Jan. 14.

Among the highlights of the business sessions will be reports on the church in trouble spots such as Rhodesia, Nigeria and Hong Kong; resolutions on issues; planning for missionary strategy in the U.S. and around the world, and appropriation of funds for mission work.

Bishop Harold R. Heininger, Minneapolis, Minn., will preside at the EUB Board meetings as its president. Bishop Roy H. Short, Louisville, Ky., president of the Methodist Board, will preside at its sessions.

Among the staff executives reporting at the Methodist meeting will be Mrs. Porter Brown, New York and formerly of Denver,

general secretary of the Methodist Board of Missions. She is the first woman to head a national agency in either the Methodist or EUB churches.

Mrs. Brown's counterpart, the Rev. Dr. John F. Schaefer, Dayton, general secretary of the EUB Board, will report at the EUB meetings.

The theme for the meetings will be "The Church for Others." The public and special events will be focused around it.

Much business in specific areas of the Methodist Board's work will be handled through five major units, three of which will meet prior to the board meeting and two of which will meet concurrently with the board, Jan. 12-15.



Dear Girls and Boys:

Next week you will celebrate Christmas. How long will your celebration last? It won't be long until you will be taking down your Christmas tree and packing away all the ornaments. They will be placed in boxes on the top shelf of the closet or put in the attic, out of the way, until next year. Perhaps you will forget all about them and not open them until you decorate for the season again next year.

Some people seem to pack away all their Christmas spirit the same way as they pack away their Christmas decorations. They forget to be kind and thoughtful as soon as the Christmas season is over. They forget the poor and needy. They overlook opportunities where they might help someone else. They forget to sing, now that the jubilant Christmas carols are no longer sung. They are entirely different people all through the year than they are during the brief holiday season. They even forget the Christ-child when his birthday celebration has passed.

If everyone kept Christmas in his heart all year, then Christ would live in the hearts of men all year. Let us do our part to spread the love of Christ by keeping the meaning of Christmas alive in our hearts. God gave us the love of Jesus, not only for the brief Christmas season, but for every day throughout the entire year. And for every year still to come.

Oh, come, let us adore Him, and thank God each day for all His blessings and His great gift of love.

—AUNT CAY

HOW GRANDMOTHER TAYLOR TAUGHT THE TOWN

Grandmother Taylor is a frail little lady with twinkling eyes and soft white hair curling around her dainty, smiling face. She lives in the white frame house with a little picket fence and an extra large mailbox hanging near the front door. The extra large mailbox is needed to take care of Grandmother Taylor's extra heavy mail. You see, Grandmother Taylor never forgets anyone's birthday or anniversary. She sends dozens of cards every week. If you are ill, the first card you receive comes from Grandmother Taylor. If you are going on a trip, a little card will come from her hoping you will have a fine journey and return home safely. If you graduate from junior high, high school, or college, you will receive a beautiful card from Grandmother

Taylor congratulating you upon your achievement. So, on Grandmother Taylor's birthday, or on Christmas or Easter or Valentine's Day, or when she is ill, the extra large mailbox will not even hold her mail. Everyone in town knows and loves Grandmother Taylor.

But she not only sends cards, she is always among the first to call upon the sick. And if anyone needs anything, you can count upon Grandmother Taylor hearing about it and helping. Perhaps that is why she was so disturbed when she returned home from a shopping trip the week after Christmas one year. Her last trip to town had been in the midst of the Christmas shopping and Christmas preparations. Everyone had been so happy and jovial. Clerks were saying "Thank you," and customers, "Yes, please." That was before Christmas. Now, just a week later, Grandmother Taylor found frowns instead of smiles; irritable complaints instead of friendly words; and even though the holly wreaths and Christmas decorations were still in store windows and on each light down Main Street, all of the Christmas spirit had vanished.

She stepped into an elevator just as one woman accidentally brushed against another. The second woman scowled and glared at the first. That seemed to be the last straw. Grandmother Taylor quickly stepped from the elevator and hurried to the counter where the left-over Christmas cards were being sold at half price.

"I'll take all the cards you have left," she told the clerk.

She waited patiently a whole month. Then, on the 25th of January, she sent a Christmas card to everyone on her long mailing list. She enclosed a little note inside each which read:

"A month ago today we celebrated Christmas. We hung wreaths in our windows and bells on our doors. Our hearts were filled with Christmas cheer. What are *you* doing to help keep Christmas in the hearts of men all year?"

Then, on February 25, Grandmother Taylor sent everyone another Christmas card with another little note reminding her many friends that God gave Jesus to the world all the year, not just for the Christmas season. "Let us show our thanks to God," she wrote, "by serving others every day."

And on March 25 everyone received another Christmas card. It made the whole town conscious of trying to do things for others. When Grandmother Taylor's Christmas cards arrived, every-

one was certain to make a special effort to do something to make somebody else happy.

Soon everyone in town was using the slogan, "Let's keep Christmas all year." Now our town is known as the friendliest and happiest town in the whole country. But when people keep Christmas in their hearts all year, how else can they be but friendly to everyone and happy because they are serving the Christ-child through serving others?

—Selected.

CHRISTMAS CAROL

As Joseph was a-wurkin', he heard an angel sing,

"This night shall be the birth-night of Christ our heavenly King.

His birth-bed shall be neither in house nor in hall,

Nor in the place of paradise, but in the oxen's stall.

He neither shall be rocked in silver nor in gold,

But in the wooden manger that lieth in the mold.

He neither shall be washen with white wine nor with red,

But with the fair spring water that on you shall be shed.

He neither shall be clothed in purple nor in pall,

But in the fair, white linen that usen babies all."

As Joseph was a-wurkin', thus did the angel sing,

And Mary's Son at midnight was born to be our King.

Then be you glad, good people, at this time of the year,

And light you up your candles, for His star shineth clear.

—Anonymous

CHRISTMAS CAROLS

Can you tell which object is found in which carol? Match the letter in the second column with the correct item in the first column.

- a. A newborn King
- b. Star
- c. Angels
- d. Everlasting light
- e. Holy infant
- f. Gifts
- g. Bethlehem
- h. Shepherds

- a. Silent Night
- b. Angels from the Realms of Glory
- c. Hark! the Herald Angels Sing
- d. We Three Kings
- e. O Come, All Ye Faithful
- f. O Little Town of Bethlehem
- g. It Came Upon A Midnight Clear
- h. There's A Song in the Air

ANSWERS FOR LAST WEEK

Herod; Wise Men; Shepherds; Joseph; Mary; Jesus.

God's Call Is Not Always Heard

By DAVID M. COWART

When was the last time your congregation furnished a young man or a young woman for the Christian ministry? For some local churches it has been a long time. It is not reasonable to believe that God would simply overlook certain congregations at this point. It is more logical to believe that in some instances God's call to preach is not being heard. The responsibility to hear is three-fold.

(1) The congregation itself must create the climate out of which the call to preach can be heard and accepted. It must set its own house in order. This is done when the congregation has a right concept of its role.

In the biography of William Holmes Borders (Handyman of the Lord), James W. English records these words of the pastor: "Wheat Street Baptist Church is not the property of its members. We are tenants. This is God's church. You hear me? It's God's church, not ours" (p. 40). There is the mentality which believes that the churches belong to the members. The preacher is considered by them to be a hired man—subject to being fired when he fails to echo from the pulpit the surface thoughts of the majority of the members.

No one would argue that the church is a human institution. The point of contention is that there are those who would deny that church has a divine dimension to it. Human, yes; but also divine. The congregation must see itself as the People of God, as a unit of the Body of Christ. Christ is the Head of the Church. The pastor is not the hired man, but one who above all else has a sure word about God! Out of this climate the call to preach can be more easily heard and more readily accepted.

(2) Christian parents have the responsibility within their homes of cultivating the atmosphere in which their boys and girls grow up loving the Church and serving the Lord of the Church! Parents differ in what they believe are the real needs of their children. For some it is money and material comforts. For others it is prestige and hon-



JOINS DUKE ENDOWMENT STAFF

Robert J. Sailstad of Davidson has been appointed director of educational affairs and public information for The Duke Endowment. Mr. Sailstad, who has been Davidson College's chief administrative officer in public relations and financial development since 1956, will begin his new duties in the Charlotte office of The Endowment on July 1. He has held teaching and administrative positions, among others, at Bennett College in Greensboro and the North Carolina Methodist Foundation.

ors which this world affords. For still others, there is the growing awareness that children must be taught to make wise choices and that early in life the right standard of values must be clearly identified.

It is said of one spiritual giant in the pulpit today; "Indeed, he had been lucky. God had given him parents possessed of religious fervor, who firmly believed in God, and who prayed regularly and meaningfully with their children." Out of this spiritual climate young people can be greatly helped in discovering God's Plan for their lives. If His plan includes that of Christian ministry, acceptance will be forthcoming.

(3) Every growing youth and young adult must discover that God's Plan is for life. One must not rule out the ministry without first placing it alongside the other possibilities for a life's work. Any work and every work to which God calls is precious in God's sight. When one knows what God's Plan is for his life, and when he chooses to follow the plan, then there comes the satisfaction deep within which is God's way of confirming His Will for the individual.

Place the ministry alongside the other possibilities; then ask God to direct you. He will. And you will come to know your calling. Whatever God calls you to do as a life's work will be fine and meaningful. And if your calling is to preach, the preparation will be long, the work will be hard, but the joys will be rich and rewarding.

Reprinted from *The Smoky Mountain Times*, Bryson City.

Wade: Corporations Must Become Benefactors of Private Colleges

The corporation must replace the earlier men of great wealth as the major benefactors of private colleges and universities in this country, Charles B. Wade, Jr., of Winston-Salem, vice president of R. J. Reynolds Tobacco Co., asserted at Durham on Dec. 10.

His remarks were made during Duke University's 43rd annual Founders Day celebration, marking the anniversary of James B. Duke's gift which made possible the establishment of Duke University, using Trinity College as its nucleus.

Delivering the Founders Day banquet address, Wade noted that although it has been less than 50 years since Mr. Duke's tremendous gift was made, the time already has come when "we must address ourselves to the pragmatic question: 'Who will be the next Mr. Duke?'"

Answering his own question, Wade said, "The next Mr. Duke will be the corporation. For it is only the corporation that can replace in large measure the earlier men of extreme wealth."

Stating that the worlds of business and industry and the educational institutions are n. y dependent upon one another, he said the modern corporation makes far greater demands on educational institutions than it realizes. "A corporation uses every skill taught and every resource provided by a modern university," he added. "Corporate excellence and its power of renewal are both directly tied to the generation of brain power by the university; and if the forward advance of business is to continue, the corporation must return some of its profitability to private institutions of learning. Indeed it must, for there is no better way for it to protect its own freedom than to nurture the great free educational institutions as it already makes substantial contributions, through taxes, to the state-supported institutions."

Calling for a fair judgment of both the corporation and the university, Wade said "there is a great begging for understanding between the university and the corporation. 'In view of this,' he stated, 'the best thing Mr. Duke could have done with his resources was to create this great free institution. Now it cries out that you be understood by the corporation and, equally, that you understand the corporation. It asks not that either compromise principles. It asks only that both work together toward the common goal of meeting society's demands. Today the goals of the university and the corporation can never be far apart because they depend upon one another for survival.'"

A Duke alumnus, Wade not only is a Duke trustee, but also is serving as chairman of the Key Gifts Division of Duke's \$102.8 million campaign.



The family needs to worship as a family to develop, to maintain and to strengthen the spirit of unity among its members. Keeping the family as a whole, close to the heart of God, is truly one of the ways of keeping the family.

Bishop Hazen G. Werner

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METHODIST NEWS ROUND-UP

SO. CAL.-ARIZONA CONFERENCE TO BE SHORTENED

The Southern California-Arizona Conference program committee has decided to shorten the length of its next annual meeting, to take place next June, from six days to five. The change is being made in response to growing sentiment. Business sessions will remain as before. Special rallies, usually scheduled on Saturday, will be eliminated, and the conference will adjourn on Friday.



RITUAL FORMS UNDER PLASTIC

The Methodist Commission on Chaplains is making available a second printing of a special communion ritual form enclosed in laminated plastic. Orders from chaplains of the armed forces accounted for the first 25,000 printing within two months. The commission sent 100 each to its approximately 70 chaplains in Southeast Asia in September. The typical response was "This is what we've been looking for." The possibility of making other materials available in the same durable encasement is being considered.



COURT REAFFIRMS METHODIST PROPERTY RIGHTS

A federal court has just reaffirmed the right of The Methodist Church to retain the church property where a majority of local church members vote to withdraw from the parent body. The ruling was made in connection with the Trinity Methodist Church property in Mobile, Ala.

According to an act of the Alabama state legislature (the Dumas Act), when 65% of the adult members of a local church disagree with the parent church, the local church may sever its connections and retain its property free and clear of any trust or deed to the parent church. U.S. District Judge Daniel H. Thomas of Mobile, Ala., had ruled earlier that the Dumas Act could not apply to the Trinity Methodist Church case as being contrary to the freedom of religion provisions of the federal constitution.

The case then went to the Federal Court of Appeals in New Orleans, and the court's opinion was handed down on Dec. 7. It stated in part:

"The organization of The Methodist Church places the Dumas Act, as applied to this particular case, in a particularly untenable position. The Methodist Church

operates through a contemporary version of an itinerant ministry. Ministers are assigned and re-assigned from church to church and from time to time. Thus the parent organization, along with its constituent echelons, has a peculiar interest in assuring the availability and cooperation of a local group which it has brought into being. A law such as the Dumas Act brazenly intrudes upon this very basic and traditional practice of The Methodist Church, and supersedes the processes available within the church structure for the settlement of disputes. We hold the Dumas Act . . . unconstitutional under the First Amendment made applicable to the State by the Fourteenth Amendment."

In commenting upon the decision, Bishop W. Kenneth Goodson of the Birmingham Area stated, "Once again the courts of our land have upheld the constitutional rights of The Methodist Church as well as all churches to decide upon and maintain their own separate structure and policies without any interference from governmental controls."



CONTINUED TROUBLE AT DREW SEMINARY

Two professors of the School of Theology, Drew University, have recently resigned, as the Methodist-related seminary continues to experience unresolved controversies. The two are Dr. Franz Hilderbrandt, holder of the Philadelphia Chair of Christian Theology, and Dr. Karlfried Froelich, associate professor of church history.

The two expressed disappointment at failure of the University administration and trustees to correct what one of them termed a situation bringing "disgrace . . . upon the name of Methodism." Their reference was to the dismissal last January of Dean Charles Wesley Ranson, and the continuation since that time of Professor Frederick Shippey as acting dean, over the protests of the faculty.

In his letter of resignation to Dr. Robert F. Oxnham, president of the University and son of the late Bishop B. Bromley Oxnham, Dr. Froelich stated, "I am ashamed of a situation in which an 'acting dean' can be kept in office who from the beginning did not have support of the faculty. I am ashamed that he is still allowed to paralyze effectively the administrative functioning of the school at all levels through his incompetence in handling the demands of the office."

Students of the seminary had boycotted classes for 10 days last spring, as a protest of Dean Ranson's dismissal. A faculty-student statement issued at that time expressed "grave concern that the decision may pose a serious threat to the future of theological education by seriously impairing this seminary's ability to serve the needs of the church and its ministry."

Dr. Hilderbrandt, in his letter of resignation stated that he had "returned this fall with the greatest misgiving after the outrageous action against the Theological School . . . the damage done to Drew at

home and abroad, the disgrace brought upon the name of Methodism among our fellow Christians." He added that he "had looked in vain for a reversal of this course, for any sign of good will toward the faculty and understanding of the needs of theological education."

Continuing, Dr. Hilderbrandt stated in the letter, "All I see is arrogance of power; and this, as a minister of the Gospel, I am committed to fight. As I cannot do any good by staying on, I resign in protest to your administration and the policy of the trustees."

The seminary has 230 students seeking the bachelor of divinity and master's degrees this year as contrasted with 272 students last year.



Appointment Changes in N. C. Conference

Bishop Paul N. Garber, episcopal head of the Raleigh area, has announced the following changes in pastoral appointments, effective as of January 1, 1968.

Burlington District:

Bellemont	B. F. Potter, Jr.
Fairview	J. C. Shore
Faith	George W. Johnson
Yanceyville	A. B. Falls, Jr.

Fayetteville District:

Asbury-Pineview	Robert Warren
Parkton	John Rutland, Jr.

Goldsboro District:

Newton Grove	W. S. Burns
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New Bern District:

Mayesville	T. M. Faggart
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Rocky Mount District:

Whitakers	L. H. Dodson
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The Wonder of Christmas

Every year as Christmas approaches, a hush seems to fall upon the whole earth. Even the tiniest stars appear to be glowing a little brighter, as if coming alive to bring happiness to all. The air seems to be filled with cheer, carrying signs of Christmas far and near. A warmer geniality arises among friends. As bells peal out their loudest songs, the wondrous Christmas story is being told.

To me that story grows more beautiful, and the years bring deeper meaning to it. It is an old, old story, yet ever new, and each time I read it my heart thrills because it is true.

Christmas Eve was a never-to-be-forgotten experience during my childhood. I recall the early awakening at dawn, how my heart was all aflutter, caressing my lovely china doll which old Santa had brought me. I used to wonder just how he had managed to climb down the black chimney keeping my dolly so clean.

Today the meaning of Christ has deepened and widened in my life. He took my heart though I was unworthy and small. With great gratitude I will sing and proclaim His name as long as the ages are.

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